Unit 15, Session 5

God Disciplines a Rebellious People

Summary and Goal
God is a God of mercy and patience, but when His word is continually rejected, judgment is certain. In the closing chapter of 2 Chronicles, Judah finally suffered the consequences of her idolatrous actions. God’s prophets had warned the kings of Judah to repent, but their compassionate appeals fell upon deaf ears. This rejection of God’s prophets and His word resulted in hardened hearts, outright rebellion, and God’s punishment. Yet as Judah ultimately discovered, God administers discipline as a means of grace in hopes of restoration. We too should understand God’s discipline as an act of compassion. For those who repent of their rebellion against God, there is a promise of mercy and future hope.

Session Outline
1. Rebellion against God results when the heart is hardened (2 Chron. 36:11-14).
2. Rebellion against God results when God’s Word is rejected (2 Chron. 36:15-16a).
3. Rebellion against God results in God’s wrath being stirred (2 Chron. 36:16b-21).

Background Passage: 2 Chronicles 36

Session in a Sentence
God’s wrath is just, yet it is not without the promise of grace and mercy to those who repent of their rebellion against Him.

Christ Connection
God righteously punished His people for their sin, but He remained faithful to them and kept the promise He had made to David to preserve a remnant and provide a king. Ultimately, God punished sin through His Son, Jesus, and made Him our King forever.

Missional Application
Because the punishment of our sin has been taken from us and paid by Christ, we listen to God’s Word with softened hearts as we proclaim God’s patience and righteousness to others while there is still time for them to repent.
Group Time

Introduction

EXPLAIN: Use the paragraphs in the DDG (p. 112) to introduce and summarize Rabbi Kushner’s conclusions on God and the problem of evil.

In 1981, Rabbi Harold Kushner penned his book *When Bad Things Happen to Good People*, raising important theological questions about the existence of God, His goodness, and His authority over evil in the world. Kushner, having experienced the death of his teenage son after a lifelong illness, addresses these questions in a winsome and personal manner, making it easy for readers to resonate with his conclusions.

While Kushner is to be lauded for writing a candid book asking readers to wrestle with such important questions related to God and the problem of evil, unfortunately, his theological conclusions are less than biblical. Essentially he concludes that while God is good and just, the random chaos in the universe is outside His power. The wrongs of life, whether occurring to a “good” or “bad” person, are simply a result of chance and completely unrelated to personal behavior.

INTERACT: Ask group members the following question.

What are some explanations you have heard for why bad things happen to good people? (everything is the result of random chance; there is no God; God is not good; God is not all-knowing; God is not all-powerful; God does not care; God is evil and capricious; there are no good people)

SAY: The author of Chronicles wrote from a distinctly different theological vantage point than Kushner because he believed in an omnipotent God sovereign over His world where “whatever a person sows he will also reap,” generally speaking (Gal. 6:7; see also Job 4:8; Prov. 11:5). The theological truth that we reap what we sow is clearly in play as we survey the demise of the kingdom of Judah as recorded in 2 Chronicles.

SUMMARIZE: God had repeatedly sent prophets to warn Judah of the consequences of their habitual rebellion. In this session, we will see God’s promised discipline of His people by means of the Babylonians. The rejection of God’s prophets and His word resulted in hardened hearts, outright rebellion, and God’s punishment. Yet as Judah ultimately discovered, God administers discipline as a means of grace in hopes of restoration. We too should understand God’s discipline as an act of compassion. For those who repent of their rebellion against God, there is the promise of mercy and future hope.

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: Rebellion against God results when the heart is hardened (2 Chron. 36:11-14).

READ 2 Chronicles 36:11-14 (DDG p. 113).

11 Zedekiah was twenty-one years old when he became king, and he reigned eleven years in Jerusalem. 12 He did what was evil in the sight of the LORD his God and did not humble himself before the prophet Jeremiah at the LORD’s command. 13 He also rebelled against King Nebuchadnezzar who had made him swear allegiance by God. He became obstinate and hardened his heart against returning to the LORD, the God of Israel. 14 All the leaders of the priests and the people multiplied their unfaithful deeds, imitating all the detestable practices of the nations, and they defiled the LORD’s temple that he had consecrated in Jerusalem.

