Summary and Goal
As the nation of Israel lay in ruins, its homeland plundered and many people either dead or scattered, God spoke a word of hope through His prophet, Ezekiel, an exile in Babylon, received a vision in which he witnessed a valley covered with dry bones. He spoke God’s words to the bones, and as he did, the bones took on flesh and the Spirit breathed new life into the corpses. The imagery of this dramatic vision pointed to Israel’s future hope as they would experience physical and spiritual restoration under one King from the line of David. We are reminded by the vision of God’s mercy toward the undeserving, His desire for unity among His people, and His plan to bring complete restoration to all believers through Jesus Christ.

Session Outline
1. God gives life to a people who are dead (Ezek. 37:1-6).
2. God restores a people who are scattered and divided (Ezek. 37:16-17,20-22).

Background Passage: Ezekiel 36–37

Session in a Sentence
God promised one day to give life to His people, to restore them, and to provide a King so He could dwell with them.

Christ Connection
God gave Ezekiel a vision of the power of God to bring life out of death and to restore a broken and scattered people. Ezekiel’s vision was fulfilled ultimately in the resurrection of Jesus Christ. Jesus is Immanuel—God with us—the King who gives life and rules over a unified people from every nation, tribe, people, and language (Rev. 7:9).

Missional Application
Because we have been given life in Christ, we are to share the hope of the gospel with others and invite them to become part of God’s one, unified family in Christ.
**Group Time**

**Introduction**

**EXPLAIN:** Use the paragraph in the DDG (p. 121) to comment on the significance of CPR as a gift from modern science to humanity.

CPR, short for cardiopulmonary resuscitation, finds its origins in the mid-1700s with mouth-to-mouth resuscitation used for drowning victims. The first successful use of chest compressions for human resuscitation was recorded in 1903. The technique used today for CPR was developed in 1960. CPR is attributed with helping to save millions of lives. Immediate application of CPR after a cardiac arrest can double or triple a person’s chances of survival. CPR is, without question, an amazing gift from modern science to humanity.¹

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

What conditions are required for effective performance of CPR? (a hard, flat surface upon which the victim lies face up; a clear airway; a recommended ratio of 30:2, compressions to breaths; proper placement and orientation of the hands on the victim’s sternum; a living body)

**SAY:** As incredible as CPR is, it is doubtful that any medical professional would perform CPR on a skeleton. Bringing dry bones back to life defies all scientific and medical logic, but that is exactly what God did in Ezekiel’s vision of the valley of dry bones.

**SUMMARIZE:** Ezekiel ministered to the exiled Judeans suffering in Babylon during a time when depression hovered over God’s people. They mourned not only their current circumstances but also the destruction of Jerusalem. Even their cries were filled with hopelessness. Responding to their cries, however, the Lord delivered a message of optimism. With Ezekiel as His mouthpiece, God instilled hope with promises of restored land, rebuilt cities, and unity between both Israel and Judah under one King. God’s message to the suffering Israelites still speaks to us today. Hope and restoration exists through the redeeming power of the one King, Jesus Christ. He alone is able to restore both our relationship with God and with one another.

*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 gives life to a people who are dead (Ezek. 37:1-6).**

**READ:** Ask a volunteer to read Ezekiel 37:1-6 (DDG p. 122).

1 The hand of the **Lord** was on me, and he brought me out by his Spirit and set me down in the middle of the valley; it was full of bones. 2 He led me all around them. There were a great many of them on the surface of the valley, and they were very dry. 3 Then he said to me, “Son of man, can these bones live?” I replied, “Lord God, only you know.” 4 He said to me, “Prophesy concerning these bones and say to them: Dry bones, hear the word of the **Lord**! 5 This is what the Lord **God** says to these bones: I will cause breath to enter you, and you will live. 6 I will put tendons on you, make flesh grow on you, and cover you with skin. I will put breath in you so that you come to life. Then you will know that I am the **Lord**.”

**EXPLAIN:** Use the first paragraph in the DDG (p. 122) to explain that the bones were representative of the whole house of Israel, dead and lifeless as a nation because of their sin and subsequent exile.

