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## ***SERIES 2: FAITH IN PROMISED SEED***

### **BOOK 7:**

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#### **Book 7:**

##### **Introduction**

We have already seen in Torah that there is a legal necessity for Mashiach. Now, the Ketuvim reveal that there is a *life necessity* for Mashiach as well! The *Ketuvim* are the expression of the life of God's people, recording the musings of the *soul* of the people in worship (Psalms), testing (Job), and history of shared experiences (Lamentations, Chronicles). These *Ketuvim* reveal that Mashiach is needed to fulfill the *life* of God's people! (see book 1.2 for the soul's hope for Mashiach in the Psalms). To understand why Mashiach is needed to fulfill the *life* of God's people, let's consider first what our life as *living souls* was meant to be. The Lord God made us as *living souls*—*hai nefesh* as beings of earthly *flesh* but also his spiritual life (Genesis 2:7). But, when our first parents sinned, this spiritual life "died" as God warned (2:17) and we were left as *naked flesh*, uncovered and dead to God's *spiritual life*, making us fearful in his holy presence (3:10). In this *fleshly death*, God's Spirit cannot *abide* in us (6:3), nor can we work to reverse this death, for we are still *naked flesh* even when furnished with the Law and its commands (Ex. 20:19). So, what is our only *life* in this world, as *fleshly beings* uncovered of spiritual life? Like Abraham, we are to live by *faith* in God's promised *Seed*, Mashiach, to be made

*righteous* (Gen. 15:6). In both our *personal lives* and our shared *family life* as the people of God, we trust in Mashiach not ourselves for life!

In our personal lives, we need Mashiach to redeem us from our *fleshly* inclination to be *self-righteous*! Although Job was upright, he justified himself as *self-righteous* when tested. Only God's wisdom secures for us His *spiritual life* (Proverbs), so only His promised Seed of David redeems us to deliver us from death to life for His Kingdom (Ruth- 2 Samuel 7). Collectively, Israel was helpless in their sin, incurring God's judgment (2 Chronicles). So, God promises Mashiach as the one to restore life (Daniel), who comes at the appointed time fixed to the decree of Artaxerxes (Ezra).

#### Personal Life:

1. Job 1: Upright Heart
2. Job 2: Intent on Worship
3. Job 3: Self-Justification Rebuked
4. Prov. 1, 3. Need Wisdom and Spirit.
5. Ruth 4, 2 Sam. 7. Only Mashiach Redeems: Son of David + Son of God

#### Family Life:

6. 2 Chron. 1. Family- national Sin:
7. Daniel 1: Holy Spiritual Reality.
8. Daniel 2a. Family Sin and Guilt.
9. Daniel 2b. Only Mashiach brings atonement for Rule.
- 10: Ezra 7. God works in Israel as Firstborn Sons.

### STEPS of a *Devoted Disciple*:

Your *Devotion* matters to the Lord. For, there is only one Lord and God, and He deserves creation's highest honor and praise. So, you were made to give yourself to the Lord God in loving devotion of heart, soul, mind, and strength (Mark 12:30). In this same devotion to the Lord, Jesus Christ calls you to follow Him as His disciple. These short devotionals guide you in the Word to cultivate a heart devotion to the Lord as His disciple.

- First, **discover** what His life-giving Word has to say to you personally, being careful to write down your insights to share with others.
- Then, **discuss** His Word with those closest to you: your family, your friends, and in your home fellowship group (your spiritual family).
- Next, **dialogue** to compare views on key passages with a partner—either another disciple, or an older mentor or younger mentee.
- Finally, **develop** key skills as you abide in the Word by applying it to your life as you read the devotional, notes, and footnotes.

#### **START HERE:** *Humble Yourself in Prayer:*

*Devote yourself to the Lord to hear and do His Will for you.*

☐ *Do I want to humble myself under the Lordship of God by faith?*

☐ *Or, will I live as my own Lord, relying on my own understanding?*

#### **PRAYER OF DEVOTION**

Lord God, I devote my life to you today. I offer you my soul to live humbly under your Lordship; my mind to seek your will and Spirit; my heart to love you and others; and, my strength to obey your Word and Will!  
Amen.

## Chapter 1: FEAR OF GOD: Knowledge of the Lord

### ***Job 1:1-2:9 (Prov. 1:7)***

**Step 1. Discover:** *Preview and View God's Word* for yourself  
then *Write Insights* to Share with others.

#### **a. Preview Job 1:1-2:9 (Prov. 1:7)**

**Fear of God:** Knowing the Lord by Faith. The Lord considered Job as His distinguished *servant* in all the earth. So, read Job 1:1-2:9 to see how Job pleased God by his worshipful *fear of God*, even when he was tested.

Notice first that Job's *fear of God* was the foundation for His worshipful life on earth. For this very reason, Job's *fear of the Lord* was tested by Satan. (1:1-12). Then, notice that Job held to his *fear of the Lord* even when he was ***tested by adversity*** and the loss of his possessions, even his most precious children. For the man of God, worship does not depend on his possessions. (13-20). Finally, Job held to his *worshipful fear of God* even when he was ***tested by suffering***. Even in suffering, Job did not value his own life over his worship of the Lord. (2:1-10).

**b. Prayerfully Read Job 1:1-2:9 (Prov. 1:7) and Write your insights to share**

<b>SEEING</b>  What is this Bible passage about? Key words, ideas	
<b>LEARNING</b>  What does it mean? What is it teaching me?	
<b>DOING</b>  What lesson can I apply to my life?	

**Step 2: Discuss: Share Viewpoints. Read the Passage and Discuss Questions with Family, Friends, and Fellowship Group.**

Q1. How would you define the *fear of the Lord God* which set Job apart?

Q2: Why was the Tempter so intent on proving that Job's *fear and worship* of God was bought with a price and could easily be abandoned?

**Step 3: Dialogue: Compare Viewpoints as Disciples. Answer, share, & compare insights with partner, mentor, or mentee.**

**Q1.** How does Job please God as being blameless? (Job 1:1-12)

**1. Fear of God:** Knowing God by Faith. God values Job as His servant because he is His “servant” who “fears God” and “turns from evil” (8). This “fear” of God enables him to live a “blameless” and “upright” life on earth. God values Job’s heart to “fear God”—that is, to know by *faith* that God is Holy and alone worthy to be worshipped as God. Because God so values Job’s “fear of God,” he allows his heart to be tested (9).

Q2. How does Satan test Job's "fear" of God? (1:13-20)

**2. Tested by Adversity:** Because Satan hates God and the honor which His servant Job gives to him, He seeks to blaspheme His name by showing that Job's "fear" is *cheap* because God indeed does not deserve such worship. Rather, Job's worship is simply *bought* by the possessions which God has lavished on Job. However, Job still fears and worships God even when he has lost everything (21).

Q3. What is Satan's final test to shake Job's "fear of God"? (Job 2:1-10)

**3. Tested by Suffering:** Losing your Life: Satan's final, failing attempt to shake Job's "fear of God" so that He would deny God and abandon his worship tested Job's very life and health. But, when Job's very life was afflicted and he suffered painful affliction, he still refused to "curse God" but still honored God as holy, having the right to give both "good" and "evil" (10). This attributing God the right to "good" and "evil" shows that he does not share in Adam's sin to determine "good" and "evil" as a human right (Gen. 3:5).

**Step 4: Develop: Review & Apply** God's Word as a Growing Disciple to **read** Devotional, Notes, and Footnotes.

**Faith and Fearing God:** Are you regarded by God as His *servant*, who, like Job, “fears God and turns from evil”? (Job 1:8) God regarded Job as His servant, for his “fear” of God sustained his *worship of God* through all his trials. For, even as Satan robbed him of his possessions and family (1:19) and even his vitality and health (2:7), Job still *worshipped God* (1:20) and refused to *curse* or deny God of His place of honor (2:10). Will you also be found as one who “fears” God for the simple reason that He is worthy to be worshipped and regarded as *holy*, regardless of what you receive or are deprived of by His hand, or whether or not your life is healthy or afflicted? God values those who fear Him for His own sake, for their *faith* repents of the original sin of our first parents who *diminished* God's *Lordship* to elevate humanity to be “like God” to seize the right to *determine* “good” and “evil” for themselves (Gen. 3:5). Though Job maintained his *faith* when tested with both loss and affliction, he let himself be provoked by pride to justify himself. Job mistook his own *faith* as the source of his righteousness, so began to claim a *self-righteousness* which diminished God. Rather, it is never our faith but the *object of our faith*, God and His Redeemer (Job 19:25; Is. 44:6), that is the source of our *righteousness*.

<b>Respond to Devotional:</b> (mark passage above)	
✓ Agree	? Question ! Differ
<b>SUPPORT: Agree</b> What insight or Bible verse to <b>add</b> ?	
<b>QUESTION: Modify</b> What to <b>question</b> or change?	
<b>DIFFER: Disagree</b> What insight or Bible verse to <b>differ</b> ?	

**Personal Study Notes: Understanding the Passage:**

Write and share notes with your partner/ mentor/ mentee.

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What is the *big idea* of this passage?

- key verse:

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What is a key idea?

- key verse:

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What is a key idea?

**Teaching Preparation Notes: Sharing the Passage:**

Share lesson with partner, family, or group.

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What is the *big lesson* to learn in this passage?

- verse:

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Key lesson to learn?

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(write a question for people to discover this lesson)

- verse:

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Key lesson to learn?

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(write a question for people to discover this lesson)



**Notes<sup>1</sup>: Source of Righteousness: Righteous Acts or Redeemer's Vindication.** Abraham was seen as *righteous* by God (Gen. 15:6) not because his *faith* and *fear of God* earned him a righteousness as a Self-accomplishment. Such self-righteousness fuels our original *rebellion* to think that we earn the right to be "like God" as being worthy in ourselves (Gen. 3:5). Rather, Abraham's *faith* approached God helplessly, clinging only to the *promised Seed* (5) to arise as his redeemer to secure for Him *righteousness* as an inheritance!

