

Session 1 The Forerunner Message in Nahum 1

I. INTRODUCTION

- A. Nahum 1 challenges me in three ways. First, it challenges my understanding of the love of God. I ask, “Lord, is this what love looks like?” Second, it challenges my boldness to say the unpopular truths in 1:2-3a, 6. Third, it challenges my faith to grasp the magnitude of the miracles in 1:3b-5.

This is session one, module four. We are looking at the forerunner message in Nahum 1. This is a quite remarkable passage of scripture. We will mostly look at verses 1-7. Then I will give just a little bit in verses 8-15. I give a lot more in the notes; I just want to focus particularly on verses 1-7, a little bit on the other.

Here is what this passage does to me, and I know it will do the same to you: it challenges my understanding of the love of God. Now we all know God loves us, but this gives some depths and pushes my understanding to where I ask, “Lord, this is what love looks like? Who says love looks like this?”

The Lord says, “I do.” So it challenges my understanding of love.

Number two, it challenges my boldness to say these things. You are going to see with some of these phrases, it is easy to say these things here because you guys think this stuff is really right and cool, so this is an easy atmosphere. To say this out there in the Body of Christ, I want to tell you this challenges our boldness to say it.

The third thing is it challenges my faith, particularly the miracles in verse 3-5 that are yet future and that are going to happen. They have happened a little bit over the past in history. These miracles are so dramatic. It is like, “Really, really?” We have to move from children’s church stories to a true view of where history is going. Because we believe the miracles in children’s church stories, we say things like, “Wow, this is amazing! The Red Sea divided, isn’t that great, kids?”

They answer, “Yes, the Red Sea divided.”

Beloved, it is going to happen again in real time and space before a global audience.

B. Outline of Nahum 1

1:1	Introduction to the book of Nahum
1:2-3a	The Lord’s great goodness: expressed in His jealous love
1:3b-5	The Lord’s great power: expressed in His end-time judgments
1:6-7	Who can stand before the Lord’s fierce judgments?
1:8-14	Judgment against Assyria: a type of the Antichrist
1:15	The glorious deliverance of Israel

- C. Nahum 1 is a very important passage in providing understanding of God’s judgments. Nahum highlighted the Lord’s *personality* and *power*, giving insight into *why* and *how* He will judge His enemies before all the nations.

Nahum 1 is one of the most important passages, a very important passage, in understanding God’s judgments. The understanding of God’s judgments is one of the most controversial, debated, and looked-down-upon subjects in the Body of Christ. In a misunderstanding of His judgments, what is in the balance, what is the core issue is, is the ability to walk in the first commandment.

You see, if we do not understand His judgments, they are still coming. If we do not get them, there is the vulnerability to be offended, deceived, and confused about God's heart because we cannot see what He says about His love. Really the enemy is after the first commandment, but he is attacking the glorious doctrine and truth and reality of God's judgments, He is actually attacking the ability for the end-time church to walk in the first commandment because, if you are offended and confused, you will not grow in love in the ways that the Lord has called us to.

Nahum 1 starts off by highlighting God's personality, and then he shifts over and highlights God's power. So those are the two things, particularly the first seven verses, but the whole chapter as well, that are going to provide us insight into why and how He is going to judge His enemies. Here is the phrase, "before the eyes of the whole earth." He has never judged His enemies on a global platform, ever, so that the whole earth has a front-row seat. Everyone in the nations, everyone, will be face to face with the character of God, His love expressed in judgment. He has never done this before.

So we are going to get a little bit of insight as to why he is doing this. Not just the why. What is motivating You? How? To what degree, to what measure are You going to go to show Your love in this way—remember—on a global stage for the first time in history? There have been disruptions and disturbances that the whole globe has been aware of a little bit through the news today and all the media outlets. I am talking about every nation having have a front-row seat, seeing it up close and personal. That is what is coming in the future. That is the context in which God is going to bring forth a mature Bride walking out the first commandment with humility and gratitude.

The premise is that His end-time judgments are going to be released across the earth in the greatest intensity ever in history yet, in the future. The time of the end-time judgments is a very unique period of time because His judgments have been released only in a very small measure on national and international levels, very small measures through history. We are going to see in the book of Isaiah He says, "I have restrained myself." That is, "There is a coming a very specific timeframe where I will no longer be silent about my judgments. I will make them known on a global scale. It is going to be the context of which My Church will mature in love and the great end-time harvest will be gathered in." I believe for over a billion people to come to Him.