The bones littering the valley represented the whole house of Israel: she was dead (v. 11). The people of Israel considered themselves beyond resuscitation as a nation. For too long they had rejected the Lord and His messengers, and as time passed, their hearts became increasingly hardened. The people’s rebellion ultimately led to God’s punishing them by means of exile. In short, their disregard for God’s word, as preached by the prophets, led to their death as a nation.

- The number of bones in the valley was vast, enough to constitute any entire army (v. 10). The Lord led Ezekiel back and forth among the scattered bones to see that no life or flesh existed in or upon them. The unburied condition of the bones would have added to the prophet’s discomfort because, as a priest, he knew any contact with a corpse would render him unclean (Num. 19:11).
- The temptation for us is to look at Israel with disbelief, as if we were not capable of similar behavior. The truth is that everyday, men and women, regardless of their spiritual maturity, fall into destructive patterns of sin. More often than not, a person’s spiritual stumble does not happen in an instant but rather as a gradual fade marked by a gentle pushing away of God’s Word and God’s people. The spiritual bones of Israel did not dry up overnight, nor do ours.

**Commentary:** Ezekiel, the son of a priest, was part of the deportation of Judeans in 597 BC, the second of three waves of Judeans deported to Babylon by King Nebuchadnezzar (2 Kings 24:10-17). While being a contemporary of Jeremiah, Habakkuk, and Zephaniah, Ezekiel’s ministry was unique among the Old Testament prophets in that it took place entirely in Babylon, though some of it was still prior to the destruction of Jerusalem and the temple in 586 BC. Similar to Jeremiah, Ezekiel faced incredible discouragement in that he proclaimed God’s message with little positive response.
INTERACT: Ask group members the following question.

How does a rejection of God’s Word lead to death? (rejecting Jesus, of whom Scripture speaks, ensures God’s judgment for sin upon you; violating God’s commands in Scripture is sin, which is deadly serious in light of God’s holiness; God’s forever linked sin with death in His prohibition and warning to Adam in the garden of Eden; life comes from God and is found in God, so rejecting His Word is rejecting life)

EXPLAIN: Reference the second paragraph in the DDG (p. 122) as you make sure to keep the intent of this passage in focus—this vision highlighted God’s power to restore the nation of Israel from their sin and exile. Emphasize also that the word of the Lord through Ezekiel accomplished this resurrection, just as the word of the Lord would accomplish the restoration of Israel and can bring restoration into our lives.

God asked Ezekiel if those dry bones could live. Now, the Lord had already raised the dead to life on several occasions (1 Kings 17:17-24; 2 Kings 4:18-37; 13:21), but in this scenario, God would have to resuscitate dry bones instead of corpses shortly after death. But rather than discount God, Ezekiel replied in submission to the sovereign knowledge and power of God. God then channeled His divine power through Ezekiel’s words and the bones came to life, covered with flesh and filled with breath (Ezek. 37:7-10).

- New Testament Christians cannot read these verses without instinctively jumping ahead to the idea of bodily resurrection, specifically Jesus’ resurrection. There is no question the concept of bodily resurrection was present in the mind of Ezekiel. In the context of this vision, however, the resurrection imagery has to do with God’s restoring, both physically and spiritually, a specific people—the nation of Israel (vv. 11-14).
- Here we must recognize the power of God’s word to bring life. The idea of preaching to dry bones seems like a waste of time, yet Ezekiel spoke the word of God, and it brought life to dry bones. What a beautiful reminder that God’s Word has the power to bring restoration to all aspects of life. There is no crevice or crevasse in our lives that God’s Word cannot reach, fill, cross, and redeem. In our weaker moments, we may doubt God’s power to make a situation or relationship whole again. We may question whether God could change a loved one’s hardened heart. But we would be wrong in our doubt because a God who can raise dry bones to life can restore marriages, heal diseases, and save the worst of sinners.

Illustration: In the Mission Impossible movies, Ethan Hunt—Tom Cruise’s character—and his team have now completed a total of six “impossible” missions since the franchise began in 1996. One might wonder, “How many more missions have to be completed before the franchise is renamed Mission Nearly Impossible?” The truth is that all the missions were possible. God alone is able to do the humanly impossible.