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<sup>1</sup> **Footnotes: Faith and Fear: Self-Justification or Redemption:** Job's initial *fear of God* pulled His heart to find refuge in His *Redeemer* alone (Job 19:25) as he worshipped and still surrendered to God the *right* to determine "good" and "evil" for him (2:10). But, due to the provocation of his friends, Job began to see his *faith* and acts of righteousness as a Self-Righteousness that enabled him to approach God with demands for *good* (30:26).

## Chapter 2: SELF-RIGHTEOUS: Fleshly Temptation to Justify Self *Job 23, 31, Prov. 3:5-6*

**Step 1. Discover:** *Preview and View God's Word* for yourself  
then *Write Insights* to Share with others.

### *a. Preview Job 23, 31, Prov. 3:5-6*

**Self-Righteousness:** Fleshly Temptation to Rebel. Because Job's friends accuse him of unrighteousness deserving of punishment, Job instead argues that he is *blameless* and *righteous*, forgetting his place of faith, worship, and his need for God's redemption. So, read Job 23 and 31 to discover the all-too-common way that our own *naked flesh* deceives us to think that our *faith* and its acts of righteousness secure for us a *Self-righteousness* that entitles us to approach God without fear, as fellow determiners of "good" and "evil."

First, see how Job's *fleshly imagination* entices him to fall into a *fearless disrespect* of God's holy power, thinking that his human righteous acts allow him to argue with God (23:1-7). Then, see how Job mistakenly *presumes familiarity* with God, assuming that God thinks and acts as he does (8-17). Finally, Job harbors a *bold rebellion* to imagine that he could come before God based on his own merits and righteousness (31:35-40) due to his own fleshly acts of righteousness (31:1-4).

*b. Prayerfully Read Job 23, 31, Prov. 3:5-6 and Write your insights to share*

<b>SEEING</b> What is this Bible passage about? Key words, ideas	
<b>LEARNING</b> What does it mean? What is it teaching me?	
<b>DOING</b> What lesson can I apply to my life?	

**Step 2. Discuss: Share Viewpoints.** *Read the Passage and Discuss Questions with Family, Friends, and Fellowship Group.*

Q1. How does Job's own sense of Self-righteousness warp the way that he sees God and how to relate to him?

Q2: Why is it dangerous to assume that your human actions earn you the right to approach God fearlessly, as an equal, to make demands on him?

**Step 3: Dialogue: Compare Viewpoints as Disciples. Answer,**  
*share, & compare insights with partner, mentor, or mentee.*

Q1. Why does Job start to lose his *fear of the Lord*? (Job 23:1-7)

**1. Fearless Disrespect:** Job shares humanity's *fallen flesh* which makes its own Self-experiences *righteous, judging* "good" and "evil" based on self-interest, even God's actions. So, as Job continues to talk with his friends to defend himself as *righteous*, his *Self-rightness* inflates as God becomes a mere *means to his own vindication*. No longer the Judge to be feared, Job presumes to know God as *powerless* in the face of his complaint. So, Job imagines God as *defenseless* against his arguments (4), *simple and predictable* in his thinking (5), and *powerless* but to "acquit" him based on his own righteousness (7).

Q2. What makes Job think that he is completely familiar with God? (23:8-17)

**2. Presuming Familiarity:** Intimate Relationship: As the servant of the Lord, Job has enjoyed an intimate relationship with God, walking in faithfulness (11), obeying His commands (12), and treasuring His words. However, such intimacy causes Job to view God as a familiar equal. So, Job presumes to “know” the mind of God and to *predict* his certain acquittal from God, based on his own Self-righteousness (10). Though Job is “terrified” of God, he also claims a *presumptuous* familiarity, like a friend being treated unfairly by his equal.

Q3. How does Job view himself and his rights before God?  
(31:35-40)

**3. Bold Rebellion: Fearless Flesh.** When Job's heart turns from worship of God to defending his *self as righteous*, his growing confidence in his fleshly Self and its rights turn his *fear of God* into a fearless rebellion. No longer faithful to God despite his experiences, Job separates himself and sees God as his *adversary* (35). Furnished with a *fleshly righteousness*, Job imagines himself now as a lofty *prince* who approaches God without fear (37). Like Job, all who cultivate and defend their own *Self-righteousness* will find that their fleshly loyalties separate themselves from God until they view themselves as "princes" to whom God must respond!

**Step 4: Develop: Review & Apply** God's Word as a Growing Disciple to **read** Devotional, Notes, and Footnotes.

**Dangerous Presumption: Fruit of Fleshly Righteousness.** Job's life cautions us that when we rely on *human flesh*, even the most *blameless* ones will inevitably slide from *pleasing worship* to *bold rebellion*—a shift which Israel experienced as a nation as its early devotion (Jer. 2:2) devolved into *national unbelief* and exile. Considering our fleshly weakness, Job and Israel's life experience highlights our need for faith—not in our fleshly ability to do right, but faith in Mashiach who redeems us to be freed from sin and have an everlasting righteousness (Jer. 23:6; Dan. 9:24). From Job, we see:

- **Faith** seeks no **Self-justification**: Initially, Job cared little for his own *reputation* to hold to his *fear of God in worship* (2:9-10) but relies on final judgment of Redeemer (19:25-27).
- **Self-Righteousness** isolates from God: Job's initial *fear of God* drew him near in dependent worship (1:20). But, as he *defended* his "Self" as *right*, he focused on his own *fleshly choices* apart from God, becoming increasingly adversarial (31:35-7).
- **Self-Righteousness** diminishes God to exalt the Self: In the end, Job's *fleshly imagination*, driven by *self-righteousness*, boldly usurped God's right to judge (23:10) and inflated him as a *prince* on equal footing with God! (31:37).

Mercifully, God rebukes Job and eventually Israel for their Self-Righteousness and its terrible fruit of *blasphemous imagination* and *bold rebellion*!

<b>Respond to Devotional:</b> (mark passage above)	
✓ Agree	? Question
! Differ	
<b>SUPPORT: Agree</b> What insight or Bible verse to <b>add</b> ?	
<b>QUESTION: Modify</b> What to <b>question</b> or change?	
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**Personal Study Notes: Understanding the Passage:**

Write and share notes with your partner/ mentor/ mentee.

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What is the *big idea* of this passage?

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**Teaching Preparation Notes: Sharing the Passage:**

Share lesson with partner, family, or group.

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What is the *big lesson* to learn in this passage?

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Key lesson to learn?

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(write a question for people to discover this lesson)

- verse:

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Key lesson to learn?

---

(write a question for people to discover this lesson)

**Notes<sup>2</sup>: Self-Righteousness: Religious Sin:** At the heart of our *fleshly sin* which all humans share, both Jew and Gentile, is deep-rooted need to be *Self-sufficient* in our human life, to be *like God* so that we are free to live and devise our own “righteousness.” Such desire for Self-righteousness is the origin of all human-reliant religion, from *rabbinic Judaism* to *norse mythology*— systems which justify our *fleshly lives and values*.

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<sup>2</sup> **Footnotes: Justifying Self by Denouncing God:** Original Unbelief: Our *original choice* to choose *fleshly reasoning and life over faith-devotion to God* at the tree (Gen. 3:6-7) necessarily diminishes God’s “Lordship” so that we might be “like God” — that is, equal to God (5) in devising our own Self-Righteousness, choosing “good” and “evil” *not by submissive faith* but by human imagination, for Eve came up with three good reasons to sin against God. Even so, an entire system of *rabbinic Judaism* which blinds its followers to their need for Mashiach, relying instead on a *fleshly redemption*, is false.

## Chapter 3: RIGHTEOUS GOD: Rebuking Human Rebellion

### ***Job 38, 40-41, 42***

**Step 1. Discover:** *Preview and View God's Word for yourself then Write Insights to Share with others.*

#### ***a. Preview Job 38, 40-41, 42***

**Righteous God: Rebuking Fleshly Imagination.** Job's inflated sense of Self-Righteousness before God, puffed up as he defends his *rightness* to his friends, shatters in the righteous reality of his Creator! So, read Job 38, 40-42 to see how the Lord God dispels Job's *fleshly delusions* to lead him to repent and be restored to a healthy faith in the fear of God!

First, read Job 38 to see God reveal Himself as the ***matchless God*** to whom no *creature of flesh* has any basis to dare compare themselves. For, God alone has the eternal experience and unstoppable authority to command all things in heaven and earth. (38). So, Job has no choice but ***surrender Self*** and all his rights, claims, and deeds, as lacking any substance to claim before God. In fact, all the words he has gathered in his defense, he abandons to only repeat the words God has spoken (40). In the end, Job ***repents of his deluded ability*** (41-42), realizing that if his *fleshly imaginings* have no bearing on earthly things, how much less do they matter regarding *heavenly matters of the spirit*!

*b. Prayerfully **Read Job 38, 40-41, 42** and **Write** your insights to share*

<b>SEEING</b> What is this Bible passage about? Key words, ideas	
<b>LEARNING</b> What does it mean? What is it teaching me?	
<b>DOING</b> What lesson can I apply to my life?	

***Step 2. Discuss: Share Viewpoints. Read the Passage and Discuss Questions with Family, Friends, and Fellowship Group.***

Q1. How does God remind Job of the reality of His divine nature as it compares to Job's fleshly nature?

Q2: From what does Job repent after seeing the reality of God and His power?

**Step 3: Dialogue:** Compare Viewpoints as Disciples. Answer, share, & compare insights with partner, mentor, or mentee.