This unique period in the Scriptures is called the great day of His wrath. It goes on in some ways for three-and-a-half years. In some ways it is building in intensity up to that great day. So the judgments are increasing and increasing and increasing. Now, in that great day of His wrath, which is over a period of time over at least the three-and-a-half years of the Great Tribulation and on into the beginning of the millennial kingdom, the Scripture says He is going to pour out His wrath—catch this—in full strength. I mean, that is arresting to my mind. I think, "In full strength?"

Then John says it yet a different way. He says that the Lord is going to complete His wrath. The wrath that He has been storing up, even for generations, He is going to release it all. He is going to complete it and fully demonstrate it on a global level. We have those passages right there in the notes.

1. The judgment of God is the most hated, offensive, and controversial truth in human history. Many will be offended at God, accusing Him of being cruel in His end-time judgments.

I am going to say this again: we have to get braced for God's judgment because to be a diligent student and a faithful witness you have to face the fear challenge, the stigma challenge. Many in the Body of Christ will write you off and say that you do not understand the love of God, when the truth is that God's love is expressed in His judgments in very, very dynamic ways. His judgments are not contradictory to His love, but rather they are an expression of it. It is the most hated doctrine or truth in human history. It is much more than a doctrine and an

idea; it is a truth. The most hated truth in human history, the most offensive truth in human history, the most controversial truth in human history is His judgments.

Many, even in the Body of Christ, are well-meaning; I am not looking at them saying, “Get with it.” I want to be helpful. I do not want to look at folks and say, “Get with it, and shake your slumber off, and just say what the Word says.” No, I want to help people make sense of it in a kind and tender way. I do not want to debate anybody about it. Groups are rising up and debating about it. I am not a debater. I do not want to debate about this stuff, because these truths are so precious and they are so unique to the human mindset. They are the revelation of Scripture. It takes humility and tenderness, but it takes boldness as well to stay with it.

So as those who are saying in your heart, “Lord, I want to be one of Your many, many, many end-time messengers”—we are believing God for a million of them in the earth or some bigger number, whatever—you have to face the fact that you are going to face the fear challenge and the bearing of the stigma. What will you do with it? You may stumble a few times, but the righteous man stumbles, and he gets upset and stumbles seven times, yet he gets up again. So recover and say, “No, no, I am going to say what God says. I am going to agree with God.”

Just know this: this truth is so intense because they will accuse God of being cruel. They will accuse the greatest lover, the person that walks in the most mature love, the one with most authority to define love, they are going to accuse Him of being cruel. I am talking about believers. They are going to actually use His own words in the Scripture, they are going to take Him out of key places, and they are going to challenge Him and His integrity about love.

The Lord does not want the Body of Christ dividing over it, He wants us tenderly walking forward together in humility. Now a lot of people are offended because God judges. A whole lot of other people are offended because He does **not** judge. Meaning, Adolph Hitler, twelve years, “Where are You, O God?” You know the Holocaust was going on for years, “Where are You?” Stalin, Mao Tse Tung, all these dictators through history, “Where are You, God?” So some are offended because God is **not** judging. Others are offended because He is judging.

The end-time messengers must be equipped to bring understanding to answer these accusations against God’s character. We want to answer in a way that magnifies Jesus’ beauty and His love and leadership. We do not want to answer in a debating, know-it-all spirit. We do not want to win arguments; we want to win hearts. We want to magnify the beauty and the love of Jesus.

Well, the good news is that ultimately the Church is going to be totally unified, not just in agreeing that His judgments are good, but actually rejoicing in His judgments. That is a step beyond where we are right now. The end-time Church around the throne, Revelation 19, will rejoice because all the information will be made known. Undoubtedly some of the redeemed will say, “Lord, I did not understand, but I get it now. Your judgments are true,” meaning they were true to love. “They were true to Your promises. They were true to everything You said about Yourself. They were right. They were not too severe. They were not too lenient. They were not too early. They were not too late. They were precisely right. Who could lead the nations like You?” They will magnify God on that day.

I do not want to wait until then to enter into that agreement with Jesus’ leadership. I believe that the closer we get to the Lord’s return, even before He returns because Revelation 19 is after He returns, multitudes are going to enter into that agreement. It is going to make more and more sense.

Of course the adversity and the oppression are going to increase. Of course, people who are not oppressed are offended at judgment. People who are oppressed are wondering why the judgment is not now and why it is not

more severe. I think of the millions of people who are being tortured in human trafficking, trapped in cages. They are saying, “Where are God’s judgments?” They are not complaining against His judgments; they are asking God to break in and stop these evil men.