INTERACT: Ask group members the following question.

How have you seen God’s Word bring restoration to your life or to the life of someone you love? (be prepared to give an answer of your own to jump-start the conversation)
**Point 2:** God restores a people who are scattered and divided (Ezek. 37:16-17,20-22).

**READ** Ezekiel 37:16-17,20-22 (DDG p. 123).

16 “Son of man, take a single stick and write on it: Belonging to Judah and the Israelites associated with him. Then take another stick and write on it: Belonging to Joseph—the stick of Ephraim—and all the house of Israel associated with him. 17 Then join them together into a single stick so that they become one in your hand.

20 “When the sticks you have written on are in your hand and in full view of the people, 21 tell them, ‘This is what the Lord God says: I am going to take the Israelites out of the nations where they have gone. I will gather them from all around and bring them into their own land. 22 I will make them one nation in the land, on the mountains of Israel, and one king will rule over all of them. They will no longer be two nations and will no longer be divided into two kingdoms.

**EXPLAIN:** Use the second paragraph in the DDG (p. 123) to comment on the significance of the symbolic act performed by Ezekiel with the two sticks. Note the importance of unity among the body of Christ as well.

Next, Ezekiel was commanded by God to perform a symbolic act involving two sticks, one representing the Southern Kingdom of Judah and the other representing the Northern Kingdom of Israel. Joining the sticks together as one symbolized God’s plan to reunify the two kingdoms following their split after Solomon’s death (1 Kings 12). The Lord longed to see the tribes of Israel reconciled and unified under one king, a reality that would come to pass in His timing and by His doing.

Voices from the Church
“God wants our churches—whatever specific forms our gatherings take—to be focused on active discipleship, mission, and the pursuit of unity.”
—Francis Chan and Preston Sprinkle

- “God is a God of second chances.” This statement is true, but it fails to address the issue of the sinful heart, as if to say, “God forgives but now the rest is up to you.” In God’s promise to restore the nation of Israel, He did not simply offer the people a second chance. He told them that their redemption would not be contingent on their own merits or power but solely on His (Ezek. 37:21-22).
- Ezekiel knew that a peaceful reunion between the Northern and Southern Kingdoms would require an act of God. The kingdoms had long been separated. They had developed their own way of life, and Israel had even set up their own separate centers of worship, not to mention both Judah and Israel had been exiled from the land. Establishing unity between the kingdoms seemed unrealistic in Ezekiel’s day.
God’s desires unity among His people, including within the body of Christ. On the night before His crucifixion, Jesus prayed for oneness among all the believers who would follow His ministry (John 17:20-23). The fragmented state of the church today reminds us that this is not how it ought to be. One of Satan’s best tactics against the church involves fracturing Christians into different camps with pride and enmity for the purpose of weakening unity and witness. If the church is to be marked by greater unity in the decades to come, it will only be possible by the power of God and through our submission to Christ.

**EXPLAIN:** Use the second paragraph in the DDG (p. 123) to show the extent to which God would reach to unite His people, gathering them from all the nations where they had been scattered. Emphasize that the fulfillment of this promise would come only in the one kingdom inaugurated by King Jesus.

God told His people that His plan for restoration extended beyond those involved in the Babylonian captivity; it included the Israelites in all the nations where they had been scattered, bringing them all back to their homeland. This greater gathering speaks of a future reality that goes beyond the returns from exile that happened in the days of Zerubbabel, Ezra, and Nehemiah. God also reiterated His commitment to unite His people forever under one future King—Jesus Christ.

- How Ezekiel interpreted this message we cannot fully know, but from our present-day vantage point, we clearly see that the vision finds its fulfillment in the promised Messiah—Jesus Christ. From a political standpoint, Israel would never again be ruled by a king. This historical fact lends greater credence to the truth that God’s people would only find their full restoration in Jesus.

- Ezekiel knew Israel’s redemption would not find its full consummation while still under Old Testament law. Rather, the prophet trusted in a day when Israel would be unified under a new covenant with new hearts (Ezek. 36:24-27; see Jer. 31:31-34). This new covenant that would purify them from sin and unify them into one kingdom would be inaugurated by King Jesus.