EXPLAIN: Use the leader content and the first paragraph in the DDG (p. 113) to show how King Zedekiah was a deceptive ruler and a prideful ruler.

- The last of Judah’s kings was Zedekiah, who reigned for eleven years. He was a deceptive ruler, based on his interactions with foreign nations. Though he was installed as king over Judah by Nebuchadnezzar, the king of Babylon, and swore an oath of allegiance by God, he only pretended to submit to Babylon while simultaneously wooing Egypt for help in defeating Babylon (Ezek. 17:11-21). Zedekiah broke his oath when he thought it suited him politically and militarily.

Commentary: The chronicler dedicated more space to recording the acts of good kings over evil kings. For example, chapters 34–35 are devoted to describing the thirty-one-year reign of Josiah, Judah’s last godly king. In contrast, the author condenses the reigns of Judah’s last four kings, totaling around twenty-two years, into just fourteen verses in chapter 36. Kings Jehoahaz, Jehoiakim, Jehoiachin, and Zedekiah lacked not only competency as rulers but, more importantly, devotion to God. Each one “did what was evil in the LORD’s sight” (see 2 Kings 23:32; 2 Chron. 36:5,9,12).

SAY: Pride has a dangerous numbing effect on our lives in that it inhibits our ability to fully grasp our dependency on the Lord. When pride thrives, our lives are marked by a lack of forgiveness, strangled communication, and ignoring godly counsel. Pride also keeps us from being great, as properly defined by Jesus (Mark 10:42-45).
INTERACT: Ask group members the following question.

What are some ways we demonstrate pride in our lives? (we refuse to listen to counsel from God’s Word and God’s people; we make choices to do what we want to do without concern for God’s desires; we choose to sin; we belittle others to make ourselves look important; we forget to pray; we forsake the gathering of the church)

EXPLAIN: Use the second paragraph in the DDG (p. 113) to emphasize Zedekiah’s influence on his kingdom, leading the priests and the people to participate in the pagan practices of the surrounding nations, and the steep price they would all pay for their sin and hardened hearts.

“Sin will take you farther than you want to go, keep you longer than you want to stay, and cost you more than you want to pay,” as the saying goes. Zedekiah most certainly experienced this reality in his life. And worse, the ramifications of his actions seeped down from the king’s palace to the home of the common peasant. Even the priests, those commissioned with maintaining the temple’s purity, were involved in revolting acts. Zedekiah and his people, therefore, paid a steep price for their sin and hardened hearts—Judah and Jerusalem’s utter destruction.

Judah was merely twenty years removed from the revival experienced under King Josiah. Zedekiah was around ten years old when his father, King Josiah, died. He was old enough to remember a time when a godly man ruled Judah. At that time, it would have been unimaginable for the priests to defile the temple with pagan worship practices. Yet this was the state of Judah under Zedekiah’s weak leadership, as Zedekiah along with the priests and the people defiled the temple by engaging in the detestable religious practices of the pagan nations. Instead of giving himself over to God’s glory in humility, Zedekiah pursued his own glory because of his pride.

Voices from the Church

“Pride manifests itself in so many subtle but lethal ways. In my own life, pride can sometimes be seen in a hidden desire for the praise and admiration of men, an insistence on being ‘right,’ the desire to be noticed and appreciated, fear of rejection, or just preoccupation with myself—my feelings, my needs, my circumstances, my burdens, my desires, my successes, my failures. These are all fruits of that deadly root of pride.”

—Nancy Leigh DeMoss
**Point 2: Rebellion against God results when God’s Word is rejected (2 Chron. 36:15-16a).**

READ 2 Chronicles 36:15-16a (DDG p. 114).

15 But the LORD, the God of their ancestors sent word against them by the hand of his messengers, sending them time and time again, for he had compassion on his people and on his dwelling place. 16a But they kept ridiculing God’s messengers, despising his words, and scoffing at his prophets.