Q1. What does God reveal as He questions Job? (38)

**1. Matchless God:** Relating to Man. God's words to Job immediately dispel all his *fleshly delusions*: "Who are you?" (2). Deluded by his inflated sense of Self-righteousness, Job imagined that he would stand as an equal to God. But God reminds Job he has neither the *experience* of existing from the beginning (4) nor the power of purpose (5) to compare himself to God. His words have neither the power of *command* (12) nor His *ability* the power to influence reality in either heaven or earth (31).

Q2. How does Job revise his view of himself after hearing from God? (40)

**2. Surrendered Self:** From its very beginning in the Garden, *fleshly human talk* sets the human Self as the center of its reasoning, determining “good” and “evil” based on selfish interest. By such fleshly talk, Eve *reasoned* that there were good reasons to sin (Gen. 3:6). Setting up the Jewish Self as the standard of righteousness, the Pharisees accused Jesus of blasphemy to claim God as His Father (Matt. 26:65). And, the fleshly talk of Job and his friends provoked Job to defend his own *Self* as right. But, confronted by the only Righteous God, Job admits he is of “little account” (40:4) and even “despises” his Self (42:6).

Q3. How does Job repent of his foolish delusions about God and his own *Self-righteousness*? (41-42:)

**3. Repenting of Deluded Ability:** God mercifully reveals to Job the folly of human imaginations, which are mere delusions. Job's *fleshly mind* could effortlessly imagine making *Leviathan* his own plaything, but such thoughts are mere delusion when confronted by the reality of his own powerlessness (8). How much more delusional are Job's *imaginings* of the spiritual realm and its *righteousness*? Yet, humans are still enamored by the *fleshly imagination*, assuming that human doctrines, human good works, or relativistic morality have any bearing on God's spiritual reality and the substance of his righteousness. So, the *rabbinic tradition* may accrue generations of doctrines on the Mashiach, it did little to prevent Judah from going into exile and to prepare Israel for the coming of its Mashiach, Jesus. But Job repented of his folly, as will Israel at the Lord's appearing!

**Step 4: Develop: Review & Apply God's Word as a Growing Disciple to *read* Devotional, Notes, and Footnotes.**

**Righteous God: Grace.** From our very creation, man has only had access to the *righteous life* by receiving this *spiritual life* from God. But, when our first parents sinned, we became mere creatures of *flesh*, naked and cutoff from this *righteous life*, though our fleshly minds imagine that we can be “like God” (Gen. 3:5) to achieve the *righteous life* on our own. Such an *illusion of Self-Righteousness* is actually cultivated through human discussion, for we conjure *good reasons* for righteousness in the same way that Eve arrived at three good reasons to sin.

But God alone is *righteous*, and He gives His *righteous life* only to those who humbly surrender to him by faith, fearfully worshipping Him as their only God and Lord. But, when God's *righteous presence* is revealed to fleshly men like Job, who was deluded by his own righteousness, and one day to the nation of Israel, also deluded to seek a *Jewish righteousness* rather than the one promised to them by the redemption of their Mashiach, Jesus. And, this righteous presence will dispel all *fleshly imaginings* and human efforts to build a self-righteousness!

<b>Respond to Devotional:</b> (mark passage above)	
✓ Agree	? Question ! Differ
<b>SUPPORT: Agree</b> What insight or Bible verse to <b>add</b> ?	
<b>QUESTION: Modify</b> What to <b>question</b> or change?	
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**Personal Study Notes: Understanding the Passage:**

Write and share notes with your partner/ mentor/ mentee.

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What is the *big idea* of this passage?

- key verse:

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What is a key idea?

- key verse:

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What is a key idea?

**Teaching Preparation Notes: Sharing the Passage:**

Share lesson with partner, family, or group.

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What is the *big lesson* to learn in this passage?

- verse:

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Key lesson to learn?

---

(write a question for people to discover this lesson)

- verse:

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Key lesson to learn?

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(write a question for people to discover this lesson)

**Notes<sup>3</sup>: Dispelling Delusion: Self-Justification of *fleshly talk*:**

The underlying folly of our first parents at the tree was to *reason* that there could be any source apart from God for *life* and *goodness*. Presuming that mere human *reasoning* had any *impact* on the spiritual realities of life and righteousness apart from God, fleshly people have relied on human religion and its delusions through all our generations. But Self-made religion that *deprives God* of the fear and worship that are his due and is blind to the *righteousness* secured by the Lord Mashiach's redemption is ultimately worthless!

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<sup>3</sup> **Footnotes: Repenting in Dust and Ashes:** Job “repents” in “dust” and ashes to remind him of his earthly nature and the limitations of his *dusty flesh*. Because Job, Jews, and we all have inherited the *naked flesh* of Adam and Eve, uncovered of God's spiritual life and righteousness, we have no access in the flesh to the righteous life of God. Furnished with the life-giving Law, Judah and its people were still of *naked flesh*, so they sought to keep the Law not by *faith* but as an end to Self-righteousness. The Law dictates faith in the Lord God and his redemption before any act of obedience (Exodus 20:2), and this redemption relies on Mashiach alone as the source of its “righteousness” (Jer. 23:6). But, Israel instead grew exalted in the flesh to presume that their words, the Oral Torah, were equally life-giving as any revelation from God. So, their words neutralized the Law's command to trust in the Seed for their righteousness. As Job repented, so Israel must repent of their lofty Self-righteousness.

## Chapter 4: WISDOM OF FAITH: Fearing the Lord

### **Proverbs 1, 3**

**Step 1. Discover:** Preview and View God's Word for yourself then **Write** Insights to Share with others.

#### a. Preview **Proverbs 1, 3**

**Wisdom of Faith:** Fearing the Lord. As the King blessed with God's insight, Solomon instructs the future generations of God's people on the life of *wisdom and instruction* which is opposed to the folly of fleshly life. So, read Proverbs 1 and 3 to discover the wise life God intends for His people.

First, learn the **Wisdom of Fearing the Lord** (1:1-7), for it begins with the humility to "receive instruction," for such wisdom is revealed by God and received by faith as His divine character of *righteousness, justice, and equity* (Jer. 9:24). So, true *wisdom* begins with the "fear of the Lord" which gives the Lord the highest place of authority as "God" (1:2-7).

Second, Godly wisdom rejects **self-harming sin** which will cost the sinners their own lives. For, if God is the giver of true life, rejecting God by choosing sin is to forsake one's life and to invite death and desolation (1:8-19). Finally, *the wisdom from God* is only given by God because it is *from His Spirit of Wisdom*, from His very life which He gives to those who receive His grace by faith. For, those who are filled with their own "ways" and *wisdom* have no need of God's wisdom and life and so embrace *death* which separates from God. But, those of faith do not rely on their own *understanding* but God's leading. (1:20-33; 3:1-8)

*b. Prayerfully **Read Proverbs 1, 3** and **Write** your insights to share*

<b>SEEING</b> What is this Bible passage about? Key words, ideas	
<b>LEARNING</b> What does it mean? What is it teaching me?	
<b>DOING</b> What lesson can I apply to my life?	

***Step 2. Discuss: Share Viewpoints. Read the Passage and Discuss Questions with Family, Friends, and Fellowship Group.***

Q1. Why does God’s wisdom and instruction begin with the *fear of the Lord*?

Q2: Why is human wisdom unable to achieve true *righteousness and equity*?

**Step 3: Dialogue: Compare Viewpoints as Disciples. Answer,**  
*share, & compare insights with partner, mentor, or mentee.*

Q1. Why is the *fear of the Lord* the beginning of knowledge and understanding rather than folly? (R)

**1. Wisdom of Fearing the Lord:** To *fear the Lord* is the beginning, at the “head,” of acquiring all knowledge and wisdom, for the Lord God is the source of all wisdom, for He has alone has *headship*, the right to *instruct*. For, true wisdom has a spiritual life that is inherent in his *character*, his love of “righteousness, justice, and equity” (1:3; Jer. 9:24). But, to seek to *know or establish a wisdom* apart from God, based on human, fleshly experience, is *folly*. For, such Self-reliant and fleshly thinkers reject the Lord’s *instruction*.

Q2. What is the end result of *fleshly understanding*? (1:8-19)

**2. Self-harming Sin:** Selfish Flesh. Those in the world, who are led by their own *fleshly thinking*, think and speak in enticing and attractive ways (1:10). For, the *flesh* is entirely Self-interested, seeking mainly to benefit itself even at the cost or harm to others (12). So, the *flesh* in the world is shrewd and self-enriching or self-advancing, but in the eyes of the Lord, the *flesh* leads to “sin” (8) which must be judged. In the end, those who live by the flesh pay the price of their own “lives” (18), for the wages of sin is “death” (Rom. 6:23).

Q3 What will the Lord do for those who seek *wisdom* from Him?  
(1:20-33; 3:1-8)

**3. Spirit of Wisdom: Receptive Faith.** Solomon portrays *the Lord's Wisdom* as a solitary voice calling out to humanity (20). Those who turn from this world's *easy, fleshly way* in order to *trust* the Lord in faith, *fearing and worshipping Him alone*, to these God gives His *words* and His *Spirit of life* (1:23). Because they rely not on their own *fleshly understanding*, the Lord leads them by His wisdom for their “healing” and their “refreshment” (3:5-8).

**Step 4: Develop: Review & Apply God's Word as a Growing Disciple to *read* Devotional, Notes, and Footnotes.**

**Fearful Worship or Fleshly Folly: Spiritual Life or Death.** As our first parents were given the choice of life with God or death in their *naked flesh*, so you must choose either the way of *wisdom* with God or *folly* by your own Self-understanding.