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

**What messages should unity among God’s people communicate to the world?** (God’s heart is for humanity to be unified around His truth; division over worldly reasons is a sub-human way to live; God’s love in and through us can overcome the distinctions that divide the people of the world; unity among God’s people demonstrates the reality of God and the rightness of His holy expectations upon humanity; unity in spite of differences invites others to join in)
**Point 3: God dwells with a people who are in rebellion (Ezek. 37:23-28).**


23 They will not defile themselves anymore with their idols, their abhorrent things, and all their transgressions. I will save them from all their apostasies by which they sinned, and I will cleanse them. Then they will be my people, and I will be their God. 24 My servant David will be king over them, and there will be one shepherd for all of them. They will follow my ordinances, and keep my statutes and obey them.

25 “They will live in the land that I gave to my servant Jacob, where your fathers lived. They will live in it forever with their children and grandchildren, and my servant David will be their prince forever. 26 I will make a covenant of peace with them; it will be a permanent covenant with them. I will establish and multiply them and will set my sanctuary among them forever. 27 My dwelling place will be with them; I will be their God, and they will be my people. 28 When my sanctuary is among them forever, the nations will know that I, the LORD, sanctify Israel.”

**EXPLAIN:** Use the first paragraph in the DDG (p. 124) to highlight some more details regarding the promised King to rule over the united kingdom of God’s people. Note once again that Jesus fulfills this promise.

Ezekiel did not know the specific details surrounding the messianic King’s arrival, but as verses 23-24 suggest, he knew the coming of this King would correspond with the permanent cleansing of the people from sin. God was going to place over Israel a King from the line of David, and under this King, God’s people would turn from their idolatry, be saved from their apostasies, and experience spiritual cleansing like never before. Furthermore, this King would lead them to obey the word of the Lord.

- God’s people would soon experience a measure of renewal in the land with a rebuilt temple, yet Israel’s dry bones would not begin to experience the fullness of life until Christ ushered in the new covenant with His blood shed on the cross for the forgiveness of sins (Matt. 26:27-28).

**FILL IN THE BLANKS:** Provide group members with the answers for the call-out in their DDG (p. 124).

**Christ as King:** To restore His broken world, God promised a King who would deliver His people and restore all of creation. The promise of a coming King finds its fulfillment in Jesus Christ and looks forward to its perfection when Jesus returns for His bride, the church.
**Essential Doctrine “Christ as King”:** God has always been King over His creation, whether in heaven or on earth. Yet some of His creatures in both realms have rebelled against Him, leaving destruction in their wake. To restore His broken world, God promised a King who would **deliver** His people and restore all of **creation**. The promise of a coming King finds its fulfillment in Jesus Christ and looks forward to its perfection when Jesus returns for His bride, the **church**.

**PACK ITEM 14: FOREVER:** Use the second paragraph in the DDG (p. 124) to point out the “forever” and “permanent” nature of God’s presence with His people when His promise is fulfilled. Then use the Caesarius of Arles quote on the poster to help connect this promise to the gospel.

The chapter concludes with God proclaiming a permanent covenant with His people. Five times in verses 25-28 we find the same Hebrew word translated “forever” or “permanent.” God promised to restore the people to their land forever, to construct a sanctuary that would last forever, and to dwell among the people permanently. No longer would sin separate and exile; rather, God’s people would be sanctified, cleansed, and pure, forever at peace with God. This is the promise of the gospel of Jesus Christ.

- When Jesus came, He referred to His body as the temple that would be built up (John 2:19-22), a permanent dwelling of the Lord as He is God the Son. Furthermore, the Father and the Son send the Holy Spirit to dwell permanently in those who believe in Christ. Both individually and corporately, believers become the permanent dwelling place of the Lord, for the church is the body of Christ (1 Cor. 3:16; 2 Cor. 6:16-18).

