Unit 13, Session 2

The Signs of God’s Presence

Summary and Goal
After his initial meeting with King Ahab, in which he declared a drought over Israel, Elijah appeared before Ahab again in 1 Kings 18. In this meeting, Elijah arranged one of the most memorable showdowns in Scripture—a firefight on Mount Carmel between Elijah and the false prophets of Baal to prove once and for all who is the real God. This boldness contrasts sharply with what we find in 1 Kings 19: the mighty Elijah melted with despair. Here God showed Himself not only to be mighty but also merciful as He strengthened His servant in some very particular ways. This portion of 1–2 Kings encourages us in knowing our God is the living God and the loving God.

Session Outline
1. God moves the hearts of His people to return to Him (1 Kings 18:31-39).
2. God provides strength for His servant to obey Him (1 Kings 19:5-8).
3. God reveals a remnant to His servant to encourage him (1 Kings 19:15-18).

Background Passage: 1 Kings 18–19

Session in a Sentence
God provides strength and encouragement for His people to face opposition on His behalf.

Christ Connection
Elijah was a prophet whom God used to perform amazing miracles, yet he still faced persecution and opposition from those who rejected God. His example points forward to Jesus, the greatest prophet, who endured opposition and rejection for delivering God’s words of life.

Missional Application
Because Christ suffered and died on our behalf, we rely on God for the strength we need to deliver His message, no matter the hardships we may face.
Group Time

**Introduction**

**EXPLAIN:** Use the paragraphs on page 20 in the Daily Discipleship Guide (DDG) to raise the concept of “showdowns” and “underdogs.” You might call on 3-4 people to name a favorite movie “showdown.”

What is your favorite movie with a “showdown”? Many Westerns, like those with John Wayne or Clint Eastwood, climax with a dramatic gunfight at the end. Sometimes, against all odds, the outnumbered guy or group wins. Sports movies, like *Hoosiers*, also tell classic stories of underdog victories.

The Bible contains showdowns, and in many cases, the underdog triumphs. Of course, none of these were “underdog” stories in the strictest sense because God’s presence was with His people and fighting for them. But from a human perspective—whether the enemies’, the observers’, or the people of God’s—the faithful rarely seemed positioned to win. And yet, they did time and time again.

**INTERACT:** Ask group members the following question.

What are some “showdown” stories that have already occurred in the biblical storyline up to this point? (Moses faced off against mighty Pharaoh; Gideon and his army of three hundred won a shocking victory over the Midianites’ 120,000-man army; David and Goliath)

**SUMMARIZE:** After his initial meeting with King Ahab, in which he declared a drought over Israel, Elijah appeared before Ahab again in 1 Kings 18. In this meeting, Elijah arranged one of the most memorable showdowns in Scripture—a firefight on Mount Carmel between Elijah and the false prophets of Baal to prove once and for all who is the real God. This boldness contrasts sharply with what we find in 1 Kings 19: the mighty Elijah melted with despair. Here God showed Himself not only to be mighty but also merciful as He strengthened His servant in some very particular ways. This portion of 1–2 Kings encourages us in knowing our God is the living God and the loving God.

For session-by-session training videos, please visit MinistryGrid.com/GospelProject.
For additional teaching options and other resources, please visit GospelProject.com/additional-resources.
Point 1: God moves the hearts of His people to return to Him (1 Kings 18:31-39).

**SAY:** The contest Elijah proposed involved the real God sending fire from heaven to burn up a sacrifice. The prophets of Baal went first but failed in their hours-long attempt to cause their god to act. Next was Elijah’s turn.

**READ** 1 Kings 18:31-39 (DDG p. 21).

31 Elijah took twelve stones—according to the number of the tribes of the sons of Jacob, to whom the word of the LORD had come, saying, “Israel will be your name”—and he built an altar with the stones in the name of the LORD. Then he made a trench around the altar large enough to hold about four gallons. 32 Next, he arranged the wood, cut up the bull, and placed it on the wood. He said, “Fill four water pots with water and pour it on the offering to be burned and on the wood.” 34 Then he said, “A second time!” and they did it a second time. And then he said, “A third time!” and they did it a third time. 35 So the water ran all around the altar; he even filled the trench with water.

36 At the time for offering the evening sacrifice, the prophet Elijah approached the altar and said, “LORD, the God of Abraham, Isaac, and Israel, today let it be known that you are God in Israel and I am your servant, and that at your word I have done all these things. 37 Answer me, LORD! Answer me so that this people will know that you, the LORD, are God and that you have turned their hearts back.”