You must understand that true *wisdom from God* is life-giving, for it proceeds from His eternal *Spirit* and *righteous character*. So, the Lord God stands at the *head*, at the beginning and source of all wisdom and life. For, to *fear the Lord* is to bow to, surrender to this *authoritative life* of the Lord in humbled worship.

But *foolish flesh* rejects the Lord's *instruction*, being Self-satisfied in its own human understanding. Instead, *foolish flesh* seeks its own *Self-interest* and enrichment in the world, even if it means oppressing others. In the end, fleshly sin costs the sinner his own *life* (1:19).

So, choose the path of *wisdom* by ever submitting to the Lord God and his instruction. Relying on the Lord by faith, you will find His Spirit and His hand on your life, making your paths straight! (3:5-6).

<b>Respond to Devotional:</b> (mark passage above)	
✓ Agree	? Question ! Differ
<b>SUPPORT: Agree</b> What insight or Bible verse to <b>add</b> ?	
<b>QUESTION: Modify</b> What to <b>question</b> or change?	
<b>DIFFER: Disagree</b> What insight or Bible verse to <b>differ</b> ?	



**Personal Study Notes: Understanding the Passage:**

Write and share notes with your partner/ mentor/ mentee.

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What is the *big idea* of this passage?

- key verse:

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What is a key idea?

- key verse:

---

What is a key idea?

**Teaching Preparation Notes: Sharing the Passage:**

Share lesson with partner, family, or group.

---

What is the *big lesson* to learn in this passage?

- verse:

---

Key lesson to learn?

---

(write a question for people to discover this lesson)

- verse:

---

Key lesson to learn?

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(write a question for people to discover this lesson)

**Notes<sup>4</sup>: Wisdom:** Frustratingly, the human flesh is incapable of acquiring nor controlling the *wisdom* of God by its human understanding and experience. For, the *wisdom* of God is life-giving, *breathed out* and given to those who fear Him as his *spiritual life* and *righteousness*. Such life and righteousness is always under His *authority*, so only those who fear the Lord and bow under His Lordship have access to such wisdom and life!

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<sup>4</sup> **Footnotes: Faith to Receive:** Accounted as Righteous. Again, human *flesh*, which is *Self-interested*, cannot generate for itself the *wisdom* and *righteous life of God*, even if it is furnished with the Word of God. For, self-interested flesh does not submit to the Lordship of God, nor can it be instructed. Rather, the flesh seeks to devise its own *righteousness* that suits its own interests. So, *traditional rabbinic Judaism* devises a righteousness aligned with Jewish interests using the Word of God. However, since this *fleshly system of righteousness* does not submit to the Lord God's instruction, needing to *add* an entirely different *oral Torah*, its approach to the Word of God is *unbelieving* in the same way that the Serpent quoted but abused God's Word to deceive. So, the person sharing Abraham's faith fears God and submits to His means of *righteousness*, the promised redemption of Mashiach.

## Chapter 5: PROMISED REDEEMER: Wisdom from God

### ***Ruth 4- 2 Samuel 7***

**Step 1. Discover:** *Preview and View God's Word* for yourself then **Write** *Insights to Share* with others.

#### ***a. Preview Ruth 4- 2 Samuel 7***

**Picture of Redeemer: Promised Seed.** By God's Wisdom, he promises a Redeeming Seed to secure forgiveness and righteousness for His people, a kinsman Redeemer coming from the line of Judah. So, read Ruth 4 and 2 Samuel 7 to discover the clearest view of this promised Seed, the Davidic Mashiach who redeems a house to establish His Kingdom!

First, read Ruth 4 to get a picture of the ***redeemer's right and responsibility***. Following the pattern of Judah and Tamar (4:12), Boaz first *secures* his right to redeem Ruth because he is willing to take responsibility to *pay the price* for her redemption. (1-8). Then, see how the ***redeeming Seed*** is to ***build up the house***. Here, God's long-promised *Seed* is finally seen as the Redeemer raised up to build his *house*. (4:9-22). Finally, let's see the final fulfillment of this *promised Seed* as God ***raises up Seed for David*** so that this promised Mashiach is to be both the Son of David and the Son of God, charged with *redeeming* his *house* to establish the throne of his eternal kingdom! (2 Samuel 7:12-16)

b. Prayerfully **Read Ruth 4- 2 Samuel 7** and **Write** your insights to share

<b>SEEING</b> What is this Bible passage about? Key words, ideas	
<b>LEARNING</b> What does it mean? What is it teaching me?	
<b>DOING</b> What lesson can I apply to my life?	

**Step 2. Discuss: Share Viewpoints.** Read the Passage and Discuss Questions with Family, Friends, and Fellowship Group.

- Q1. Why must Boaz *raise up* a redeemer? What will the redeemer do?
- Q2: Why must the long-promised Seed be *raised up* by God, who acts as a redeemer himself, as did Judah and Boaz? (Does God have a right to fill this role as a redeemer of David’s house? (Ps. 19:14).

**Step 3: Dialogue: Compare Viewpoints as Disciples. Answer, share, & compare insights with partner, mentor, or mentee.**

Q1. How does Boaz prove to be the *suitable redeemer* of Ruth? (4:1-8)

**1. Redeemer's Right and Responsibility:** As we see in Ruth 4, the *kinsman-redeemer* of a house does not only have the *privilege or right* to acquire the inheritance of a deceased member, but he has the *responsibility* to pay the price in order to *build up the house*. This responsibility involves *sacrifice*, which Boaz was prepared to make but for which the relative was unwilling, because he did not want to “impair” his own inheritance (6). What a perfect picture of *Mashaich* as the coming redeemer of God's household, who had both the *right* of redemption but was also willing to *pay the most sacrificial price* in order to build up his own household!

Q2. What will the *Seed* do, raised up by Boaz, the designated kinsman-redeemer? (2:9-22)

**2. Redeeming Seed:** Builds up House: The death of Elimelech and his sons threatened the future of the *generations of Perez* (18), so Boaz acted as the house's *redeemer* to *raise up the Seed* who would himself be the Kinsman-Redeemer. Serving as a picture of Mashiach's role as our *Kinsman-Redeemer*, we see the redemptive promises fulfilled by Mashiach, the Son of David:

- Redeemer raises up Seed (6,9)→ God acts as Redeemer (2 S.7:12).
- Raises up "name" of deceased\* (10)→ i.e. for David (2 S. 7:12) as the *Son of David* and also bears name of God (14; Jer. 30:9) as the *Son of God*.
- Redeeming Seed builds house (12)→ builds house for David (2 Sm. 7:11) and God (13), a royal house of heaven and earth. Seed restores life to his people (14-15)→ Seed *disciplined for iniquity* to give us God's righteous life (2 Sm. 7:14; Is. 53:4-6; Jer. 23:6).

\*Note: according to Torah, if a brother raises up seed (e.g. Onan), then Seed is the *Son* of the deceased. But, if a kinsman *raises up seed* (e.g. Judah, Boaz, God), then Seed is son of both fathers.

Q3. How does God *raise up Seed for David*? (2 Samuel 7:11-16)

**3. Raised up Seed for David:** God the Redeemer. God knew that David's line would be corrupted at Jeconiah (Jer. 22:30) as it had with Er (Gen. 38:7). So, God himself promises to act as the Redeemer *to raise up Seed* for David (7:12), using (genetic) material from David's own body. So, this long-promised Seed, would fulfill the role of Mashiach by being both the Son of David (12) and the Son of God (14) by the duty of *yibbum* and the right of *geulah* (redemption):

- Suffers for sin to *redeem* a people from *death* to give them God's righteous life (7:14; Is. 53:10-12; Dan. 9:24).
- Builds these *redeemed ones* into a unified house for David (7:11) and God (13).

Establishes upon this house the *throne* of His *rule* over an eternal Kingdom (13, 16).

**Step 4: Develop: Review & Apply God's Word as a Growing Disciple to *read* Devotional, Notes, and Footnotes.**

**Family Redeemer:** Davidic Mashiach. If you have come to Jesus as your Mashiach, you are redeemed into God's great *house* and given an eternal future in it! God helps us all understand how His redemptive plan through His promised Seed has always been a story of family rescue, so He focuses His promises of the coming Seed in the family drama of Judah, whose line was threatened from the very start! See, God intends to build a house of "heaven" and "earth" whose "generations" will establish Mashiach's *throne* and *kingdom rule* forever! (Gen. 2:4; 2 Sam. 7:16). However, how can God share a house with *fleshly humanity*, corrupted by sin and lacking the righteous life in which His Spirit could *abide* forever? (Gen. 6:3). So, God *promises to "raise up Seed"* for David (2 Sam. 7:12) using David's own bodily (genetic) material, which the Holy Spirit did to *conceive* Jesus in Mary's womb (Matt. 1:18). According to the laws of *duty* (yibbum) and *redemption* (geullah), such a Seed is both the Son of God (7:14), able to pay with his divine life the infinite debt of our sin, and the Son of David (12), a man able to suffer for sin (14) to offer his soul to make atonement (Is. 53:10, 12). Given his *righteous life* (Jer. 23:6), you now share in his house and kingdom!

<b>Respond to Devotional:</b> (mark passage above)	
✓ Agree	? Question ! Differ
<b>SUPPORT: Agree</b> What insight or Bible verse to <b>add</b> ?	
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**Personal Study Notes: Understanding the Passage:**

Write and share notes with your partner/ mentor/ mentee.

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What is the *big idea* of this passage?

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**Teaching Preparation Notes: Sharing the Passage:**

Share lesson with partner, family, or group.

---

What is the *big lesson* to learn in this passage?

- verse:

---

Key lesson to learn?

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(write a question for people to discover this lesson)

- verse:

---

Key lesson to learn?

