

*One Year Through the Bible*

**Week 28: July 7<sup>th</sup> through 13<sup>th</sup>**

Daily Scripture Reading:	
Sunday:	Isaiah 58-60
Monday:	Isaiah 61-63
Tuesday:	Isaiah 64-66
Wednesday:	Micah 1-4
Thursday:	Micah 5-7
Friday:	Nahum 1-3
Saturday:	2 <sup>nd</sup> Kgs. 20,21

Bible Chapter Titles	
<b>Isaiah</b>	
58-59.	Comparison of the Faithful and Unfaithful
60-62.	The Glorious Redeemer, Jerusalem & its Citizens
63-64.	Repentance and Confession
65-66.	New Heavens and New Earth
<b>Micah</b>	
1.	Samaria Doomed
2-3.	Brutality of the Rulers
4.	Prophecy of the Millennial Kingdom
5.	Prophecy of Christ's Birth
6.	Jehovah's Controversy with His People
7.	Desolation, But God Will Triumph
<b>Nahum</b>	
1.	Ninevah Will Be Judged
2.	The Judgment is Executed
3.	Further Reasons Why
<b>2nd Kings</b>	
20.	Hezekiah's 15 Year Extension & Death
21.	Evil King Manasseh

**Isaiah 58**

1. Chapter 58 begins with God's instruction for Isaiah to deliver a message loud & clear (Isa. 58:1).
2. Judah is holding to a form of godliness, yet denying its power (Isa. 58:2-14; 2<sup>nd</sup> Tim. 3:5).
3. Although they have forsaken God, they take for granted their unique nearness to God (Isa. 58:2; 1<sup>st</sup> Pet. 4:17).
4. True fasting must be from a pure heart (Isa. 58:3-6; Matt. 6:16-18; 2<sup>nd</sup> Tim. 2:22).
5. Better than fasting, is feasting, so that the believer can rejoice in the LORD's provision, and share with those in need (Isa. 58:7-12).
6. The entire purpose for any spiritual activity is to set aside our own pleasure, and seek to be pleasing to God (Isa. 58:13,14; Col. 1:10).

**Isaiah 59**

1. Judah had complained that her fasts weren't effective (Isa. 58:3a), but it was their own carnality which produced that wall of separation (Isa. 59:1-8; Ps. 66:18).
2. The lost condition of mankind walking in darkness is described in all of its hopelessness (Isa. 59:9-15a).
3. Only One Redeemer provides for mankind walking in darkness (Isa. 59:15b-20).
  - a. Only God can provide salvation (v.16b; Job 40:14).
  - b. Only God can wear garments of vengeance (v.17b; Deut. 32:35).
4. The LORD voices His eternal covenant with Israel, and His eternal promise to the Redeemer (Isa. 59:21).

**Isaiah 60**

1. Isaiah 60 is a message of glory for Israel anticipating the revelation of Jesus Christ.
2. The revelation of Jesus Christ comes only after the entire human race is plunged into darkness (Isa. 60:2).
3. In the Exodus, Israel came out of Egypt with the wealth of Egypt, but at the Regathering of Israel, the nations will come to Israel with their wealth (Isa. 60:6ff.).
4. Previous standards of value will be entirely different (Isa. 60:15-20).

**Isaiah 61**

1. Isaiah describes his anointing, and his ministry in the Word of God (Isa. 61:1-3).
  - a. In describing his own ministry, Isaiah prophetically describes the ministry of Jesus Christ.
  - b. Jesus taught this passage, and cut the reading short (Lk. 4:17-21).
    - 1) The favorable year of the LORD is a 1<sup>st</sup> Advent reference.
    - 2) The day of vengeance of our God is a 2<sup>nd</sup> Advent reference.
2. The millennial reign of Jesus Christ is then described (Isa. 61:4-9), and garments are given for born-again believers (Isa. 61:10,11).