38 Then the LORD’s fire fell and consumed the burnt offering, the wood, the stones, and the dust, and it licked up the water that was in the trench. 39 When all the people saw it, they fell facedown and said, “The LORD, he is God! The LORD, he is God!”

**EXPLAIN:** Use the first paragraph in the DDG (p. 21) to highlight the nature of Elijah’s prayer: it was short, effective, about the glory of God, and for rebels to turn to God. Comment on the twelve stones and water as needed.

Baal’s prophets prayed from morning till evening, but Elijah’s prayer was short and effective. Prayer isn’t about length, volume, or eloquence but praying to the right God in genuine faith. Furthermore, Elijah’s prayer was all about the glory of God, so he prayed for rebels to turn to God, to respond to the truth with repentance and faith.

- Elijah built an altar on Mount Carmel using twelve stones, one for each of the tribes of Israel. Elijah was calling the people to come back in repentance and unity to the covenant God.
- Elijah requested four jars of water be used to pour water three times on the burnt offering and on the wood. This was significant for two reasons: 1) water was scarce and precious given the famine proclaimed by Elijah; 2) Elijah wanted everyone to know for sure that what was about to happen—fire burning up the soaked offering and altar—could only be explained by the power of God.
INTERACT: Ask group members the following question.

What should Christians believe as they pray to God? (God is good and He listens to His people; God does answer the prayers of His children; God’s glory is the most important subject in our prayers; we should pray to God for the repentance and faith of others)

EXPLAIN: Use the second paragraph in the DDG (p. 21) to explain the significance of God’s response to Elijah’s prayer and the people’s response of worship. Connect these ideas to the gospel of Jesus Christ.

The fire from heaven was a sure sign that God accepted Elijah’s sacrifice. God proved to everyone that He alone is God, He alone answers prayer, and He must be approached in a particular way: through faith and sacrifice. In response to God’s show of fire, the people fell facedown and acknowledged God’s singular status as God—the only proper response to God’s power and grace.

• This story shows us God’s grace in inviting us to approach Him through sacrifice. Praise God, today we get to approach Him through a better means—by the perfect sacrifice of the spotless Lamb of God, Jesus Christ. By faith in Jesus, God reconciles sinful rebels to Himself, forgives their sin, and invites them to call on Him by the name of Jesus. Let’s never stop thanking God for the cross.

Commentary: Previously in Israel’s history, God sent fire at the inauguration of the tabernacle worship, signifying Yahweh’s acceptance of the sacrificial system (Lev. 9:24). Later, Yahweh responded to a sacrifice of David and answered his prayer with fire, signifying His acceptance of the offering (1 Chron. 21:26). Similarly, when Solomon completed and dedicated the temple, fire again fell, showing God’s acceptance of their worship (2 Chron. 7:1-3).

FILL IN THE BLANKS: Provide group members with the answers for the call-out in their DDG (p. 21).

God Is One: The people of God knew, based upon God’s self-revelation, that Yahweh, the Lord, is the only one true God.

Essential Doctrine “God Is One”: The Bible affirms that God is one, as seen in Deuteronomy 6:4-9, otherwise known as the Shema. In both Old and New Testament times, the advocacy of monotheism (belief in one God) was contrary to the surrounding culture. Where most cultures practiced polytheism (belief in multiple gods) or henotheism (the worship of one god with the belief in multiple gods), the people of God knew, based upon God’s self-revelation, that Yahweh, the Lord, is the only one true God.
**Point 2: God provides strength for His servant to obey Him (1 Kings 19:5-8).**

**EXPLAIN:** Use the first paragraph in the DDG (p. 22) to show that after the confrontation on Mount Carmel, Elijah succumbed to despair, and highlight the reasons why. Note once again that Elijah was a human being like us (Jas. 5:17), which means he experienced the same temptations and struggles that we face, including spiritual discouragement and despair.

Elijah triumphantly confronted the false prophets of Baal, proving that Yahweh alone is the living God. Chapter 19, however, does not begin the way we expect, with Israel turning back to God and Elijah standing tall. Instead, we see Elijah on the run from Jezebel and depressed. What caused Elijah to despair? First, **Elijah lost perspective.** Second, **Elijah lost his commitment to follow God’s word.** Third, **Elijah lost his vision of the greatness of God.** Finally, **Elijah lost his desire to live.**

- **Elijah lost perspective.** He lost sight of the fact that a short-term victory doesn’t mean the war is over. After losing her prophets of Baal at Elijah’s hand (18:40), Jezebel vowed to make Elijah dead like one of them, and he became afraid (19:1-3).