---

(write a question for people to discover this lesson)

**Notes<sup>5</sup>: Raising up Seed:** A *redeeming kinsman*—whether a brother or close relative, has the right and responsibility to impregnate the *wife* of the deceased in order to *raise up Seed*, *that is, a male offspring*, who himself can fill the role of *redeemer* to restore the line and house threatened with *extinction*. According to the laws of duty (yibbum- Deut. 25:5-6) and redemption (geullah- Ruth 4:10), the *offspring* raised up by a kinsman-redeemer (non-brother) is the Son of both the one *raising up Seed and the* deceased one.

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<sup>5</sup> **Footnotes: House, Throne, Kingdom:** In God's purpose, He appoints Mashiach as the Heir and Head of all things in heaven and earth (Col. 1:16; Matt. 28:18-20). As the Heir of God's *house*, Mashiach is multiplied to be the *Firstborn Son* of many *brothers* (Gen. 22:17; Rom. 8:29). So, as with his ancestor David, Mashiach establishes the *throne* of His Kingdom by *gathering a House* to rule with Him in His eternal Kingdom (Rev. 1:6). So, Mashiach redeems a *house* to establish a *throne* to rule a *kingdom* forever (2 Sam. 7:16).

## Chapter 6: LIFE-RESTORING REDEMPTION:

Needing Mashiach

### **2 Chronicles 36**

**Step 1. Discover:** *Preview and View* God's Word for yourself then **Write** Insights to Share with others.

#### **a. Preview 2 Chronicles 36**

**Life-Restoring Redemption:** Hardness Rebuked. Like Job, Judah was rebuked by the Lord God for its Self-Righteous rebellion, which hardened its heart to God's wise instruction to invite exile. So, read 2 Chronicles 36 to see how Judah's generational fall into *fleshly corruption* led to God's rebuke and also necessitated the coming of Mashiach to redeem the people from their sins to bring an eternal righteousness!

First, read of how the increasingly **corrupted line** of David made it an unworthy branch of the promised Seed, Mashiach, so God *cuts off* the line at king Jehoiakim (that is, Jeconiah) as recorded in Jer. 22:30. The unbelief of both the kings and their people invited God's wrath (1-16). Then, see how God pours out his **righteous judgment** against Judah by exiling them to Babylon. (25-26) However, even in judgment, the Lord God remains **faithful to His Word** to return the people to Jerusalem so that His promised Mashiach might one day build His *house* at Jerusalem (22-23; Dan. 9:24-27).

*b. Prayerfully **Read 2 Chronicles 36** and **Write** your insights to share*

<b>SEEING</b> What is this Bible passage about? Key words, ideas	
<b>LEARNING</b> What does it mean? What is it teaching me?	
<b>DOING</b> What lesson can I apply to my life?	

***Step 2. Discuss: Share Viewpoints. Read the Passage and Discuss Questions with Family, Friends, and Fellowship Group.***

Q1. What did the people of Judah and their kings do to invite God's wrath?

Q2: Even in the midst of judgment, how does God remain faithful to His promise of David's Seed who would build a House for God and David?

**Step 3: Dialogue: Compare Viewpoints as Disciples. Answer, share, & compare insights with partner, mentor, or mentee.**

Q1. How does Judah and its kings invite the wrath of God? (2 Chron. 36:1-16)

**1. Righteous Judgment: Hardened by Unbelief.** As we saw in the life of Job, our *fleshly natures* will easily turn our *worshipful fear of God* into a *self-righteous*, fearless rebellion. So, as the people of Judah and their kings forgot God and His instruction, their generations of *Davidic kings* became increasingly *evil* and incurred God's *judgment of Jeconiah* (5; Jer. 22:30). Likewise, full of their own *fleshly Self-pursuits and interests*, the people despised "his words" by "scoffing at his prophets" (16). So, people and kings invited God's wrath.

Q2. How does the Lord pour out his *righteous judgment* on Judah and her kings? (17-21)

**2. Righteous Judgment:** Loss and Exile. God's judgment is like a mirror, reflecting back to the people of Judah how their lives opposed him through their generations. As Judah and its kings had *hardened their hearts* to God and His Word, God brings to them a *hard people* while also feeling "no compassion" for them (17). In the same way that the people refused to humble themselves to honor God as their Lord, so God imposes upon them *harsh masters* who forced them to become "servants" (20)

Q3. How does God's Word give hope to the people of Judah in their Babylonian exile? (22-23)

**3. Faithful to His Word.** Despite the horrors of Judah's exile, the Word of God reminded the people of God's faithful plan for them. For, God had already promised David that his Seed, Mashiach, would one day build an eternal *household* for David and God (2 Sam. 7:11-13). So, as God had spoken through Jeremiah, Judah would return to their land after seventy years of exile (Jer. 29:10). More importantly, though David's line was ended by the cutting off of Jeconiah (Jer. 22:30), God would himself *raise up* the Son of David who would himself give them an everlasting "righteousness" to shield them from God's wrath (Jer. 23:6).

**Step 4: Develop: Review & Apply** God's Word as a Growing Disciple to **read** Devotional, Notes, and Footnotes.

**Judah's Judgment: Fallen Flesh.** Wisdom begins when you *submit* to the *headship*, the authority of the Lord God and his word (Prov. 1:7). But, do you think that you possess a *human wisdom* apart from God, that you can do the *right* and *good* think on your own? Consider the nation of Israel.

Perhaps you are relying on your own *Godly heritage* to be considered *wise* and *righteous* in the eyes of God. Consider Jehoiakim, whose ancestor was King David himself, the *man after God's own heart*.

This *son* of David ruled in Jerusalem, but he still did "evil in the sight of the Lord" (36:5). Or, perhaps you are relying on the Word of God to make you righteous. However, the people of Israel and Judah had been given the Torah by God himself, yet the people had *neglected and ignored* the Word of God for generations (34:14).

Soon, the people even "despised" the Word of God (36:16)

Judah fell from *devotion* to *despising the Word*, just as Job fell from *fearing God* to *fearless presumption*, because they and we all share a *naked flesh*, which relies on its own *dead* understanding, which started when our first mother Eve came up with good reasons to sin against God! (Gen. 3:6-7). Human self-righteousness inevitably *falls* to self-interested rebellion. You need the *righteousness* which the Lord alone gives you by Mashiach's redemption! (Dan. 9:24; Jer. 23:6; Rom. 1:17).



<b>Respond to Devotional:</b> (mark passage above)	
✓ Agree	? Question ! Differ
<b>SUPPORT: Agree</b> What insight or Bible verse to <b>add</b> ?	
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**Personal Study Notes: Understanding the Passage:**

Write and share notes with your partner/ mentor/ mentee.

---

What is the *big idea* of this passage?

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What is a key idea?

**Teaching Preparation Notes: Sharing the Passage:**

Share lesson with partner, family, or group.

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What is the *big lesson* to learn in this passage?

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---

Key lesson to learn?

---

(write a question for people to discover this lesson)

- verse:

---

Key lesson to learn?

---

(write a question for people to discover this lesson)

**Notes<sup>6</sup>: Evil in sight of the Lord:** Jehoiakim or Jeconiah is the last surviving king of Judah whose *offspring* could have continued the line of David. However, like *Er* before him (Gen. 38:7), the Lord prevented him from passing on the line through his sons. Not by death as in the case of Er, but by a *pronouncement banning* any of his *Seed* from “sitting on the throne of David” (Jer. 22:30), thus explaining the need for the Lord’s promise to David that He himself would one day “raise up Seed” from David’ own “body” to be anointed as Mashiach (2 Sam. 7:12).

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<sup>6</sup> **Footnotes: Despising the Word:** When the people of Judah end up “despising the Word” of God (2 Chron. 36:16), their actions prove that they share *naked flesh* with all humanity—a nature which uplifts *human understanding* and *righteousness* to equal God himself, seeking to be “like God” (Gen. 3:5). Ignoring God’s *Lordship* in her life, Eve used her *fleshly reasoning* to come up with three reasons to sin against God (6). So, even furnished with the Law at Sinai, the people of Israel *recoiled from God* in their *naked flesh* (Ex. 20:18). This *naked flesh* enticed Israel and eventually Judah to *scoff at His prophets* (Chron. 36:16) to choose the *great teachers* of their own Jewish tradition and to *despise His words* to heed the words of their own *talmidim* and *midrashim* (scholarship and interpretation). However, like Job, their *fleshly imaginings* were met with the harsh reality of God’s judgment (17).

## Chapter 7: MOST HIGH GOD: Ruling over Nations

### **Daniel 7**

**Step 1. Discover:** *Preview and View God's Word for yourself then Write Insights to Share with others.*

#### *a. Preview Daniel 7*

**Promised Kingdom:** Comfort in Exile. In their exile, God sends Judah an encouraging vision through Daniel, an exile in Babylon. So, read Daniel 7 to discover how God assures the Jews of His heavenly rule and the inevitable Kingdom of Mashiach even as the kingdoms of earth rise and fall.

First, Daniel saw the rise and fall of earthly kingdoms as a procession of *great beasts* coming out of humanity's *sea*. Terrifying as they are, God, the *Ancient of Days*, was the only one to sit on His ***eternal throne*** to wield the ultimate power over the kingdoms of the earth, even over the *beast*, the epitome of humanity's blasphemous rebellion against God (Dan. 7:1-12). Then, see how God gives ***Mashiach an everlasting rule***, for He is God's Heir, the Son of David and the Son of God (2 Sam. 7:12, 14), the Heir of Heaven and Earth. (13-14). Then, see how the ***futile rebellion*** of earth's final world-kingdom gives way to the *everlasting kingdom* of the Mashiach. (19-27).

*b. Prayerfully **Read Daniel 7** and **Write** your insights to share*

<b>SEEING</b> What is this Bible passage about? Key words, ideas	
<b>LEARNING</b> What does it mean? What is it teaching me?	
<b>DOING</b> What lesson can I apply to my life?	