Well, before it is all over, by the Holy Spirit, I believe the Church is going to cause hundreds of millions to see the truth of His judgments, even before the Lord returns. The truth of His judgments: how they are true to love and the rightness of His judgments that they are absolutely right. We have that in Revelation 19:1-2.

- a. Many are offended because He judges, while others are offended because He does not judge. For example, people may ask, “Why didn’t God stop Hitler, Stalin, or Mao Zedong?” Some of the millions who are tormented in human trafficking are surely asking, “Why doesn’t God forcibly stop my oppressors?” Thus, they are asking where God’s judgments are on these oppressive, evil men.
 - b. For Jesus, the greatest leader in history, who walked in the fullness of perfect love to be accused of cruelty and failing to love is a presumptuous charge for fallen people to make.
 - c. The enemy’s attack against the truth about God’s judgment is an attack on the body of Christ to hinder them from walking in the first commandment. He knows that if believers hold a non-biblical view of God’s judgments, then they will be far more vulnerable to fear, offense, and deception when His judgments are manifest in the end times. This will hinder their ability to grow in love for Jesus.
 - d. The character of God revealed in the New Testament is same as in the Old Testament because God never changes (Mal. 3:6). Both the Old and New Testaments speak often about both God’s love and His wrath. He delights in mercy, *and* He judges persistent rebellion in both testaments. God’s wrath is a foundational aspect to the proclamation of the good news of the gospel and the grace of God—He delivered us from wrath!!!
2. The Church will eventually be unified in their agreement with His judgments (Rev. 19:2).

¹...I heard a loud voice of a great multitude in heaven, saying, “Alleluia!...²For true and righteous are His judgments, because He has judged the great harlot...” (Rev. 19:1-2)

- a. Those desiring to be a faithful witness as one of the Lord’s many end-time messengers must be willing to bear the stigma associated with proclaiming the truth about His judgments.
- b. The end-time church will agree and even rejoice in God’s judgment against Harlot Babylon and the Antichrist (Rev. 18:20; 19:2).

²⁰“Rejoice over her [the fall of Harlot Babylon]...you holy apostles and prophets, for God has avenged you on her” ²¹...with violence the great city Babylon shall be thrown down...²⁴In her was found the blood of prophets and saints...” (Rev. 18:20-24)

- c. In the latter days, God’s people will grow in perfect or “mature” understanding of what the Scripture says about His judgments (Jer. 23:20).

²⁰The anger of the LORD [God's judgments] will not turn back until He has executed...the thoughts of His heart. In the latter days you will understand it perfectly. (Jer. 23:20)

- d. In the latter days, God's people will "consider" or search the Scriptures for the truth about God's judgments (Jer. 30:24).

²⁴The fierce anger of the LORD [judgment] will not return until He has done it, and until He has performed the intents of His heart. In the latter days you will consider it. (Jer. 30:24)

- e. God will raise up "people of understanding" who will make known to "many" His end-time plans (Dan. 11:33), including the truth about the coming glory and judgment.

³³Those of the people who understand [God's end-time plans] shall instruct many (Dan. 11:33)

3. ***Foundational principle:*** God's end-time judgments will be released to remove everything that hinders love. They do not contradict His goodness but express it as He destroys the Antichrist's empire (Rev. 19) and the Harlot Babylon networks (Rev. 18).

We cannot say too many times that one of the foundational principles of God's judgments is: God's judgments remove everything that hinders love. That is what it is about. They do not contradict His goodness. As a matter of fact, they express His goodness when He destroys the Antichrist empire, which will be vast, and the "Harlot Babylon" network which overlaps with the Antichrist empire. They are not exactly the same, but there is a lot of overlap, though some that does not overlap. These two realities will bring oppression to the nations. The Lord is going to express His love and compassion by openly judging them on a global scale.

- D. ***Premise:*** In the end-time, His judgments will be released across the earth in the greatest intensity of all history. That period is described as *the great day of His wrath* in which He will pour out His wrath "full strength"—"completing" God's wrath (Rev. 14:10; 15:1).