- **Elijah lost his commitment to follow God’s word.** He didn’t allow God’s word to direct his path, as he had done previously (17:2-5,8-10; 18:1-2). Without a word from the Lord, Elijah ran away upon hearing Jezebel’s threat (19:3). The “word of the Lord” to Elijah doesn’t appear again until verse 9.

- **Elijah lost his vision of the greatness of God.** Previously, he was fearless before Ahab and the false prophets of Baal, but he grew afraid of Jezebel (19:3). Because he grew afraid and lost his vision of God, his strength and protector, he lost his drive to fight.

- **Elijah lost his desire to live.** He was physically and emotionally **drained.** He was also **disappointed.** He probably expected a revival to occur after the events at Mount Carmel, but that didn’t happen. He was also **isolated,** which is never healthy or wise (19:3-4). The text goes on to show that Elijah also **believed half-truths,** which led to self-pity, self-righteousness, and self-importance. All of these factors together led Elijah to pray, “I have had enough! LORD, take my life” (19:4).

**INTERACT:** Ask group members the following questions.

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? In what ways have you identified with Elijah’s struggle? (be prepared to give an answer of your own to jump-start the conversation)

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READ: Ask a volunteer to read 1 Kings 19:5-8 (DDG p. 22).

5 Then he lay down and slept under the broom tree. Suddenly, an angel touched him. The angel told him, “Get up and eat.” 6 Then he looked, and there at his head was a loaf of bread baked over hot stones, and a jug of water. So he ate and drank and lay down again. 7 Then the angel of the Lord returned for a second time and touched him. He said, “Get up and eat, or the journey will be too much for you.” 8 So he got up, ate, and drank. Then on the strength from that food, he walked forty days and forty nights to Horeb, the mountain of God.

EXPLAIN: Use the second paragraph in the DDG (p. 22) to connect God’s tenderness here with Elijah to the humble ministry of Jesus, who gives spiritual rest, physical rest, and companionship for our weary lives.

God’s first response to Elijah wasn’t rebuke but to eat and drink. How encouraging and tender it is that God fed His runaway prophet in grace instead of actually answering Elijah’s prayer for death! God would rebuke him later, but first we see His gentleness and care. Are you drained and dejected like Elijah? Consider the humble ministry of Jesus, who gives spiritual rest, physical rest, and companionship for our weary lives.

- **Spiritual Rest:** Jesus, the bread of life (John 6:35), offers rest to the weary and burdened (Matt 11:28-29). In Him we find forgiveness and joy. When you have had enough, look to Jesus—He is enough.
- **Physical Rest:** Good food and good sleep are wonderful medicines for spiritual depression. They are gifts from our kind God, after all (Pss. 104:14-15; 127:2). After Peter denied Jesus three times, Jesus made him breakfast before He addressed his failure (John 18; 21). He renewed Peter physically and spiritually.
- **Companionship:** The angel may also have provided some companionship for this lonely servant. Later he will receive a wonderful companion in Elisha. Maybe you need some companionship. Don’t run from this need. Be active in a local body of believers in Christ with whom you can fellowship. Perhaps God wants to use you to minister to lonely, depressed servants. Take them a cake and spend some time with them.

FILL IN THE BLANKS: Provide group members with the answers for the call-out in their DDG (p. 22).

**Christ’s Humiliation:** God the Son left His glorious state and came in the likeness of sinful flesh, and He experienced a humiliating death on a cross by becoming sin for us so that in Him we might become the righteousness of God.

**Essential Doctrine “Christ’s Humiliation”:** Although God the Son was equal with God and worthy of all the glory God receives, He chose to humble Himself by taking on human flesh. He left His glorious state and came in the likeness of sinful flesh (Rom. 8:3), and He experienced a humiliating death on a cross (Phil. 2:6-8) by becoming sin for us so that in Him we might become the righteousness of God (2 Cor. 5:21).
Point 3: God reveals a remnant to His servant to encourage him (1 Kings 19:15-18).

SAY: Elijah arrived at Horeb, the mountain of God, and rested in a cave. Then he wallowed in self-pity and complained about the Israelites, even though God displayed His power and spoke with the prophet (1 Kings 19:9-14). Elijah was slow to understand and change his attitude, perhaps because he did not want to, yet God still spoke to him and gave Elijah a new vision for the future.