***Step 2. Discuss: Share Viewpoints. Read the Passage and Discuss Questions with Family, Friends, and Fellowship Group.***

Q1. How does Daniel describe the Most High?

Q2: Why are the descriptions of the Most High and the coming rule of His Mashiach a comfort to the exiles?

**Step 3: Dialogue: Compare Viewpoints as Disciples. Answer, share, & compare insights with partner, mentor, or mentee.**

Q1. How does Daniel's vision explain the relationship between the Most High and earth's kingdoms? (Dan. 7:1-11)

**1. Eternal Throne: Ruling Earthly Kingdoms.** In Judah's Babylonian exile, Daniel's vision reminds that the Most High still rules over the earth and its kingdoms. The earth's kingdoms are depicted as *great beasts*, powerful and terrifying, yet without wisdom or purpose. As beasts, they differ from *man*, made in the image of God. These beasts rise and fall as they have power over God's people: the *lion*, Babylon; the *bear*, Persia; the *leopard*, Greece; and, the *last beast*, Rome and its final form which rules the entire earth. Yet, over all of these, the Ancient of Days was the only one enthroned in *heavenly power* with burning fire (9).

Q2. Why does the Son of Man inherit the rule of heaven and its everlasting dominion? (Dan. 7:13-14)

**Mashiach's Everlasting Rule:** Son of Man, Son of God. Unlike the *beasts of the earth*, Mashiach bears God's image as one *like a Son of Man*. Pictured here in heavenly glory, He is accompanied by the "clouds of heaven" because He is also the Son of God. For, God promised David that Mashiach is both the Son of David (Man) and the Son of God (2 Sam. 7:12, 14). So, the Ancient of Days appoints him the Heir of an "everlasting dominion" for He is the Heir of both heaven and earth, an inheritance promised to his "generations" from the very beginning (Gen. 2:4). Thus, Jesus returns as Mashiach with his *armies*, the clouds of heaven, to rule (Rev. 1:7; 19:11-16).

Q3. How does the last of earth's kingdoms seek to overturn God's plan? (Dan. 7:19-27)

**3. Futile Rebellion:** Defeats Saints. The fourth beast and its ruler embody the Godless efforts of *fleshly humanity* to throw off God's dominion and seize the inheritance of God's people. (Ps. 2:3). So, the boastful *words* of this beast's "horn," its most prominent and blasphemous leader, revolt against God and his people. Importantly, this beast succeeds in over-ruling the entire earth, even overcoming the "saints" (7:25) but still is "destroyed in the end" (26). Thus, God's people never have any *power* in the flesh to resist the world and its kingdoms. But God gives them the kingdom due to Mashiach's right and power.



**Step 4: Develop: Review & Apply** God's Word as a Growing Disciple to **read** Devotional, Notes, and Footnotes.

**Eternal Kingdom:** Fleshly Weakness, Future Rule. Like the Jews in Babylon, you may feel discouraged by the success of the world's ability to thwart the purposes of God and seemingly unravel God's promise to give His people and their Mashiach an eternal inheritance. So, God gives you the vision of Daniel to deepen your view of His plan. Yes, the nations of the earth are truly terrifying as they exercise their great power over earth's peoples. Human flesh gives way to the *devouring* Babylon; the *massive* Persia; the *predatory* Greece; and, the *unstoppable* Rome and its revived form at the end of days (7:7). But, none of these *great kingdoms* has the mandate of heaven. For, only the *Son of Man*, who also leads the *clouds of heaven* as the Son of God, receives from God an "everlasting dominion" (7:14). So, if you are one of God's *holy ones*, though you suffer oppression in your earthly flesh, know that your Mashiach overcomes to rule!

<b>Respond to Devotional:</b> (mark passage above)	
✓ Agree	? Question ! Differ
<b>SUPPORT: Agree</b> What insight or Bible verse to <b>add</b> ?	
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**Personal Study Notes: Understanding the Passage:**

Write and share notes with your partner/ mentor/ mentee.

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What is the *big idea* of this passage?

- key verse:

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**Teaching Preparation Notes: Sharing the Passage:**

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What is the *big lesson* to learn in this passage?

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(write a question for people to discover this lesson)

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Key lesson to learn?

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**Notes<sup>7</sup>: One Like a Son of Man:** The Mashiach is *like* a Son of Man in appearance (13) because He is also the Son of God in heavenly glory. For, God’s promise to David is that Mashiach resembles two fathers—David, from whom Mashiach takes on fleshly life from David’s own body (2 Sam. 7:12), and God, from whom Mashiach is *begotten* of Spirit (Ps. 2:7) and is given the name of dominion, “the Lord God” (Jer. 30:9).

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<sup>7</sup> **Footnotes: The Fourth Beast: Worldwide Kingdom:** Before Mashiach comes with the “clouds” of *heaven’s armies* to establish God’s everlasting dominion on the earth, the rebellion against God by humanity and its kingdoms will come to its final culmination. Beginning in the garden when our first parents exalted their *human understanding* above God’s word of command to “not eat” of the tree of the knowledge of good and evil (Gen. 2:17), using *fleshly reasoning* to justify their sin and rebellion against God, human pride now reaches its pinnacle in earth’s final kingdom and its *horn*, the ruler who will rule for 3.5 years (a time, times, and half a time). This fourth kingdom revives the *people* who crucified Jesus on the cross, the Roman empire, which will over-rule the entire earth and Israel before it is destroyed by Mashiach.

## Chapter 8: RETURNING TO GOD: Prayerful

Repentance

### ***Daniel 9:1-19***

**Step 1. Discover:** *Preview and View God's Word* for yourself then **Write** *Insights to Share with others.*

#### **a. Preview Daniel 9:1-19**

**Timely Prayer: Honest Confession.** Daniel realizes that the time had come for the Lord to restore the Jewish people to their homeland, so he seeks the Lord on behalf of his people for mercy. So, read Daniel 9:1-19 to see how Daniel expresses to God the heart of the Jewish people and their desire for restoration. Learn from Daniel's heart to reject the underlying unbelief and *self-righteousness* which led to their exile, and be sure that you share in such humility! First, notice the way that Daniel ***confesses Sin*** by taking responsibility and expressing all that the Jewish people had done to provoke the Lord. By confessing his and the people's sins, Daniel re-establishes how they should view God and themselves, a relationship which had been distorted by their sin. (1-8). Then, Daniel rightly reviews and interprets the afflictions and sufferings of the Jewish people. By ***accepting the judgment*** of God as being right and just, Daniel understands that it is their *rebellion* which was judged. (9-15). Finally, Daniel admits to the helplessness and complete dependence of the Jewish people upon the Lord and their need for salvation. So, he ***pleads for mercy*** (9:16-19).

b. Prayerfully **Daniel 9:1-19** and **Write** your insights to share

<b>SEEING</b> What is this Bible passage about? Key words, ideas	
<b>LEARNING</b> What does it mean? What is it teaching me?	
<b>DOING</b> What lesson can I apply to my life?	

**Step 2. Discuss: Share Viewpoints. Read the Passage and Discuss Questions with Family, Friends, and Fellowship Group.**

Q1. Why does Daniel feel a need to *confess the sins* of the Jewish people and to *accept the judgment* of God as just?

Q2: What lessons can you learn from Daniel about how to pray for your people with the proper heart attitude?

**Step 3: Dialogue: Compare Viewpoints as Disciples. Answer, share, & compare insights with partner, mentor, or mentee.**

Q1. What does Daniel confess, and why is it important to do so? (Dan. 9:1-7)

**1. Confess Sins: Restoring Fear of God:** Daniel's confession admits and re-affirms the reality of God and the Jewish people, a reality which they abandoned due to their sin. So, Daniel's confession re-affirms that God has always been *faithful* to the "covenant" and *steadfast* in His love for His people (4). However, the Jewish people *sinned, did wrong, acted wickedly, and rebelled* against God by turning from his commands (5). Notably, we recognize such actions as typical of *naked flesh* from the very beginning. Deluded by *fleshly understanding*, our first parents *reasoned* that sin was "good" and useful to acquire "wisdom" (6). Like Job, the Jewish people rebelled, convinced that they were still *self-righteous* (Job 31:37). So, Daniel's *confession* restores the *fear-of-God* relationship between the Lord and his people, admitting to the reality of their sin. In this way, there is a day coming when the Jewish people will see the *delusion* of their self-righteous rejection of Jesus as their Messiah (Zech. 12:10) and will confess with weeping (11-12).

Q2. Why is it important that Daniel *accepts* the judgment of God on Judah? (Dan. 7:8-15)

**2. Accepting Judgment:** Submitting to God's Will. If confession restores the *Lordship-servant* relationship between God and His people, *accepting His judgment* submits to rather than resists His will. Daniel admits that the Jewish people have not *obeyed the voice* of the Lord by walking in His laws (10). So, he then admits that God is right to *pour out* on the people all the consequences foretold in the Law (11), his judgments of *great calamity*. Following Daniel's writings, have the Jews now turned to *obey the voice of the Lord* to walk in His Laws? As we have seen, the Law *leads* to a necessary faith in Mashiach. And, as we will see, God reveals that Mashiach was to come and complete His work by 33 CE, that is, 483 years after the decree of Artaxerxes to restore Jerusalem (Daniel 9:24, 26). In that year, Mashiach would be "cut off" by the people of the fourth kingdom, Rome, who would then destroy Jerusalem (26). In fact, Jesus was crucified in 33 CE. But, the Jews have not *obeyed the voice of the Lord* to trust in Jesus as their Mashiach, neither have they walked in the *way* of His Law which would lead them to see His necessity.