¹⁷For the great day of His wrath has come, and who is able to stand?" (Rev. 6:17)

¹⁰...the wrath of God, which is poured out full strength... (Rev. 14:10)

¹Then I saw...the seven last plagues, for in them the wrath of God is complete. (Rev. 15:1)

1. The fullness of the Lord's end-time judgments will be released in a unique time period. This unique period is called the great day of His wrath. It continues for at least 3½ years. During this time all nations will witness God's vengeance on wickedness and oppression.
2. He has released smaller measures of His judgment throughout history internationally. The focus of Nahum 1 is on God's judgment on the corporate nations much more than His judgment of specific individuals
3. The Lord has never judged His enemies before the eyes of the whole earth except in the days of Noah (Gen. 7-10). Noah lived almost 1700 years after Adam was created. Some commentators believe that the population in the days of Noah was around 10 million people, while others believe it was closer to 100 million or more—no one is sure.

- E. **Foundational principle:** God’s end-time wrath in the prophets and the book of Revelation targets the Antichrist’s empire—it will not come upon believers (Rom. 5:9; 1 Thes. 1:10; 5:9). All can be saved from wrath though by putting their faith in Jesus who bore penalty of our sin for us.

⁹...*having now been justified by His blood, we shall be saved from wrath through Him.* (Rom. 5:9)

¹⁰...*Jesus who delivers us from the wrath to come.* (1 Thes. 1:10)

⁹*For God did not appoint us to wrath, but to obtain salvation...* (1 Thes. 5:9)

Another foundational principle—we all know it, but it needs to be repeated over and over—God’s wrath is targeting the Antichrist empire. It is not for believers. God did not appoint His people for wrath. We experience divine discipline, but that is because He loves us. Proverbs 3:12 says that He disciplines us because He delights in us as a father delights in his own children. His discipline is because He cares so much to wake us up. His wrath is a different issue. It is punitive and happens when He is stopping and removing evil and punishing evil. So one is redemptive, and the other is punitive to the rebellious.

- F. Jesus, John the Baptist, Paul, Peter, James, John, and others preached on the wrath to come.

So I am spending a little bit of time here talking about the subject of the judgment of God. I do not know if I am exactly right on this but it is probably the most ignored subject in the pulpits today across the earth, I am guessing. Maybe there is another subject that is equally ignored, but the judgment of God you hardly hear a whisper of it. Just a whisper in that group and a whisper over there. I do not want to make it our number one message. Our number one message is the love of God, but He expresses it through His judgments. So I am not into judgments. I am into Jesus and His beauty. Judgments reflect and express His beauty and His love.

Many of the different leaders in the Body of Christ proclaimed God’s wrath. The first ones, of course, are Jesus, John the Baptist, Paul, Peter, James, all of them. I mean they all preached on the wrath of God. In John 3, Jesus said that if you believe in God you have eternal life, but the wrath of God abides on the person that says no to Him.

Like, “Well, Jesus, You are not ‘Old Testament.’ I mean You are ‘New Testament.’” No, there is no difference between the God of the old covenant and the God of the new covenant. He is exactly the same unchanging God. He delights in mercy and manifests love in the Old Testament and the same in the New. He judged in the Old, but He judges far more severely in the New. The judgments that are going to be manifest at the end of the age are far more intense than any judgment ever in history. They are coming and the end-time Church has to be ready for it.

In John 5, Jesus said, “The Father entrusted all judgment to Me.” That is the discipline of the Church. It has been entrusted to Him. The wrath on the rebellious, eternal rewards in the age to come, all evaluation and judgment, redemptive discipline, punitive wrath, all of it has been entrusted to one Man by the Father. He went on and talked about this more in John 5:30. Jesus said, in effect, “I want to assure you, My judgments are right. I am not too severe. I am not too lenient. I am not too late; I am not too early. My leadership is perfect. My judgments are right.”

On the last day the billion believers through history—I do not know the real number, and the billion from the great harvest, whatever the real number is, will in unity declare John 5:30. “Your judgments, Jesus, are righteous. They are right. They are right. Why were we so embarrassed about them? They are right, and they are good.”

In Luke 21, Jesus talked about wrath on the people, He was talking about the Jewish people. It is not limited to the Jewish people, and Jesus did not avoid the subject of the wrath of God. It goes on and on. I mean there are many, many passages. As the Lord's end-time messengers, we must proclaim the biblical truths in a way that magnifies His beauty and His love, again with tenderness and humility, but also with boldness and clarity.

We have to be clear, but we are not going to be clear on this most controversial subject in human history by just glancing at it occasionally. We have to eat the scroll, meaning we have to really look at this. We have to talk about it with each other. We have to pray and get insight; we have to get clarity. We have to be bold, but we have to present it with humility and tenderness. Again, we are not trying to win arguments; we are trying to win hearts because of the love of God.