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**Isaiah 62**

1. The promise to Jerusalem and all Israel is for a new name, and great rejoicing (Isa. 62:1-5).
  - a. Jerusalem is named Hephzibah **הַפְּזִיבָה** chephtsiy-bah <sup>#2657</sup>: *my delight is in her*.
  - b. Israel is named Beulah **בְּעוּלָה** b<sup>e</sup>c<sup>u</sup>wlah <sup>#1166</sup>: *married*.
2. Believers faithfully waiting for the LORD to fulfill His promises are called upon to be watchmen upon the wall (prayer activity) (Isa. 62:6-12).
  - a. Israel was waiting for her husband—the 2<sup>nd</sup> Advent of Jesus Christ.
  - b. The Church is waiting for her husband—the Rapture of the Church.

**Isaiah 63**

1. The conquering, blood-soaked Messiah marches forth from Bozrah, in Edom (Isa. 63:1-6; cf. 34:5,6).
  - a. There was no one else qualified to accomplish the 1<sup>st</sup> Advent work of Jesus Christ (Isa. 59:16).
  - b. There will be no one else qualified to accomplish the 2<sup>nd</sup> Advent work of Jesus Christ (Isa. 63:5).
2. The millennial reign of Jesus Christ will be a time for Israel to bear witness to the LORD's lovingkindnesses & praises (Isa. 63:7-14).
3. The millennial reign of Jesus Christ will be a time for Israel to bear witness to their national humbling and repentance (the Great Tribulation) (Isa. 63:15-19).

**Isaiah 64**

1. In chapter 64, Isaiah recognizes that God With Us (Emmanuel) is going to be an awesome appearing.
2. Creation & the nations will react to the bodily presence of God (Isa. 64:1-5).
3. Mankind will be face to face with their own unrighteousness, and God's unique provision of righteousness (Isa. 64:6,7).
4. Mankind will be face to face as clay to the potter (Isa. 64:8).

**Isaiah 65**

1. Chapter 65 begins with a review of God's matchless grace (Isa. 65:1-7).
  - a. As unbelievers, we do not seek God (Ps. 14:1-3). He seeks us (Jn. 6:44), and because of His grace, we respond by faith (1<sup>st</sup> Jn. 4:10,19).
  - b. As believers, we have full asking and seeking privileges through the priestly function of prayer (Matt. 7:7,8).
2. The millennial reign of Christ will begin with a removal of unbelievers (Isa. 65:8-12).
3. The estate of the righteous and the estate of the unrighteous is contrasted (Isa. 65:13-16).
4. The new heavens and new earth are introduced (Isa. 65:17-25).
  - a. In Isaiah, and many other prophets the 1<sup>st</sup> Advent and 2<sup>nd</sup> Advent prophecies of Jesus Christ are often blended into one view.
  - b. The New Testament revelation serves to distinguish between these passages.
  - c. It is also true that Millennial prophecies and Fullness of Times prophecies are also blended into one view.
    - 1) The new heavens and new earth are mentioned (Isa. 65:17; Rev. 21&22).
    - 2) The Millennial conditions are described (Isa. 65:18-25; cf. Rev. 21:4).
  - d. Lifespans in the Millennial reign of Jesus Christ will be restored to the pre-flood conditions (Isa. 65:20,22), but death itself is done away with in the Fullness of Times (Rev. 21:4).

**Isaiah 66**

1. God is absolutely Sovereign, but in His own Sovereignty He allows for the rebellion of men & angels (Isa. 66:1-4).
  2. This rebellion comes into ultimate judgment, and God's faithful servants have ultimate vindication (Isa. 66:5-11).
  3. Isaiah concludes with a final view of the eternal blessings of Israel (Isa. 66:12-24).
- P= The Abrahamic & Davidic covenants are eternal, therefore the prophetic views concerning them go beyond the finite Millennium & Fullness of Times.