- It is clear in our modern eyes that the promises spoken of by Ezekiel did not find their complete fulfillment in the people’s return from Babylon. Old Testament prophecies often had a short-term, limited fulfillment followed by a long-term, complete fulfillment. As it relates to Ezekiel’s vision, the return to Jerusalem after the exile was only a foreshadowing of the full restoration God’s people would experience through the promised King, Jesus Christ. And with His coming, the gospel is now shared among the nations that they may believe and find unity in the one people of God led by the one King of God.

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

> **What should it mean for us that we worship a God who is never changing and who always keeps His promises?** (our salvation in Christ is secure and eternal; we should be a people of our word who tell the truth and keep our promises; even when circumstances seem against us, we can know and trust that God is for us and will never forsake us; we can participate in the gospel mission without fear)
My Mission

**EXPLAIN:** Ezekiel 37 conveys a message of hope in that God extends mercy to the undeserving. He did it for the Israelites living in Babylon and He is still doing it today. Romans 5:8 says, “God proves his own love for us in that while we were still sinners, Christ died for us.” The dry bones in Ezekiel’s vision were without hope and unable to save themselves. Sinful humanity finds itself in the same position. Fortunately, God has taken the initiative to engage people who are dead in their sin and offer them life through the one King—Immanuel, “God with us”—and one day Jesus will rule over a unified people made up of every nation, tribe, people, and language.

**READ** the following missional application statement in the DDG (p. 125), 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 we have been given life in Christ, we are to share the hope of the gospel with others and invite them to become part of God’s one, unified family in Christ.

- **What steps of faith will you take in light of God’s character and actions on display in this passage and in the gospel of Jesus?**

- **How can your group help those experiencing a spiritually dry season move toward greater spiritual health?**

- **With whom will you share the gospel of King Jesus, who frees from sin and gives eternal life to those who believe?**

**CLOSE IN PRAYER:** Father, Your power is amazing, especially when displayed in our weakness. We thank You for Your saving power granted to us by faith in Christ while we were dead in our sins. And now we thank You for the promise of resurrection and eternal life that impacts our lives both now and forever. May we live in holiness and speak Your gospel message with confidence in Your power to raise the dead and make one people under the rule and reign of King Jesus. Amen.

**INSTRUCT:** As your group departs, encourage group members to read and respond to the Daily Study devotions in their DDG (pp. 126-128), which build and expand upon the group study. Also advocate for small groups or families to use Encourage One Another (p. 129) 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. 126-128) will help group members get into God’s Word and study it for themselves. Encourage One Another (p. 129) will help group members and families fellowship with one another with purpose.

Daily Study

Brief daily devotions in the DDG (pp. 126-128) 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 4 as a part of point 2 in the session: Valuing unity means we pray for unity. It means we judge ourselves before we judge others. It means we count the cost of disunity and seek reconciliation when we can.

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: “God’s relationship with His people lay in ruin because of their rebellion, yet He extended His hand of mercy.”
- Day 5: “Examining Jesus’ life, we see that servant leaders seek the glory of God while not being preoccupied with their own.”

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. 129) 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 pray for the Holy Spirit to move in their hearts and to speak the truths 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.

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Additional Commentary

Point 1: God gives life to a people who are dead (Ezek. 37:1-6).

“The introductory phrase the hand of the Lord was on me indicates a new subject. The hand is often used metaphorically for power in Scripture … The work of the Spirit in transporting Ezekiel to a different location occurs in 3:14; 8:3; 11:1,24; 43:5, indicating the beginning of a visionary revelation. As an Israelite trained in the priesthood, Ezekiel knew the importance of treating a human corpse properly. This vast array of skeletons left unburied (it was full of bones) reminded Ezekiel of the execution of the judgment curses for disobedience (Deut. 28:26). Bones that were very dry indicated that death had taken place long ago. Hence, life was obviously beyond resuscitation (1 Kings 17:17-24; 2 Kings 4:18-37; but see 2 Kings 13:21). Dry bones are a metaphor for a downcast spirit in other biblical passages (Prov. 15:30; 17:22). Ezekiel was aware that God had the power to raise people from the dead (1 Kings 17:17-24; 2 Kings 4:18-37; Isa. 26:19; Dan. 12:1-2). But these bones were dry, meaning that the flesh had decayed. This seemed to make resuscitation impossible (can these bones live?).”