1. Jesus preached on the wrath to come (Mt. 10:15; 22:5-7; Lk. 13:34-35; 19:40-44; 21:23; Jn. 3:36; 5:22-27).
³⁶ *...and he who does not believe...the wrath of God abides on him.* (Jn. 3:36)
²³ *There will be great distress in the land [of Israel] and wrath upon this people [the Jews].* (Lk. 21:23)
 2. The Father entrusted all judgment to Jesus. This includes wrath on His enemies, the redemptive discipline of His people in this age along with evaluating their works for eternal rewards, etc.
²² *For the Father...has committed all judgment to the Son...²⁶The Father has...has granted the Son... ²⁷authority to execute judgment...³⁰My [Jesus] judgment is righteous...* (Jn. 5:22-27)
 3. John the Baptist preached on the wrath to come (Mt. 3:7; Lk. 3:7).
⁷ *But when he [John the Baptist] saw many of the Pharisees...he said to them, “Brood of vipers! Who warned you to flee from the wrath to come?”* (Mt. 3:7)
 4. Paul preached on the judgment to come (Acts 24:24-25; Rom. 1:18; 2:5-8; 5:8-11; 12:19; Eph. 2:3; 5:6; Col. 3:5-6; 1 Thes. 2:15-16).
²⁴ *...Felix [Roman governor of Judea]...heard him [Paul] concerning the faith in Christ. ²⁵Now as he [Paul] reasoned about righteousness, self-control, and the judgment to come, Felix was afraid and answered, “Go away for now...I will call for you.”* (Acts 24:24-25)
 5. The writer of Hebrews spoke on God's judgment (Heb. 10:26-31).
 6. The apostle John wrote of the judgment to come (Rev. 6:16; 11:18; 14:9-10, 19; 15:1, 7; 16:1, 19; 9:15-16).
- G. The Lord's end-time messengers will also proclaim the biblical truths about God's judgment in a way that will magnify Jesus' love, beauty, and perfect leadership.
1. The Lord's messengers must proclaim the whole counsel of God, including His judgments. They must speak with boldness and clarity, yet with great tenderness and humility.

2. We must not focus on trying to win arguments about God’s judgments but on winning hearts to the truth of God’s love—even love that is expressed in His judgments which remove all the hinders love. The fact of God’s judgments is one of most neglect truths in the pulpits across the earth today.

H. Notice five activities in Nahum 1 that will find their ultimate fulfillment in the end times. Some say that these prophecies are only “poetic expressions” since most of them did not occur in Nineveh.

I am going to highlight very quickly five activities in Nahum 1 that will find their ultimate fulfillment in the end times. Why am I doing this? Because, when you read Nahum 1, it is clearly talking about God judging Nineveh, which is the capital city of Assyria. Assyria was the most powerful superpower in history up to that time. There had never been a nation more powerful than the Assyrians.

Nineveh was the capital city. It is interesting that there are two books of the Bible, two prophets, who focused on the destruction of Nineveh, the capital city of the great world superpower that was oppressing nations. So when you read commentaries on Nahum 1, you are going to understand rightly. I am going to address how it really was fulfilled in part in Assyria back around 701 BC, 612 BC. Some number BC, this passage was fulfilled.

This passage has much more than that historical partial fulfillment. So I am going to highlight five different phrases in Nahum 1 that are going to help you not to limit Nahum 1 to history. You are going to see its historical fulfillment, but you are not going to be easily talked into limiting it to a historical fulfillment. There is yet an end-time fulfillment of these principles and these realities.

1. In 1:4, he prophesied that *all the rivers* would dry up.

Number one, he talked about all the rivers being dried up one day. It did not happen in Nineveh or Assyria that all the rivers are dried up.

2. In 1:5, he described earthquakes which would impact *all who dwell* in the earth.

Number two, he talked about earthquakes, that the earth would heave and the ground would heave, that all in the earth would heave when they witness it. That did not happen in Nineveh in that day.

3. In 1:6, he asked *who can stand and endure* the Lord’s anger? This question was presented by the prophets in context to the end times (Joel 2:11; Nah. 1:6; Mal. 3:2; Rev. 6:17).

Number three, the great question, “Who can stand?” Those of you who are students of end-time prophecy, which are many in this room, you know that the phrase, “Who can stand?” is a phrase that belongs to the eschatological or the end time— eschatological is just a fancy word for end times—That phrase is for the end-time chapters. It does not have to be limited to there, but the very fact that Nahum is using that question, well, all the other uses of it in an end-time context are talking about the wrath at the very end.