Focus	Prediction of Judgment		Prediction of Restoration			Plea for Repentance		
	1:1	3:12	4:1	5:15	6:1	7:20		
Divisions	Judgment on People	Judgment on Leadership	Promise of Coming Kingdom	Promise of Coming Captivities	Promise of Coming King	First Plea of God	Second Plea of God	Promise of Final Salvation
	1:1	2:13 3:1	3:12	4:1 4:5 4:6 5:1	5:2 5:15	6:1	6:9 6:10 7:6	7:7 7:20
Topics	Punishment		Promise			Pardon		
	Retribution		Restoration			Repentance		
Place	Judah and Israel							
Time	c.735-710BC							

*Micah is the Book of the Little Guy. A contemporary with Isaiah, Micah’s message has striking parallels with that great Book.*

*Isaiah ministered in the royal court of Jerusalem, but Micah spoke to the average man on the street. Like Amos, Micah addressed many social evils.*

Title: The Hebrew, Greek, and English titles for the book are all taken from the proper name of the prophet who delivered the message of this book.

Author: Not much is known concerning Micah of Moresheth. His name means “who is like the LORD?” The Prophet Jeremiah’s life was spared when the elders of

Jerusalem quoted the Prophet Micah (Jer. 26:18). Jesus Christ quoted Micah (Matt. 10:34-36 cf. Mic. 7:6). Moresheth of Gath was a village of Judah on the border with Philistia.

# Micah

## Μιχαίας

### מִיכָה

#### Micah 1

- The time-frame for Micah is established (Mic. 1:1). The references to Jotham, Ahaz, & Hezekiah make Micah a contemporary of Isaiah in the south, and Amos & Hosea in the north.
- Micah speaks three primary messages, all beginning with “Hear” (Mic. 1:2; 3:1; 6:1).  
Qal.imper. שָׁמַע *shama*<sup>#8085</sup>; *to hear, listen to, obey.*
- Micah’s first primary message is directed to all the world (Mic. 1:2-5).
  - Swift judgment is coming upon the world (Mic. 1:3,4).
  - Adonai Jehovah is the primary witness against the world (Mic. 1:2).
    - The immediate cause for this worldwide judgment is the failure of God’s stewards in this world (Mic. 1:5).
- Israel’s judgment (Mic. 1:6,7) is a cause for sorrow (Mic. 1:8), as (the agent of) her destruction (Assyria) has come to Judah—even the very gates of Jerusalem (Mic. 1:9).
- Micah employs a number of puns to communicate the Assyrian invasion to his audience (Mic. 1:10-16).
  - “Tell” (תִּגְדוּ) and “Gath” (גַּת) sound similar in Hebrew.
  - Beth-le-aphrah means *house of dust*.
  - Shaphir means *fair*.
  - “Zaanan” sounds similar to “go out” in Hebrew.
  - Beth-ezel means *house of protection*.
  - Maroth means *bitter*.

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- g. Lachish (לָכִישׁ) sounds like “team” (לְרֵכֶשׁ).
- h. Achzib means *deception*.
- i. (NIV) “Conqueror” (NKJV) “Heir” (NASB) “The one who takes possession” & Mareshah sound similar in Hebrew.

#### Micah 2

1. Micah continues his message of judgment by describing the 24/7 workers of evil (Mic. 2:1-5).
2. Workers of evil don’t like the Word of God to be faithfully proclaimed (Mic. 2:6-11; cf. Am. 2:12; 7:16).
3. The LORD is faithful to provide for a remnant (Mic. 2:12,13). This is a theme repeated throughout Micah (4:7; 5:7,8; 7:18).

#### Micah 3

1. Micah’s second primary message is addressed to the political leaders of his nation (Mic. 3:1-4).
  - a. They hate good and love evil.
  - b. They devour God’s people.
2. Micah also targets the false prophets of his day (Mic. 3:5-8).
  - a. They minister according to who is feeding them.
  - b. They will be shamed, even as true prophets will be empowered.
3. The prophets, priests, and kings are all corrupt, and the Prophet/Priest/King is going to judge them (Mic. 3:9-12).