EXPLAIN: Reference the first paragraph in the DDG (p. 114) as you explain the three ways God demonstrated familial love for the people of Judah in spite of their rebellion.

In 2 Chronicles 36:15, the author highlights God’s familial love for the people of Judah, displayed in His compassion and patience. God longs for His people to repent without the use of discipline, so He granted them a season of mercy to respond to His loving appeals through the prophets. We shouldn’t pass over this without considering our own lives and how God does the same for us. Sometimes God’s compassion comes in the form of a friend who comes to rebuke us because of sin they perceive in our lives. The word of correction may sting, but sometimes it takes a sting to grab our attention.

Three ways God demonstrated familial love for the people of Judah:

- First, the chronicler speaks to the long-term nature of God’s relationship with Judah in referring to the Lord as “the God of their ancestors.” Pointing to the past, the chronicler recalls to the reader’s mind God’s persistent faithfulness throughout the generations. The Lord delivered their ancestors out of Egypt, fed them with manna and quail from heaven while in the desert, and secured for them a great victory over the Canaanites as they entered and conquered the promised land.

- Second, we read that God repeatedly sent prophets (e.g., Jeremiah, Ezekiel, Habakkuk, Zephaniah) to warn Judah of the consequences of her disobedience. The author’s use of the expression “time and time again” conveys the idea of a father pleading with a wayward child to turn from a destructive path.

- Third, we are told that the posture of God’s heart was shaped by compassion for His people and His temple, even after Judah’s continual disobedience.

INTERACT: Ask group members the following question.

> What are some ways we might respond to a word of correction, and what might those responses reveal about a person’s heart? (rejection, showing pride and hardness of heart; justification for actions, revealing a self-centered heart; repentance, revealing a humble heart before the Lord)
EXPLAIN: Use the second paragraph in the DDG (p. 114) to show how Zedekiah’s pride led to the rejection of God’s word in his kingdom. Connect Judah’s rebellion with our own penchant for pride in our lives.

Zedekiah surely did not take the crown desiring for his kingdom’s demise. His intentions for his reign likely were good; unfortunately, good intentions devoid of godly character never end well. Zedekiah’s pride bears its fruit in verse 16 as he and the people reject God’s word through His prophets. Zedekiah lacked the ears to hear God’s counsel and lacked the eyes to see God’s imminent judgment.

• In examining Judah’s rebellion, we learn that pride leads us to reject God’s Word, and in its place we cling to something that better suits our sinful desires. Pride grows in our lives in the most diabolical way—imperceptibly from within our own hearts. Before we know it, pride has affected our ability to see rightly our own ugliness. The apostle Paul’s call to renew our minds daily (see Rom. 12:2; Eph. 4:22-24) becomes all the more urgent when we consider the deceptive nature of pride.

Commentary: A farmer will tell you that rich, black soil is the best soil for growing crops. It contains a greater concentration of nutrients that spur growth. If different sins could be different kinds of soils, pride likely would be the richest and blackest. Pride is the soil in which all manner of sin germinates and grows, whether it is envy, bitterness, greed, deceit, hypocrisy, or arrogance. Consider Proverbs 16:18-19: “Pride goes before destruction, and a haughty spirit before a fall. It is better to be of a lowly spirit with the poor than to divide the spoil with the proud.”

FILL IN THE BLANKS: Provide group members with the answers for the call-out in their DDG (p. 114).

Sin as Rebellion: Because the Bible portrays people as responsible beings, called to respond in faith and obedience to God’s revelation, the Bible often portrays sin in terms of defiance and rebellion toward God the King.

Essential Doctrine “Sin as Rebellion”: Because the Bible portrays people as responsible beings, called to respond in faith and obedience to God’s revelation, the Bible often portrays sin in terms of defiance and rebellion toward God the King. Isaiah 1:2 is one of many passages that describes sin in terms of rebellion against God: “I have raised children and brought them up, but they have rebelled against me.” Seen in this light, sin is personal and willful disobedience, the raising of a clenched fist toward the One who made us.