4. In 1:12-13, the Lord promised to afflict Israel *no more* and to break off the yoke of their oppressors *forever*. This is ultimately fulfilled only after the Antichrist is destroyed by Jesus.

Number four, he said that when all of this happens, Israel would not be afflicted anymore and there would not be an oppressor ever again. Well, Israel has been afflicted many times since the Assyrians were judged.

5. In 1:15, “the wicked counselor” shall *never again* pass through the land of Israel. There have been many wicked leaders who have passed through the land of Israel since the Assyrians.

Number five, verse 15, there is this very mysterious phrase that speaks of “the wicked counselor.” Undoubtedly it had some fulfillment in Sennacherib, the Assyrian king. The wicked counselor prophesied here will be far more evil than Sennacherib the king of Assyria back in the day of Nahum, Isaiah, etc.

- a. In history, this was partially fulfilled when the Lord intervened supernaturally to stop the Assyrian king Sennacherib from destroying Jerusalem (Isa. 37:36).
 - b. This prophecy is only fulfilled completely after Jesus defeats the Antichrist, and then *wicked ones will no longer pass through the land of Israel* (1:15).
- I. The judgment described in Nahum 1 was partially fulfilled when Nineveh, the capital of Assyria, was defeated by the Babylonians and Medes in 612 BC.

II. THE ANTICHRIST AS “THE ASSYRIAN”

We are going to get to Nahum 1 in a minute, but I am giving you just a little background so that you are leaning into it. We are going to mostly look at verses 1-7, and then you can study verses 8-15 on your own. We will just casually look at that in the last moments.

- A. Isaiah and Micah prophesied about “the Assyrian” attacking Jerusalem—on several occasions fulfillment of their prophetic words includes both the king of Assyria attacking Jerusalem in ancient history and the Antichrist attacking Jerusalem in the end times (Isa. 10:24; 52:4; Mic. 5:5).

I want you to understand that Isaiah and Micah prophesied about this leader they called the Assyrian who would attack Israel. By seeing “the Assyrian”—singular—the Assyrian, not one of many, though there was clearly partial fulfillment in history, it helps us to see more in Nahum 1 than just an historical fulfillment. There is “the Assyrian” who is yet to appear on the world stage, though several of the Assyrian kings were very oppressive and God judged them. They can be included in these prophecies.

- B. Micah and Isaiah referred to the great end-time enemy of Israel as “the Assyrian” because in their generation the king of Assyria was the mightiest world leader up to that time in history who afflicted Jerusalem and many nations. Thus, he was closest thing in their day to the Antichrist who will be the most evil and powerful enemy of Israel and who also will afflict many Gentile nations.

Micah and Isaiah refer to the great, end-time enemy of Israel as “the Assyrian.” Now I have asked the question, “Why would they call this future figure, ‘the Assyrian’?” The best I could understand is that in their generation the Assyrian king was the mightiest and most cruel world leader up to that time in history. There had been no one more powerful in history than the Assyrian king in their day. When they looked back even at the Pharaohs, nobody had the magnitude of power. Nobody oppressed Israel after they left the land of Egypt with greater fierceness than the Assyrian kings. They attacked other Gentile nations, too.

This analogy may not be that helpful, but it might be like somebody in the middle of World War II with Nazi Germany. Some guy prophesying, “The Hitler is coming,” because Hitler seemed the most evil.

So they are saying, “the Assyrian.” When you read the passages, you see it is clearly end-time language, but then there is this phrase, “the Assyrian.” The only reason I am pressing this is because I want you to see more in Nahum 1 than just an historical record with poetic language. I have read many commentaries, and I appreciate commentaries, but many of them reduce some of the things that are going on to “remarkable poetic language.” I say, “No, it is to awaken the end-time Church, to prepare them to thrive in the midst of the most unique dynamics in human history.”

- C. Micah referred to the Antichrist as “the Assyrian” who will enter Israel in context to the time when the greatness of Jesus is celebrated across the earth as the One who brings world peace (Mic. 5:5). Some see King Sennacherib, the powerful Assyria king in Isaiah’s day as a type of the Antichrist—both would be defeated in a supernatural way while attacking Jerusalem.

4...He [Jesus] shall be great to the ends of the earth; 5and this One [Jesus] shall be peace. When the Assyrian comes into our land, and...treads in our palaces, then we will raise against him... (Mic. 5:4-5)

Let’s look at one example in Micah very briefly. Micah 5:4-5, “He,” obviously speaking of Jesus, “will be great to the ends of the earth.” He will bring world peace. He is going to bring peace to the nations. Now when is this going to happen? It is “when the Assyrian comes into our land and we rise up against him.” If you study the context of this passage in terms of the Assyrian invasion, Jesus was not esteemed in the nations and He did not bring world peace back in those days. He is still going to!