#### Micah 4

1. Micah proclaims the coming Kingdom of glory (Mic. 4:1-5). This passage is almost identical to Isaiah (Isa. 2:2-4).
2. Micah proclaims a regathering (Mic. 4:6-8), even as he proclaims a captivity (vv.9,10).
3. The conquering Christ is seen and the victory He provides (Mic. 4:11-14(BHS)).

#### Micah 5

1. Micah describes the birthplace of the Messiah in one of the most important prophecies in the Bible (Mic. 5:2-5a; Matt. 2:5,6).
  - a. He comes from Bethlehem Ephrathah.
  - b. He comes from eternity-past.

2. Micah describes the battle that the Christ will win over the antichrist—the Assyrian from the land of Nimrod (Mic. 5:5b,6; Gen. 3:15; Dan. 9:24-27; Rev. 19:19-21).
  - a. The Seed of the Woman will destroy the Seed of the Serpent (Gen. 3:15).
  - b. Messiah the Prince will destroy the Prince Who is to Come (Dan. 9:24-27).
  - c. The Christ will destroy the Antichrist (Rev. 19:19-21).
3. Micah describes the regathering of the remnant in repentance following the coming of the Christ (Mic. 5:7-9).
4. Micah describes the work of the LORD to bring about this repentance—the Tribulation of Israel (Mic. 5:10-15).

#### Micah 6

1. Micah’s third primary message is an indictment against the LORD’s faithless nation (Mic. 6:1-5,9-16).
2. Micah ponders how he can approach the LORD as an intercessor (Mic. 6:6-8).
3. The Christian Way of Life is described (Mic. 6:8).
  - a. The Christian Way of Life consists of the good requirements of the LORD for believers.
  - b. To function according to God’s absolute standard of justice. מִשְׁפָּט mishpat <sup>#4941</sup>: *judgment, justice, custom*.
  - c. To love blessed-lovingkindness. חֶסֶד <sup>#2617</sup>: *goodness, faithfulness; lovingkindness*.
  - d. To walk humbly in a personal relationship with God (with your God).

#### Micah 7

1. Micah describes his daily life in the midst of an apostate people (Mic. 7:1-6; Ps. 12:1; 14:1-3; Isa. 57:1).
  - a. Micah observes social evils in his day (Mic. 7:6) which will be characteristic of the Tribulation of Israel (Matt. 10:21-23).
  - b. This also becomes descriptive of the spiritual battles in our day (Matt. 10:34-36).

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2. Micah describes his daily life in anticipation of the LORD’s salvation (Mic. 7:7-13).
3. Micah describes the daily life he is looking forward to in the Kingdom of the coming Messiah (Mic. 7:14-20).
  - a. It will be the Kingdom of Truth (מֶֿתֶֿם <sup>#571</sup>) and Lovingkindness (רַחֲמִים)

- cheched <sup>#2617</sup>) (Jn. 1:14,17).
- b. It will be a Kingdom where our sins are cast into the depths of the sea (Mic. 7:19).
    - 1) Sealed in a bag (Job 14:17).
    - 2) As far as the east is from the west (Ps. 103:12).
    - 3) Behind His back (Isa. 38:17).
    - 4) Not remembered (Isa. 43:25; Jer. 31:34).
    - 5) Cannot be found (Jer. 50:20).

Focus	Destruction of Nineveh Decried		Destruction of Nineveh Described		Destruction of Nineveh Deserved	
	1:1	1:15	2:1	2:13	3:1	3:19
Divisions	General Principles of Divine Judgment	Destruction of Nineveh and Deliverance of Judah	Call to Battle	Description of the Destruction of Nineveh	Reasons for the Destruction of Nineveh	Destruction of Nineveh is Inevitable
	1:1	1:8 1:9 1:15	2:1	2:2 2:3 2:13	3:1	3:7 3:8 3:19
Topics	Verdict of Vengeance		Vision of Vengeance		Vindication of Vengeance	
	What God Will Do		How God Will Do It		Why God Will Do It	
Place	In Judah against Nineveh, Capital of Assyria					
Time	c.660BC					

*Nahum is the Book of Jonah, Part Two. The LORD had graciously spared Nineveh because of their humble repentance. On this occasion there will be no repentance, and no sparing of Assyria.*

Title: The Hebrew, Greek, and English titles for the book are all taken from the proper name of the prophet who delivered the message of this book.