INTERACT: Ask group members the following question.

What are some ways we might disdain or reject God’s Word because of our pride? (not read it; refuse to submit to the preaching/teaching of God’s Word; defy God’s Word in our sin; misuse God’s Word to justify our sinful actions)
Point 3: Rebellion against God results in God’s wrath being stirred (2 Chron. 36:16b-21).

**SAY:** God’s wrath isn’t discussed much these days. It doesn’t really align with today’s modern sensibilities. It is thought to be too callous, too judgmental, too narrow-minded. But because the doctrine of God’s wrath is not in vogue is all the more reason for Christians to understand what the Bible teaches about it.

**READ:** Ask a volunteer to read 2 Chronicles 36:16b-21 (DDG p. 115).

16b until the Lord’s wrath was so stirred up against his people that there was no remedy. 17 So he brought up against them the king of the Chaldeans, who killed their fit young men with the sword in the house of their sanctuary. He had no pity on young men or young women, elderly or aged; he handed them all over to him. 18 He took everything to Babylon—all the articles of God’s temple, large and small, the treasures of the Lord’s temple, and the treasures of the king and his officials. 19 Then the Chaldeans burned God’s temple. They tore down Jerusalem’s wall, burned all its palaces, and destroyed all its valuable articles.

20 He deported those who escaped from the sword to Babylon, and they became servants to him and his sons until the rise of the Persian kingdom. 21 This fulfilled the word of the Lord through Jeremiah, and the land enjoyed its Sabbath rest all the days of the desolation until seventy years were fulfilled.

**EXPLAIN:** Reference the first paragraph in the DDG (p. 115) as you explain the nature of God’s wrath against the people of Judah for their rejection of His word through the prophets.

For too long, the kings, priests, and people of Judah rejected God’s word through His prophets. God’s wrath was finally stirred up against Judah, with her stiffened neck and hardened heart, and “no remedy” remained. The Lord’s ax of judgment was now set in motion with no recourse for stopping it. Like a tool in the hand of God, Nebuchadnezzar and the Chaldeans obliterated Jerusalem.

- The Babylonians’ approach to war was nothing less than barbaric as they massacred the people. The godly suffered along with the ungodly. Children suffered for their parents’ sins. Even those who sought the protection of the temple were killed—a sign that God’s wrath could not be evaded. The temple was looted and burned and the city walls were destroyed as Judah reaped the evil she had sown.
- Some have misguidedy referred to the God of the Old Testament as a moral monster for His wrath demonstrated in passages such as 2 Chronicles 36. But this unbiblical belief fails to understand that God’s anger is how goodness responds to evil. God’s attributes are never to be pitted against one another; rather, they are to be understood as working in concert. The biblical authors saw God’s goodness and holiness as tied to His willingness to exercise judgment. God’s wrath is in perfect proportion to human sinfulness (Rom. 2:5; Prov. 24:12). God is always just in His execution of judgment against sinners.
INTERACT: Ask group members the following question.

What problems arise if we downplay God’s wrath in our theology?
(God ceases to be a God of justice; we have no expectation of God’s just judgment against sin, either in the present or in eternity; we lose a proper understanding of the cross of Christ as Jesus taking our punishment for sin upon Himself to save us and give us eternal life)

EXPLAIN: Use the second paragraph in the DDG (p. 115) to highlight God’s faithfulness, goodness, and compassion toward His people through His wrath against Judah for her sin.

It’s counterintuitive to think God’s wrath against Judah was for her good, but God always accomplishes His good purposes through His actions. Proclaiming the faithfulness and grace of God, the chronicler stated that Judah’s purification and restoration from her waywardness would come through temporary judgment—a remnant survived the destruction and a seventy-year exile and received a promise to return home. These promises were communicated through the prophet Jeremiah, the one King Zedekiah refused to listen to (Jer. 29:10; 33:7-8).

- Rebellion against God unfailingly leads to painful consequences, even when genuine repentance occurs. The exiled remnant would experience God’s forgiveness, but it wasn’t without great loss. God knew punishment was necessary for His faithfulness and justice and to bring His people to repentance and restoration, hence the reason His judgment was an act of compassion.