This mysterious figure called the Assyrian is going to be entering the land of Israel. God will actually raise Israel up as we found out in the other passages; He is actually going to anoint the Israeli army in that forty-third month like He anointed David. That is another subject for another day, but they will rise up against him in that forty-third month. Now, if you are brand-new in this module, you ask, “What is the forty-third month?” Well, ninety percent of the people in the room can explain that to you later. At first glance it is like, “What?” It is a pretty easy explanation, but I do not want to take time on it right now.

- D. Isaiah highlighted one Assyrian king to which he referred as “the Assyrian” who would strike Zion (Jerusalem) with a rod similarly to how the rod of Egypt struck Israel to oppress (Isa. 10:24). The Lord temporarily ended His judgment against Judah (10:25a), then destroyed Assyria (10:25b-27).

20...in that day the remnant of Israel...will never again depend on [Gentiles]...but will depend on the LORD...²¹The remnant will return...to the Mighty God. ²²...the destruction decreed [against Israel] shall overflow with [result in] righteousness...²³For the Lord...will make a determined end in the midst of all the land [of Israel]. ²⁴...“O My people, who dwell in Zion [Jerusalem], do not be afraid of the Assyrian [Antichrist]. He shall strike you with a rod...in the manner of Egypt. ²⁵...the indignation will cease [God’s discipline of Israel], as will My anger in their [Israel’s] destruction.” ²⁶And the LORD...will stir up a scourge for him [Sennacherib and the Antichrist] like the slaughter of Midian...as His rod was on the sea, so will He lift it up in the manner of Egypt. ²⁷...in that day that his burden will be taken away...the yoke will be destroyed... (Isa. 10:20-27)

Isaiah highlighted one Assyrian king. He said that the Assyrian will strike Jerusalem with a rod similar to the rod with which Pharaoh from Egypt struck Israel. In other words, a rod that brings them under slavery or servanthood and oppression. Well, the only Assyrian who went to Jerusalem was Sennacherib, and his army was defeated by the angel of the Lord. He did not strike Jerusalem and Zion. He went there, and the Lord overpowered him. So there is no Assyrian who has fulfilled the details of this passage. When you read Isaiah 10:20-26, you will notice how much end-time language, phraseology, there is.

Verse 20, “In that day, the remnant will never depend on the Gentiles.” Well that hasn’t happened yet. They will only depend on the Lord. They will return to the mighty God of Israel—national salvation—that has not happened.

Verse 21, the remnant will return. Verse 22, the destruction decreed, meaning the discipline of God on the nation of Israel, will result in righteousness. It has not yet, but it is going to.

Verse 24, “O My people who live in Zion,” that is Jerusalem, “do not be afraid” in that hour when Israel is turning to God and the remnant is returning. Do not be afraid of the Assyrian. He will strike you. He will come after you. He will surround you. He will take one half of the city into captivity, Zechariah 14 tells us.

Verse 25, God’s indignation with or discipline of Israel will cease. His anger with Israel will be finished. Then He is going to slaughter this man—the Assyrian—like the slaughter of Midian which echoes the Isaiah 9:1-4 passage, for those of you who are familiar with that. My point being this: I realize I went too fast if it is your first time looking at this. I want you to go and look at it later. I just want to point out there are many end-time phrases in here that were not fulfilled back in 701 BC when Sennacherib came to attack. He was the only Assyrian who attacked Jerusalem. He never entered the city. He surrounded it, but the Lord sent a mighty angel of the Lord and killed his army in one night. It was a great miracle. So this has not come to pass yet.