Author: The only thing we know about Nahum the Elkoshite is that he was an Elkoshite (Nah. 1:1).

Elkosh is an otherwise unknown location. It does not appear anywhere in the Bible. Various suggestions have been offered for

its location, including Galilee. Capernaum is thought by some to be kephar nachuwim (village of Nahum), but this is etymology is not certain. Other traditions make Elkosh a Simeonite town in Judah, a village in Syria, and even an Assyrian town near Nineveh. The name Nahum means “comfort.”

**Nahum**  
**Ναούμ**  
**נְחֻם**

**Nahum 1**

1. The Book of Nahum is an oracle against Nineveh, given by the LORD as a vision to Nahum the Elkoshite (Nah. 1:1).
2. Chapter 1 begins with a trinity of vengeance (Nah. 1:2).
  - a. YHWH is a jealous and avenging God.

- b. YHWH is avenging and wrathful.
  - 1) His vengeance is against His adversaries.
  - 2) His wrath is against His enemies.
3. His adversaries, and enemies are defined, and their guilt is certain (Nah. 1:2,3).
  - a. Adversaries & enemies may be a reference to angelic and human opponents of God.
  - b. More likely, the fondness of Nahum for poetic couplets is behind this passage.

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- Mixed in with the promise of judgment is the promise of goodness (Nah. 1:7).
- A wicked counselor has initiated a scheme, but the LORD brings those schemes to an end (Nah. 1:9-14; Ps. 2:1ff.; Isa. 8:9,10).

#### Nahum 2

- The arrival of the ultimate Evangelist heralds the removal of Belial (Nah. 1:15).
- The LORD is described as The One Who Scatters (Nah. 2:1,2), and He directs a mighty army to destroy the Assyrians (Nah. 2:3-12).
  - The description of the attackers matches the Babylonians & Medes.
  - The flooding reference is uncertain to archaeologists today.

Returning back to the narrative of 2<sup>nd</sup> Kings  
Joel & Jonah are studied within the text of  
2<sup>nd</sup> Kgs. 14

Amos is studied between 2<sup>nd</sup> Kgs. 14&15  
Hosea is studied between 2<sup>nd</sup> Kgs. 17&18

#### 2 Kings 20

- 2<sup>nd</sup> Kings 20 is parallel to Isaiah 38&39.
  - 2<sup>nd</sup> Kgs. 20:1-11 = Isa. 38:1-22.
  - 2<sup>nd</sup> Kgs. 20:12-19 = Isa. 39:1-8.
- In King Hezekiah's account of the illness event, the immediacy of the answered prayer is observed (2<sup>nd</sup> Kgs. 20:4).
  - In this account, the nature of Hezekiah's illness is also more clearly seen (2<sup>nd</sup> Kgs. 20:7).
  - In this account, Isaiah presents Hezekiah with a choice for which direction the shadow would move (2<sup>nd</sup> Kgs. 20:8-11).
- In Hezekiah's account of the Babylonian envoy is virtually identical with Isaiah's.
- God's grace in giving Hezekiah 15 additional years of life allowed for Manasseh his son to come to the throne at the age of 12 (2<sup>nd</sup> Kgs. 20:20-21:1).

- The lion imagery fits the imagery of Assyria.