Q3. How does Daniel *plead for the* Lord's mercy and what does He expect? (Dan. 9:16-19)

**3. Pleading for Mercy: Resting by Faith.** Daniel understands that the Lord's *anger and wrath* remain on the Jewish people (16), but the time is also fulfilled for this *wrath* to be averted. So, he *pleads for God's mercy* (17). Such pleading is the final step to shift the *resistant hearts* of the people to a place of *rest and faith*, for to plea is to recognize that there is nothing left to do but wait on the Lord, who bears the sole responsibility to show mercy and give relief. Rest is the evidence that *faith* has finally replaced a Godless unbelief. In this way, there is a day awaiting Israel and Judah when their repentance and submission to God's will fills them with a *spirit of grace and supplication* to plead for God's relief to avert His burning anger (Zech. 12:10-14). On this day that Israel is restored to her Redeeming Mashiach, "all Israel will be saved" (Rom. 11:26).



**Step 4: Develop: Review & Apply God's Word as a Growing Disciple to *read* Devotional, Notes, and Footnotes.**

**Restorative Grace: From Wrath to Mercy.** When Daniel comes before the Lord to pray at the completion of God's appointed *seventy years of wrath* against the people of Judah, he embodies in his prayer the people's way back to the Lord and His *restorative grace*. For, only the Lord can move from a *burning wrath* to a *healing mercy*.

If you are a son of Israel, know that your people have to this day not yet walked in this path of restoration, as laid out by Daniel's prayer. In fact, this exile was followed by a *longer desolation*, which followed the *cutting off* of your Mashiach and then the destruction of Jerusalem by the people of earth's *final kingdom*, the Romans (Dan. 9:26). So, even to this day, your *house* is still as *dried bones*, for you are cut off you're your Mashiach (Ezek. 37:11). But the Lord God will *raise you* on that Day and put His Spirit in you (13-14), on that Day when you repent, surrender to the Lord's will for you in Jesus Mashiach, and plead for His mercy as He reveals Himself to you as your long-forsaken Son! (Zechariah 12:10).

<b>Respond to Devotional:</b> (mark passage above)	
✓ Agree	? Question ! Differ
<b>SUPPORT: Agree</b> What insight or Bible verse to <b>add</b> ?	
<b>QUESTION: Modify</b> What to <b>question</b> or change?	
<b>DIFFER: Disagree</b> What insight or Bible verse to <b>differ</b> ?	

**Personal Study Notes: Understanding the Passage:**

Write and share notes with your partner/ mentor/ mentee.

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What is the *big idea* of this passage?

- key verse:

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What is a key idea?

- key verse:

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What is a key idea?

**Teaching Preparation Notes: Sharing the Passage:**

Share lesson with partner, family, or group.

---

What is the *big lesson* to learn in this passage?

- verse:

---

Key lesson to learn?

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(write a question for people to discover this lesson)

- verse:

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Key lesson to learn?

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(write a question for people to discover this lesson)

**Notes<sup>8</sup>: Confession:** When Daniel *makes confession* to the Lord God (4), He re-affirms the reality of God's *steadfast love* but the Jewish people's *sin, wrong-doing, and rebellion* (4). Such an honest admission of the current reality marks the repentance of His people from unbelief to worshipful faith, recognizing God as Lord to recover a *healthy fear* of the Lord.

**Added Notes: Resting in Faith: Pleading for Mercy.** When Daniel *pleads for the Lord's mercy*, he recognizes that he and his people have no other option but to plead and wait for the Lord to act. This restful recognition that they are powerless but the Lord is merciful to act in His *steadfast love* is evidence of a surrendered faith, the same faith by which Abraham *believed in God* and was counted as *righteous* (Gen. 15:6). And, it is the same spiritual awakening which will wash over all Israel and Judah when the Lord pours out "a spirit of grace and pleas for mercy" to cause His people to *look upon* the face of their coming Mashiach, Jesus. The Son from whom they had been cut off (Zechariah 12:10)

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## Chapter 9: PROMISED MASHIACH: Fully Redeemed

### ***Daniel 9:20-27***

**Step 1. Discover:** *Preview and View God's Word* for yourself then **Write** *Insights to Share* with others.

#### **a. Preview *Daniel 9:20-27***

**Promised Mashiach:** Fully Redeemed. Responding to Daniel's prayer of repentance, the Lord God gives him and the Jewish people a promised timeline for their redemption! So, read Daniel 9:20-27 to discover how God ordained *seventy weeks* (of years—that is, 490 years) for the *Mashiach* to make redemption and to end the *desolating rule of earth's kingdoms*.

First, understand that God's promise of *seventy weeks* (of years) is a ***timeline leading to the Redeemer***. So, find out not just when the redeemer would be *raised up* for the Jewish people but also *how* he would redeem them (9:20-24). And, this timeline of *seventy weeks* (i.e. 490 years) would not start at some distant future time but with an event they themselves could observe, *for it starts with the Decree to restore Jerusalem*. (9:25-26). Finally, the Mashiach would be *cut off* to fulfill his mission of atonement, resulting in yet another painful exile for the Jewish people, culminating in the ***ending of desolation*** with earth's final *flesbly kingdom* and its destruction (9:27).

b. Prayerfully **Read Daniel 9:20-27** and **Write** your insights to share

<b>SEEING</b> What is this Bible passage about? Key words, ideas	
<b>LEARNING</b> What does it mean? What is it teaching me?	
<b>DOING</b> What lesson can I apply to my life?	

**Step 2. Discuss: Share Viewpoints.** Read the Passage and Discuss Questions with Family, Friends, and Fellowship Group.

Q1. How will the Mashiach redeem His people from their greatest enemy, their own sin and self-righteous unbelief? (9:24).

Q2: Recalling God’s earlier promise in Daniel 7, how does the desolating fourth kingdom ruling the earth end? (Dan. 7:13-27)

**Step 3: Dialogue: Compare Viewpoints as Disciples. Answer, share, & compare insights with partner, mentor, or mentee.**

Q1. What do the seventy weeks promise about the Mashiach and his mission? (Dan. 9:20-24)

**1. Timeline to Redeemer: Seventy Weeks (490 years).** As Daniel had prayed, the *most dangerous enemy* of the Jewish people was their own sin and deluding Self-righteousness, which left unremedied would lead to yet another exile. So, the Lord God gives His Jewish people a *seventy week* timeline leading to Mashiach and his work of redemption. Within the seventy week time-span, Mashiach would be *cut off* (26) to *put an end to sin* by *atoning for iniquity* to give the Jewish people an *everlasting righteousness* (24).

Q2. What will signal the start of the seven + sixty-two weeks until Mashiach is cut off? (Dan. 9:25-26)

**2. Starts with Decree:** Cut off for Redemption. God's promised timeline until Mashiach and His sacrificial work of redemption to be "cut off" (26) begins with the royal decree to "restore" Jerusalem (25). Ezra records this decree when Artaxerxes sent out letters for the restoring of Jerusalem (450 BCE). So, from that time, seven plus sixty-two weeks (69 weeks = 483 years) would elapse until the Mashiach was "cut off" (26) in order to redeem His people with an eternal righteousness (24; Jer. 23:6). That year would be 33 CE, the year Jesus Mashiach was crucified and rose again.

Q3. What happens in the final week\* destined for God's people?  
(Dan. 9:27)

**3. Ending Desolation:** Destroying Earth's Final Kingdom.

Remember Daniel 7, a final *fleshly kingdom* led by a most blasphemous of leaders would rule the earth. So, a remaining week of 7 years is ordained for this *rebellious ruler* to make desolate the earth. First making a *covenant* with God's people which he breaks after half-a-week (3.5 years), this *Beast* defiles the Temple by setting up an abominable idol in it. Yet, Mashiach, the Son of Man, returns with his *clouds* of heaven's armies (Dan. 7:13) to remove his dominion to set up God's eternal kingdom (7:26-27).

\*Note: From the point at which Mashiach is "cut off" to redeem His people (26) to the final 70<sup>th</sup> week, there is a gap in the timeline. God's timeline stops after the 69<sup>th</sup> week, year 33 CE, for not only is Mashiach "cut off" but His Jewish people are likewise "cut off" themselves, for they are blinded to Him by their *self-righteous unbelief*. Only when the Jewish people *look upon* and recognize Jesus as their Firstborn Son, their Mashiach, does the final week begin!



**Step 4: Develop: Review & Apply** God's Word as a Growing Disciple to **read** Devotional, Notes, and Footnotes.

**Redemption Timeline: Fleshly Failure- Eternal Purpose.** Over this world ruined by *fleshly rebellion*, the Lord God reigns eternally and His purposes prevail! So, as earth's *beastly kingdoms* become increasingly savage, the Kingdom of Mashiach promises a righteous dominion! (Dan. 7). Likewise, the *seventy weeks* of Daniel portend an equally tragic cycle of *sinful rebellion* and painful exile. But, the Lord's redemption through Mashiach prevails! (Dan. 9). In the Lord God's timeline for the Redemption of His Jewish people, seventy weeks are ordained, starting with the decree of Artaxerxes to *restore Jerusalem* in 450 BCE (Dan. 9:25) and reaching sixty-nine weeks (483 years ahead) to the year 33 CE when Mashiach is *cut off* and has *nothing* (9:26). For, not only was Jesus Mashiach *cut off*, being *pierced for sins* on the cross to give up his life (Is. 53:5, 12) only to be *raised up* by God as Lord (Jer. 30:9; Phil. 2:8-11). But he also *lost his people*, as the Jewish nation rejected him. For, the very *fleshly sin* which plunged the Jews into Babylonian exile also *blinded them*, by a *fleshly self-righteousness* and Law-based piety, to reject Jesus as their Mashiach. If you are a Jew, know that the Lord God's plan prevails despite your unbelief. For, in His *sacrifice on that 69<sup>th</sup> week*, in the year 33 CE, Jesus Mashiach by his sacrifice on the cross accomplished a great redemption—he *put an end to sin* by *atoning for iniquity* and secured an *everlasting righteousness* for His people (9:24), which will all be yours on the Day when you *look upon the one you have pierced and mourn for him* (Zech. 12:10), finally realizing that this one is indeed the Firstborn Son given to you for your redemption!