“Ezekiel reported the moment when God will bring a dispersed nation of Israel to life. At the time of this vision, the Jewish people were in exile and deeply discouraged. They were living in captivity and were scattered among other nations. They needed to have their faith in God restored and to know that they would be reestablished in their own land. Through this extraordinary vision, God showed his people that they would be coming home (Ezek. 37:14). This vision reminds us to look for the day when many in Israel will be filled with the Holy Spirit and have that spiritual restoration prophesied in Ezekiel 37:14 … It is not just talking about a restoration of God’s nation but the future life that Jesus would bring to humanity.”

Point 2: God restores a people who are scattered and divided (Ezek. 37:16-17,20-22).

“The more literal interpretation is … supported by the identification of the bones as ‘the whole house of Israel’ (Ezek. 37:11), which suggests that the promise of life and restoration is being offered to the long dead remnants of the northern and southern kingdoms. This understanding fits with the oracle that follows, which envisions a reunification of the two former kingdoms into one. Whether one adheres to a literal or metaphoric interpretation of the vision, its message of hope continues to bring great comfort and promise to women and men whose experiences have left them hopeless and despairing of life. New life is to be found through the life-giving spirit of God. In the symbolic action of the two sticks (Ezek. 37:15-28), the message is given that the former northern kingdom (Joseph/Ephraim) and the southern kingdom (Judah) will be united.”
“This renewed national unity requires a secure national home (v. 21). The reunion takes concrete political shape under the rule of one king, which is not Ezekiel’s usual title for the messianic figure (cf. ‘prince,’ v. 25).”

**Point 3: God dwells with a people who are in rebellion (Ezek. 37:23-28).**

“Some limited unity was achieved with the return of the exiles after the edict of Cyrus in 538 BC. But it is obvious that what Ezekiel is pointing to here will be fulfilled only in some future time, long after the return from exile under Zerubbabel, Ezra and Nehemiah (and even long after the establishment of the state of Israel in 1948) … Ezekiel’s point ‘is not so much ethnic and geographical, but theological … He is determined to insist that the future of God’s people is a future for one people. One God, one people, one covenant’ (BST). In order for that oneness of God’s people to materialize, the Jews will have to embrace the new covenant which has been effected once for all through the sacrifice of God’s incarnate Son, Jesus Christ (see Rom. 11:25-27).”

“Ezekiel 37:24-28 refers again to Leviticus 26 to show that Israel will get a fresh start with the Lord. God promises to gather the dispersed Israel to the land of promise under the leadership of God’s servant David; there they and their descendants will live in obedience, cleansed from sin forever. Further, God promises to establish an everlasting covenant of peace with them and dwell in their midst. Finally, God’s restoration of his people, and his presence in their midst, will bring the nations to acknowledge that God sanctifies Israel.”

“My dwelling place shall be with them. The oracle’s conclusion emphasizes the centrality of God’s presence to the renewed people, the greatest of all blessings by far. The ‘dwelling place’ (Heb. mishkan) recalls the wilderness tabernacle. The sanctuary (Heb. miqdash; see v. 26) points rather to the temple, in particular the renewed temple, which will occupy Ezekiel’s attention in chapter 44.”

References

2. Francis Chan and Preston Sprinkle, Erasing Hell (Colorado Springs, CO: David C. Cook, 2011) [eBook].
## WHAT’S NEXT?

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<td>Jesus the Miracle-Worker (Gospels)</td>
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<td>Winter 2020-21</td>
<td>The Mission Begins</td>
<td>The Holy Spirit Comes (Acts; Epistles)</td>
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<td>Fundamentals of the Faith (Acts; Epistles)</td>
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<td>Living Like Jesus (Acts; Hebrews)</td>
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<td>Don’t Forget (Acts; Epistles)</td>
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<td>All Things New</td>
<td>Paul in Prison (Acts; Epistles)</td>
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<td>Facing Adversity (Acts; Epistles)</td>
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<td>Jesus Will Come Again (Revelation)</td>
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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.