READ 1 Kings 19:15-18 (DDG p. 23).

15 Then the LORD said to him, “Go and return by the way you came to the Wilderness of Damascus. When you arrive, you are to anoint Hazael as king over Aram. 16 You are to anoint Jehu son of Nimshi as king over Israel and Elisha son of Shaphat from Abel-meholah as prophet in your place. 17 Then Jehu will put to death whoever escapes the sword of Hazael, and Elisha will put to death whoever escapes the sword of Jehu. 18 But I will leave seven thousand in Israel—every knee that has not bowed to Baal and every mouth that has not kissed him.”

EXPLAIN: Use the first paragraph in the DDG (p. 23) to highlight God’s mercy in continuing to work with Elijah in the midst of his depression by giving him a new assignment.

God demonstrated mercy here in that He kept dealing with Elijah and gave him a new assignment—to anoint some new leaders in the land. The defeat of Baal and his worshipers in Israel would not happen by Elijah alone, nor would it happen in his lifetime. Elijah’s job involved more than fighting well in the present; it also involved preparing others for the future.

Application: In the midst of his depression, Elijah continued to talk to God. If you ever sink as low as Elijah in your own life, whatever the reason, remember to keep speaking to God, who is compassionate, gracious, slow to anger, and rich in faithful love (Ps. 103:8).

Commentary: Elijah left Mount Horeb as he was instructed and immediately found Elisha to anoint him as his future replacement (1 Kings 19:19-21). Elisha served under and with Elijah until his predecessor was taken from the earth (2 Kings 2). There is no record of Elijah anointing Hazael or Jehu as the kings over Aram and Israel, respectively. Elisha, however, does fulfill this command, perhaps on Elijah’s behalf after his departure. Hazael is told by Elisha that he will be king over Aram, which leads him to assassinate his ailing predecessor (2 Kings 8:7-15). Jehu is anointed king of Israel by a servant at the command of Elisha, and according to the word of the Lord delivered to him, Jehu assassinates King Joram and eliminates the whole house of Ahab, including Jezebel and all of the remaining prophets of Baal (2 Kings 9–10).
INTERACT: Ask group members the following question.

What are some steps you can take to prepare others for kingdom work in the future? (be active in kingdom work now and invite others to participate with you; study the Word and teach it to others; share the gospel, make disciples, and teach them to obey everything Jesus commanded; pray for opportunities to mentor younger believers)

EXPLAIN: Use the second paragraph in the DDG (p. 23) to note God’s sovereign purposes in preserving a faithful remnant, which culminated in the coming of Jesus for our salvation by grace through faith.

Part of Elijah’s depression stemmed from his perception that he alone remained faithful to God in Israel (1 Kings 19:10,14). But God corrected his misperception—he wasn’t the only one left; God had preserved a remnant of people faithful to Him, seven thousand, in fact. God’s sovereign saving grace among humanity was a word of assurance to Elijah, and it should be a wonderful word of assurance to us as well (Rom. 11:2-5). No matter how lonely you feel, Jesus has a people, not just from Israel but also from the nations, who have been saved by grace through faith in His name.

- God preserved a remnant of His people in keeping with His promises to Abraham, Isaac, and Jacob, especially His promise to bless the whole world through their descendants. By His grace, the Lord preserved people from idolatry that they would be devoted to Him (Rom. 11:2-5).
- God’s faithfulness to the remnant of His people would lead to the coming of His promised Savior, His blessing to the world—Jesus Christ. Unlike Elijah, Jesus was truly alone in His dark hour, and those who sought His life took it from Him on the cross. But He rose again, triumphant over the powers of sin and death, and He has redeemed a people for God by His blood to constitute a new kingdom comprised entirely of holy priests devoted to the Lord and His kingdom here on earth (Rev. 5:9-10). When you are discouraged in life, look away from yourself and look in faith to Jesus, who said, “It is finished” (John 19:30)—your eternal salvation has already been won.

INTERACT: Ask group members the following question.

Why is a gospel community so important during seasons of despair? (to help us keep our priorities in the correct order; so we can be encouraged to keep our perspective oriented toward that which matters most, our eternal home with God; so we are reminded of the grace God has given to us in Jesus Christ, that our sins are forgiven and counted against us no more; so we experience God’s love for us through brothers and sisters in Christ even when we feel unlovable)
PACK ITEM 3: JESUS DIED FOR US: Reference the Cyril of Alexandria quote on this poster as you explain Elijah’s ultimate purpose in pointing to Christ, whose sacrificial death accomplished our salvation.