<b>Respond to Devotional:</b> (mark passage above)	
✓ Agree                      ? Question                      ! Differ	
<b>SUPPORT: Agree</b> What insight or Bible verse to <b>add</b> ?	
<b>QUESTION: Modify</b> What to <b>question</b> or change?	
<b>DIFFER: Disagree</b> What insight or Bible verse to <b>differ</b> ?	

**Personal Study Notes: Understanding the Passage:**

Write and share notes with your partner/ mentor/ mentee.

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What is the *big idea* of this passage?

- key verse:

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What is a key idea?

- key verse:

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What is a key idea?

**Teaching Preparation Notes: Sharing the Passage:**

Share lesson with partner, family, or group.

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What is the *big lesson* to learn in this passage?

- verse:

---

Key lesson to learn?

---

(write a question for people to discover this lesson)

- verse:

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Key lesson to learn?

---

(write a question for people to discover this lesson)

**Notes<sup>9</sup>: Ending Sin:** Atoning for Iniquity- bring in everlasting righteousness (9:24). The true enemy of the Jewish people is their *fleshly unbelief* which leads them to sin and inviting God's wrath—first casting them into Babylonian exile and then *scattering them throughout the nation* because they rejected Jesus as their appointed Mashiach, who accomplished their *great redemption* as God promised Daniel in 9:24 exactly sixty-nine weeks (seven + sixty-two weeks) or 483 years after the decree of Artaxerxes to restore Jerusalem in 450 BCE (9:25). At the right time, on 33 CE, Jesus Mashiach took upon himself the sins of Israel and the world so that His people might have a lasting righteousness! (Jer. 23:6).

**Added Notes: Desolations are Decreed:** Decreed End is poured out on the desolator. (9:26-27). Proving the need for Jesus Mashiach's righteous Kingdom rule (Is. 9:1-7), the procession of *fleshly kingdoms* of this earth lead to increasing desolation, until earth's final human kingdom, ruled by the "desolator," the ruler embodying the *height* of human unbelief and rebellion against God, commits the most horrible of blasphemies against God by desecrating the Temple's most Holy Place (9:27). But God's decree replaces his desolation with Mashiach's eternal rule!

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## Chapter 10: DECREE TO RESTORE JERUSALEM:

Timeline Starts

### ***Ezra 7***

**Step 1. Discover:** *Preview and View God's Word* for yourself then **Write** *Insights to Share* with others.

#### **a. Preview *Ezra 7***

**Decree to Restore and Build Jerusalem:** Restorative Law. God promise of Mashiach begins with the decree of Artaxerxes to restore the Lord's house at Jerusalem by *teaching* God's Law, so read Ezra 7 to discover how the Lord prepared Ezra in the Law in order to fulfill this command, thus beginning in year 450 BCE God's countdown to Mashiach and his cross of redemption in 33 CE.

First, notice that the Lord chose Ezra to *restore* His house at Jerusalem by giving him a ***heart for the Law***, so that he would be able to *teach it* in Israel (1-7). In this way, Jerusalem would not just be *physically built*, as Nehemiah would do later, but the *people of its house restored to repentance*. Then, see how King Artaxerxes makes a ***free offering to God*** of a people and treasures for worship (11-20). Finally, ***obedience to the Law*** is commanded out of a *fear of the Lord* and His wrath. (21-28),

#### **b. Prayerfully *Read Ezra 7* and *Write* your insights to share**

<b>SEEING</b> What is this Bible passage about? Key words, ideas	
<b>LEARNING</b> What does it mean? What is it teaching me?	
<b>DOING</b> What lesson can I apply to my life?	

**Step 2. Discuss: Share Viewpoints.** Read the Passage and Discuss Questions with Family, Friends, and Fellowship Group.

Q1. How do Ezra and Artaxerxes seek to *restore* Jerusalem and its people beyond simply *rebuilding its walls and structures*?

Q2: How can the Lord God's *lawful Word* restore a shattered people like Israel as well as your own life?

**Step 3: Dialogue: Compare Viewpoints as Disciples.** Answer, share, & compare insights with partner, mentor, or mentee.

Q1. How is Ezra equipped to carry out the *decree of King Artaxerxes* to restore Jerusalem and its people? (Ezra 7:1-10)

**1. Heart for the Law:** Study, Keep, Teach. Earlier, King Cyrus had ordered the rebuilding of Jerusalem. Now, King Artaxerxes decree to *restore* Jerusalem and its people to repentance by an *adherence to the Law of God* (7:25) initiates the prophecy of Daniel's *seventy weeks* (Dan. 9) because Ezra has arisen as a servant able to *teach* the Law because his *heart was set to study the Law of the Lord* (7:10). In this way, Ezra found favor not just with King Artaxerxes but from the Lord his God, whose "hand was on him" (Ezra 7:11-20).

Q2. How does Artaxerxes support Ezra and his effort to the house of the Lord at Jerusalem? (Ezra 7:11-20)

**2. Offering to God: People and Treasures.** The decree of Artaxerxes supports the restoration of Jerusalem by first restoring its proper worship of the Lord. First, Artaxerxes gives the Jewish people in his realm the freedom to offer themselves to the Lord to go and serve the Lord at Jerusalem (13). Then, the King and his counselors offer gifts which will support *offerings* to the Lord God in His “house” in Jerusalem (17). And, he makes provision for any future needs of the house from his own “treasury” and possessions (20). In this way, the King and his council personally commit themselves to make offerings given to the Lord God and available to *restore* His proper worship in Jerusalem.

Q3. How does the King prove His fear of the Lord? (Ezra 7:21-28)

**3. Obedience to the Law: Fearing His Wrath.** The reason for King Artaxerxes' support of Ezra and his mission to restore the *house of the Lord* in Jerusalem is a healthy *fear of the Lord*, for he knows of the *wrath* of the Lord which could be direct against himself as the *king* and against his sons, which the book of Daniel records over the course of his service in the royal courts of the kings of Babylon, Medo-Persia, and Persia (23). Moreover, this *fear of the Lord* moves him to promote an adherence to the Law of God (25), which he correctly understands as the basis by which the Lord's house at Jerusalem will be firmly established.



**Step 4: Develop: Review & Apply** God's Word as a Growing Disciple to **read** Devotional, Notes, and Footnotes.

**History-changing Sacrifice: Obeying God's Law.** In the Lord God's seventy-week timeline ordained for God's Jewish people, the decree to restore Jerusalem stands as the cornerstone, anchoring God's plan in the human year 450 BCE. And, at the heart of this event is simply a servant of the Lord who *set his heart to study the Law of the Lord* (Ezra 7:10). For, the decree to *restore the house and people of Jerusalem* was the act of *teshuva* (Dan. 9:25), to reverse the lawlessness that had invited God's wrath to bring them in repentance back to the *fear of the Lord*, which could only be accomplished by God's Law and its teaching.

If you are a Jew who realizes that your people must still be *restored to repentance* by forsaking fleshly lawlessness to return to a *fear of the Lord*, then may the Lord's "good hand" be upon you as you set your heart to *study*, do, and *teach* the Word of God to Israel! (Ezra 7:10).

<b>Respond to Devotional:</b> (mark passage above)	
✓ Agree	? Question ! Differ
<b>SUPPORT: Agree</b> What insight or Bible verse to <b>add</b> ?	
<b>QUESTION: Modify</b> What to <b>question</b> or change?	
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**Personal Study Notes: Understanding the Passage:**

Write and share notes with your partner/ mentor/ mentee.

---

What is the *big idea* of this passage?

- key verse:

---

What is a key idea?

- key verse:

---

What is a key idea?

**Teaching Preparation Notes: Sharing the Passage:**

Share lesson with partner, family, or group.

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What is the *big lesson* to learn in this passage?

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Key lesson to learn?

---

(write a question for people to discover this lesson)

- verse:

---

Key lesson to learn?

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(write a question for people to discover this lesson)

**Notes<sup>10</sup>: Marking Seven + Sixty Two Years:** From Restoration (450 BCE) to Mashiach's Cross (33CE): Unlike the earlier decree of Cyrus to simply *build* Jerusalem, the decree of Artaxerxes as delivered by Ezra in 450 BCE provides for the *restoration of the people and house of Jerusalem to repentance* through the adherence and teaching of God's Law (Ezra 7:25-26). From this point, 69 weeks of 483 years led to the year Mashiach was "cut off" and had "nothing" at his crucifixion in 33 CE (Dan. 9:26).

**Added Notes: Restoration of Jerusalem: Decree to Restore:** Although Artaxerxes decreed that Jerusalem be *restored*—that is, to repentance by the teaching of the Law (Dan. 9:25, Ezra 7:25-26), only the *redemption of* Mashiach, "cut off" on the cross, "pouring his soul out to death" (Is. 53:12) would be able to make an "offering for guilt" (10) which would finally "make many be accounted righteous" (11; Jer. 23:6). But, since the Jewish people rejected this redemption and were themselves "cut off" and scattered through the nations, they will only be fully *restored at His coming* when Israel fully repents (Zech. 12:10) in the last days when the Lord God gathers them and gives them life (Ezek. 37:14).

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**Prayer Requests:**

Prayer Request/ Date	Answered Prayer/ Thanks

**Journaling:**

What is God teaching you?	How are you growing?

**Sermon Notes:**

Sermon Notes/ Date	Applying it to my life

**Notes:**