FILL IN THE BLANKS: Provide group members with the answers for the call-out in their DDG (p. 115) as you explain the distinction between God’s wrath and God’s discipline for believers.

- When experiencing seasons of adversity, the mature believer in Christ questions if the adversity is simply the result of human fallenness or if it’s God’s chastisement for sin that we would repent and return to Him. One way or the other, however, God is disciplining us, and we must not forget that His discipline is for our good and always purposeful (Heb. 12:5-11). Also, we should never interpret God’s discipline to mean He has withdrawn His gift of salvation from us.

- God’s judgment for the sin of believers has already fallen upon Christ on the cross; therefore, God’s wrath no longer remains for those who are in Christ (Rom. 8:1). Instead, God uses only faithful, loving discipline to correct His beloved children in their sin and guide them on the path of holiness.

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My Mission

EXPLAIN: God knew all along that Judah’s rebellion needed a greater solution than the Babylonian exile. The exile served only as a temporary bandage to an eternal sin problem. A greater, everlasting judgment was and is coming, and a perfect sacrifice is the only remedy. God, therefore, kept His promise to King David in preserving a remnant and providing a future King—Jesus Christ. The reality is that God’s wrath against our rebellion is only satisfied in the perfect sacrifice of Jesus Christ. Only when we place our faith in Christ are we able to listen to God’s Word with softened hearts as we proclaim the gospel to a rebellious world in need of rescuing.

READ the following missional application statement in the DDG (p. 116), 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 the punishment of our sin has been taken from us and paid by Christ, we listen to God’s Word with softened hearts as we proclaim God’s patience and righteousness to others while there is still time for them to repent.

- How will you respond in faith and repentance because of who God is?
- What are some ways your group can use God’s Word for correction and encouragement in the faith?
- With whom will you share God’s call to repentance and faith in Christ this week because of the reality of God’s mercy and justice?

CLOSE IN PRAYER: Father, You are holy and just in Your wrath against sin, just as You are holy and just in Your mercy to sinners because of Your grace shown to us in Christ. Thank You for our salvation by grace through faith in Jesus. Now may we humble our hearts, heed Your Word, and have compassion for those who need to hear of Your goodness in the gospel of Jesus Christ. Amen.

PACK ITEM 13: GOD REMAINS: Cut out these cards and pass them out to group members to remind them that regardless of their circumstances, consequences, and changes in life, God remains in control.

INSTRUCT: As your group departs, encourage group members to read and respond to the Daily Study devotions in their DDG (pp. 117-119), which build and expand upon the group study. Also advocate for small groups or families to use Encourage One Another (p. 120) for mutual accountability and fellowship grounded upon the foundation of God’s Word.
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. 117-119) will help group members get into God’s Word and study it for themselves. Encourage One Another (p. 120) will help group members and families fellowship with one another with purpose.

Daily Study

Brief daily devotions in the DDG (pp. 117-119) 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 2 as a part of point 3 in the session: Knowing our own propensity toward sin, it’s hard to imagine being filled with anger without losing some measure of self-control. Yet God’s wrath is never less than perfect.

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 1:** “The Bible’s solution for absolution from God’s judgment is found in running to the foot of the cross.”
- **Day 5:** “God appoints every aspect of every day. He appoints the day’s troubles. He appoints the day’s mercies.”

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. 120) 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 share what they are learning in their personal study of God’s Word for the benefit of one another.**
- **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: Rebellion against God results when the heart is hardened (2 Chron. 36:11-14).

“Zedekiah’s reign (597-586 BC) culminated in rebellion, a siege of almost two years, the destruction of Jerusalem and the temple, and the deportation of its leading citizens (see Jer. 52:28-30). This reign is presented as the zenith of disobedience to God, with the king leading the way and the people becoming exceedingly unfaithful (Heb. ma’al). Their mocking rejection of the prophets (see Jer. 25:4) meant the refusal to repent, so now there was no remedy (lit., ‘no healing’; see 2 Chron. 7:14) against God’s wrath (see 34:25).”