- Elijah left Mount Horeb having heard the gentle whisper of the Lord, but later he would stand on a mountain face to face with the Lord Jesus, God in the flesh. On the mountain of Jesus’ transfiguration, along with Moses, Elijah saw and spoke with the fulfillment of his prophetic ministry about His upcoming sacrificial death for the salvation of the world. The disciples who were present with Jesus saw the dazzling glory of Christ unveiled for a moment and heard God’s mighty voice declare the identity of the Son, and they were told to listen to Him (Luke 9:28-35). Until we gaze upon the face of Jesus in the fullness of His kingdom, let’s heed the voice of God and listen to and obey the voice of Jesus, and like Elijah, let’s be spurred on by a glorious future that awaits all of His now suffering saints.

READ the following missional application statement in the DDG (p. 24), and encourage group members to choose at least one of the options below as a way to respond to the truth of God’s Word.

Because Christ suffered and died on our behalf, we rely on God for the strength we need to deliver His message no matter the hardships we may face.

- What lessons will you apply today regarding the importance of prayer and our need for God’s power?
- How can your group help foster Christian friendships and service within your local church?
- For whom will you be praying to hear and believe the gospel of Jesus?

CLOSE IN PRAYER: Father, You are faithful when we are faithless, and by Your power and grace, You have always preserved a remnant of people faithful to Your covenant. We praise You for sending Jesus as the true covenant-keeper who obeyed all the way to the cross for us. Help us to embrace the power You offer through the Holy Spirit as we face worldly opposition to our proclamation of the gospel of the risen Lord Jesus. Amen.

INSTRUCT: As your group departs, encourage group members to read and respond to the Daily Study devotions in their DDG (pp. 25-27), which build and expand upon the group study. Also advocate for small groups or families to use Encourage One Another (p. 28) for mutual accountability and fellowship grounded upon the foundation of God’s Word.

Voices from the Church

“...The depressed don’t simply need to feel better. They need a Redeemer who says, ‘Take heart, my son, my daughter; what you really need has been supplied. Life no longer need be about your goodness, success, righteousness, or failure. I’ve given you something infinitely more valuable than good feelings: your sins are forgiven.’” —Elyse Fitzpatrick
Daily Discipleship

Throughout the week following the session, use the ideas below to remind and encourage your group members to live as disciples of Jesus Christ. The Daily Study devotions in the DDG (pp. 25-27) will help group members get into God’s Word and study it for themselves. Encourage One Another (p. 28) will help group members and families fellowship with one another with purpose.

Daily Study

Brief daily devotions in the DDG (pp. 25-27) will help group members take initiative in their own discipleship.

- Make sure all group members have access to a Bible to read. Have some Bibles available to give to guests who may need one, or offer to get one and arrange a time to meet to give it and show how to navigate it for the devotions.
- Share the following idea from the devotion for Day 5 as a part of point 3 in the session: Sometimes the fire seems to fall in corporate gatherings, but God is always working quietly through His written Word and by His Spirit in the hearts of His people.

Consider leading by example and reading the daily devotions yourself with your own DDG. Based on your study, use brief messages throughout the week (group text, email, social media) to encourage your group to keep up with their daily time in God’s Word and to live it out. Here are a couple of examples you can use:

- Day 2: “A long prayer doesn’t mean a better prayer, especially if you are praying to the wrong god.”
- Day 3: “Before He taught us to pray for things like bread, holiness, and forgiveness, Jesus taught us to long for God’s name to be glorified.”

Visit www.GospelProject.com/Blog for additional content and resources you can use to help group members gain more insight into their daily studies. Send group members a link or a portion of a blog post or other content that you believe will be helpful and encouraging for their time in God’s Word.

Encourage One Another

This brief plan for fellowship and accountability in the group member’s DDG (p. 28) will help groups of 2-4 people to meet sometime during the week to reflect on the session and to share how God is working and they are responding. It could also be used for family discipleship with students and children who are using The Gospel Project in their groups.

- Encourage group members to thank one another for their availability as a means of God’s preserving grace in their lives.
- See yourself as a member of the group who also needs encouragement in the faith, and participate in such a group this week.
Additional Commentary

Point 1: God moves the hearts of His people to return to Him (1 Kings 18:31-39).