#### Nahum 3

- The great evil of Nineveh is described in this chapter.
- The harlotries of Assyria are descriptive of the harlotries of mystery Babylon in the Tribulation of Israel (Nah. 3:4; Rev. 17:1,2).
- Assyria should learn from the example of Thebes (Nah. 3:8-10). Unconquerable cities do get conquered, as the LORD brings down a prideful people.
- Gentile nations should observe that sleeping shepherds & scattered people (Nah. 3:18) are indicative of an incurable wound (Nah. 3:19).  
Isaiah, Micah, & Nahum are studied between 2<sup>nd</sup> Kgs. 19&20  
Zephaniah & Habakkuk are studied between 2<sup>nd</sup> Kgs. 21&22  
Obadiah & Jeremiah are studied after 2<sup>nd</sup> Kgs. 25

#### 2 Kings 21

- The reign of Manasseh, King of Judah is described (2<sup>nd</sup> Kgs. 21:1-18).
  - Manasseh מְנַשֶּׁה<sup>#4519</sup>: *causing to forget* (Gen. 41:51).
  - The oldest son of Joseph, and one of the 12 Tribes of Israel must not be confused with the son of Hezekiah, and the most wicked King in the history of Judah.
- Manasseh was 12 years old when he became king, and he reigned 55 years. Many chronological studies give Manasseh a coregency with Hezekiah, but this is highly unlikely.
- Manasseh was an evil king—the worst that Judah ever had (2<sup>nd</sup> Kgs. 21:2-9).
- Manasseh's evil reign was the hinge which made the Babylonian captivity inevitable (2<sup>nd</sup> Kgs. 21:10-15).
- The end of Manasseh's life is described (2<sup>nd</sup> Kgs. 21:16-18), but Manasseh's repentance is omitted (2<sup>nd</sup> Chr. 33:10-20).
- Amon's tragic two year reign is described (2<sup>nd</sup> Kgs. 21:19-26).

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A number of Chronologies should be consulted by Bible students, and excellent charts have been produced. The Week 22 Study Guide included an excellent chronological table from the Bible Knowledge Commentary. The table below comes from the Anchor Bible Dictionary, and Pastor Bob finds the dating of Hezekiah & Manasseh in this chart to be preferable to the other.

**Table 9. Kings of Judah and Israel**

<i>Judah</i>		<i>Israel</i>	
Saul		ca. 1025–	
		1005	
David		ca. 1005–	
		965	
Solomon		ca. 968–	
		928	
Rehoboam	929–911	Jeroboam I	928–
			907
Abijam	911–908	Nadab	907–
			906
Asa	908–867	Baasha	906–
			883
Jehoshaphat	870–846*	Elah	883–
			882
Jehoram	851–843*	Zimri	882
Ahaziah	843–822	Tibni	882–
			878**
Athaliah	842–836	Omri	882–
			871
Joash	836–798	Ahab	837–
			852
Amaziah	798–769	Ahaziah	852–
			851
Azariah	785–733*	Joram	851–
			842
Jotham	759–743*	Jehu	842–
			814
Ahaz	743–727*	Jehoahaz	817–
			800*
Hezekiah	727–698	Jehoash	800–
			784
Manasseh	698–642	JeroboamII	788–

Amon	641–640	Zechariah	747*
Josiah	639–609	Shallum	747
Jehoahaz	609	Menahem	747–
			737
Jehoiakim	608–598	Pekahiah	737–
			735
Jehoiachin	597	Pekah	735–
			732
Zedekiah	596–586	Hoshea	732–
			724

\*Includes years as corregent

\*\*Rival rule

<sup>1</sup>

<sup>1</sup>Freedman, D. N. (1996, c1992). *The Anchor Bible Dictionary* (Vol. 1, Page 1010). New York: Doubleday.

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Note:

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Sources:

The Bible reading schedule is from a long-forgotten, and uncertain source.

Chapter Titles are from The Categorical Notebook, Vol. 3 / Ralph G. Braun—Brookings, OR: Berean Fundamental Church, 1974.

Book Charts are from Talk thru the Bible [computer file] / Bruce Wilkinson and Kenneth Boa.—electronic ed.—Nashville : Thomas Nelson, 1997, c1983.

Scripture Citations come from the New American Standard Bible : 1995 update [computer file] / The Lockman Foundation.—LaHabra, CA : The Lockman Foundation, c 1995.

Hebrew and Greek vocabulary words, and Strong's Exhaustive Concordance numbers are from the Libronix Digital Library System 2.0 / Logos Research Systems.