“For the third time, a son of Josiah becomes king. This time Babylon’s choice is Zedekiah (36:11). Another decade passes, and the end comes (36:12-13). The chronicler adds his own reading of the catastrophe to his source. For one last time in Chronicles, a prophet warns a king (Jer. 27:12-15; 38:14-23). But Zedekiah fails to humble himself to pay heed to Jeremiah’s counsel (36:12). What is more, he breaks the oath of allegiance customarily made between vassal and overlord in ancient times (36:13). Chronicles reads this as an offence against God, in whose name the oath had been sworn. Finally, the idolatrous king will not turn to the Lord. With this final invocation of his keywords, the chronicler abandons the house of David to its fate. As for the temple, it experiences the consequences of the unfaithfulness of all the leaders of the priests (36:14).”

Point 2: Rebellion against God results when God’s Word is rejected (2 Chron. 36:15-16a).

“The root cause of the exile is summarized in these verses. In the parable of the ‘wicked tenants,’ Jesus spoke of the owner of the vineyard sending slave after slave in vain to collect his due share. Perhaps Jesus had this or similar verses in mind.”

“The blessings and curses theology of the Mosaic covenant is foundational to prophetic ministry because it is on this basis that these divine messengers forecast either blessing or judgment for God’s people (e.g., Isa. 1:10-20; Jer. 9:13-16). The series of participles describing the people’s response to the message brought by God’s servants (‘mocking … despising … scoffing,’ 2 Chron. 36:16 NRSV) suggests this is habitual behavior, making the rejection of the prophetic voice a theme in Kings and Chronicles (2 Kings 17:12-14; 24:2; 2 Chron. 24:19).”
“After God had graciously offered the people of Judah many opportunities to repent, he finally sent Nebuchadnezzar to eradicate Jerusalem and carry the people off to Babylon. When individual kings repented, God repeatedly provided a remedy (lit. ‘healing’; 7:14; 30:20), but the accumulation of wrath against evil finally reached the tipping point. This passage is similar to the comment the Chronicler made about some of the northern tribes (1 Chron. 5:25-26).”

**Point 3: Rebellion against God results in God’s wrath being stirred (2 Chron. 36:16b-21).**

“The Chronicler hurries past the last four kings of Judah to report the fall of Jerusalem for good reason (36:15-21). His audience knows all too well the tragic story of the sack of the city of David and the pillaging and destruction of Solomon’s temple. They do not need a reminder of the fall of Jerusalem as much as a statement of justification for the Exile. The Chronicler needs to guard against wrong thinking and bad theology, lest God be blamed for Judah’s calamity … More important theologically, the Chronicler understands the Exile as God’s work. The Lord himself brought the Babylonians against Judah and handed his people over to Nebuchadnezzar in fulfillment of the words of Jeremiah the prophet (36:17,21; cf. Jer. 25:8-11; 29:10). It is of vital importance that the Chronicler affirm God’s faithfulness to his Word. The restoration period of Israelite history witnesses a shift away from divine revelation by means of prophetic utterance to priestly instruction based on previous revelation from God now inscripturated (e.g., Ezra’s exposition of the Torah, Neh. 8:1-3). The postexilic generation needs assurance that God keeps his Word, whether it be a word of blessing or judgment (Ps. 33:4-5).”

“Eventually Zedekiah rebelled. Nebuchadnezzar returned, and by this time he had run out of patience. He was determined to put an end to the rebel center. After a lengthy and excruciating siege, he captured Jerusalem. Not in haste but later, deliberately, he sent his troops back into the city to dismantle the defensive walls and burn to the ground every building of significance, including the famed temple. Many people had starved during the siege, and many died in the battle; Nebuchadnezzar deported many of the rest. Since that day up until the present, there have always been more Jewish people outside of Palestine than in it.”

**References**

8. Andrew E. Hill, 1 & 2 Chronicles, in The NIV Application Commentary [Wordsearch].
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.