“Most of our societies view rain as God’s blessing. The livelihood of the people depends upon it in many places, so rain is greeted with great rejoicing. Since rain is so important, ‘rainmakers’ (people who are believed to be able to make and stop rain) are found in many communities. They enjoy a status that is equal to or greater than that of a traditional priest. People think rainmakers have a powerful connection to divine beings and are able to use this to urge action during times of drought or flood. Elijah delivered God’s message that rain would be withheld from the land because the people had deserted the Lord and instead worshipped Baal (1 Kings 17:1-7). In the religion of Canaan, Baal was the ruler of rain and storm. By withholding rain for three years, God showed that he alone was the one who commanded rain and drought—not Baal. As a prophet, Elijah’s responsibility was to turn Israel away from Baal worship by reminding them of their covenant promises to God and calling them back to faithfulness. But Elijah was not the one who caused rain to fall. He spoke for God, who alone is able to bring or withhold rain. While there are those who pretend to control rain and storm (like Baal and rainmakers), Elijah’s story shows us that only God causes these natural events. God alone is the one true Rainmaker.”

“The fire of the Lord consumes not only the burnt offering and the wood but also the inflammable stones and the saturated dust, as well as the water that was in the trench. This cannot be the result of any natural phenomenon, since even lightning would not consume the stones. As all the people realize, this fire can only be a special work of God.”

Point 2: God provides strength for His servant to obey Him (1 Kings 19:5-8).

“Despite being powerfully used of God, Elijah was human and subject to the despair and depression that often follow a period of intense activity, a traumatic experience, or a crushing disappointment. Most remarkable in this passage is how tenderly the Lord met Elijah’s needs and restored his strength for another 40 days and nights of travel further south to Horeb, where God had spoken to Moses, provided water from a rock, and later established His covenant with Israel (cp. 8:9; Ex. 3:1; 17:6; Deut. 4:10-13; 5:2-4).”
“Jezebel’s messenger brought [Elijah] news of death. But now a second mysterious ‘messenger’ (the Hebrew uses the same word as in 19:2) brings him sustenance for life (19:5). This is ironic considering he had requested to die. The Lord is communicating to him that he wants his prophet to live. Yet Elijah lay down again, his will unchanged (19:6). The second time, the Hebrew text makes it clear that the messenger is not human but is the messenger of the Lord—an angel (19:7). This time, it is gently hinted that he must move on … Forty days and forty nights is idiomatic for a long period of time. Travelling this great distance, Elijah comes to Horeb, the mountain of God (19:8), also called Sinai (Ex. 3:1). Here Elijah has his second encounter.”\(^6\)

“God’s miraculous provision was resumed, this time purely for the prophet. After Elijah ate and rested, he returned to the place where the covenant had been given, Mount Horeb, or Sinai. There Elijah would have his personal faith renewed by God’s presence.”\(^7\)

**Point 3: God reveals a remnant to His servant to encourage him (1 Kings 19:15-18).**

“God did not immediately respond to his complaint, but instead gave him new orders. Elijah was to go back to the area north of Israel and anoint Hazael as king over Aram, Jehu as king over Israel, and Elisha son of Shaphat of Abel Mehola as prophet who would continue his work (19:15-17). Anointing an unbeliever is not common in the Bible, but here the Lord commands it to make it clear that even among unbelieving nations, it is the Lord who decides who will lead. The Lord’s plan, as revealed to Elijah and Elisha, was that Hazael would become king, even though he would bring suffering on the people of Israel (2 Kings 8:13). Then the Lord told the self-pitying Elijah that there were still up to seven thousand people who feared and served the Lord in Israel (19:18). Most of these would be secret believers like Obadiah. The believers were a small minority, but they were there and Elijah was not alone.”\(^8\)

References

The prophetic books of the Old Testament can be confusing, both to the newcomer to the Bible and the longtime reader. Where do these prophets fit in the overall narrative of Israel and Judah? What messages did they communicate? What was God doing in and through their work? The benefit of this volume of *The Gospel Project* is that it gives you a glimpse of the prophets right at the point their message was going forth to God’s people. We can ask questions of God with Habakkuk, look forward to the coming Suffering Servant with Isaiah, stand amazed at the stunning picture of relentless love in Hosea, and learn something of God’s extravagant love with Jonah.

As you work through the sessions in this volume, keep an eye on all the different ways God reveals Himself and communicates His messages of judgment and grace. Fall to your knees in awe, and then stand up and boldly proclaim the love of this great God, who inspired the prophets to deliver His word.