1. **The Assyrian** (10:24): Isaiah highlighted one king to whom he referred as “the Assyrian” (10:24). In Isaiah’s day, the only Assyrian king who attacked “those who dwelt in Zion” or Jerusalem was Sennacherib (in 701 BC). Yet, he did not strike Jerusalem “with a rod in the manner of Egypt” (10:24) to enslave them as Pharaoh enslaved the Israelites (10:24). Rather his army was destroyed outside of Jerusalem (Isa. 37:36). Thus, this detail of “the Assyrian” striking Jerusalem has not yet been totally fulfilled.
2. **In that day**: This phrase usually indicates events occurring in the generation the Lord returns. I see a double fulfillment in Isaiah 10:20-27—in ancient Israel and at the end of the age.
3. **Remnant of Israel** (10:20): God’s promise to save a remnant from Israel (10:20-22) was partially fulfilled when a remnant survived the Assyrian dispersion of 721 BC and when some returned from Babylon in 536 BC. This will be fulfilled ultimately when Jesus returns.
4. **Never again** (10:20): The “never again” dimension (10:20) will not be fulfilled until Jesus saves the remnant when He returns.
5. **The destruction decreed will overflow in righteousness** (10:22): The Lord decreed to discipline of His people in a way that will have the result of them walking in righteousness.
6. **The Lord will make a determined end in all the land** (10:23): The Lord decreed to make a decisive end of Israel’s national protection, peace, and prosperity throughout all of the land of Israel. All the parts of the land of Israel in the north and south were taken and placed under the oppressive rule of Assyria, yet Jerusalem was preserved in the Assyrian invasion of 701 BC, when almost all the other cities of Judah were taken.
7. **The indignation will cease** (10:25): The Lord’s indignation or discipline of Judah’s rebellion was temporarily ended in 701 BC—for almost 100 years—until the Babylon engaged in 70 years of aggression against Jerusalem starting in 606 BC. The Lord’s indignation of Israel will end forever at Jesus’ second coming.
8. **Stir up a scourge for him** (10:26): When God temporarily ended His discipline of Judah in 701 BC, He turned His attention against the king of the Assyrians and scourged them. This foreshadowed the Lord’s destruction of the Antichrist who is “the ultimate Assyria.”

9. **Like the slaughter of Midian** (10:26): The Lord promised to scourge or whip “the Assyrian” in a way that was comparable to the “*slaughter of Midian*” under Gideon and how He used “His rod on the Red Sea” to destroy Pharaoh’s armies. This occurred when the Lord sent an angel in 701 BC to kill 185,000 Assyrians besieging Jerusalem (Isa. 37:36).
- a. Earlier in Isaiah 9:4, Isaiah prophesied of the defeat of the Antichrist’s armies being like the slaughter of Midian under Gideon at the time when Israel is multiplied, restored in their relationship with God, and freed from oppression by the reign of their King (9:7).
³You have multiplied the nation...they rejoice before You...⁴For You have broken the yoke of his burden and...the rod of his oppressor, as in the day of Midian...⁶Unto us a Child is born...a Son is given...⁷Of the increase of His government and peace there will be no end...from that time forward, even forever. (Isa. 9:3-7)
- b. Israel’s victory over her greatest enemy—the Antichrist—is compared to breaking Egypt’s yoke and defeating Midian. Both were great supernatural military victories.
10. **Assyria’s yoke will be destroyed** (10:27): The Assyrian yoke was broken over Judah in 701 BC when an angel killed 185,000 Assyrians (Isa. 37:36). The ultimate deliverance of Jerusalem from the Antichrist called “the Assyrian” will be when Jesus returns (2 Thes. 2:8).
- E. Isaiah reflected on the tragic situation in which Israel’s leaders make a covenant with the Antichrist that will result in them *freely* giving their authority to him for seven years (52:3-6; 28:14-18; Ezek. 38:8-12; Dan. 9:27; 11:45; 14; 39:26; Zech. 11:16; Lk. 19:11-28; Jn. 5:43; 1 Thes. 5:3). The point emphasized is that Israel *freely* went to Egypt in the days of Jacob due to a famine (Gen. 45-47).
⁴...“My people went down at first into Egypt to dwell there; then the Assyrian oppressed them without cause. ⁵Now therefore, what have I here...that My people are taken away for nothing? Those who rule over them make them wail...and My name is blasphemed continually every day. ⁶Therefore My people shall know My name...shall know in that day that I am He who speaks...” ⁷How beautiful...[is he who]...proclaims salvation, who says to Zion, “Your God reigns!” (Isa. 52:4-7)
1. **The Assyrian** (52:4): The Assyrian oppressed Israel without cause—without Israel provoking him by violating a political covenant. This does not fit any historical situation of an Assyrian king oppressing Jerusalem without cause. Assyrian kings in Isaiah’s generation were Tiglath-pileser (2 Kgs. 15-16), Shalmaneser (2 Kgs. 17), Sargon (Isa. 20), Sennacherib (Isa. 37-38).
2. **What have I here:** The Lord asks about a most unusual situation (52:4), in which His people are taken into captivity by one who they willingly made an alliance with him. The question, “What do I have here?” highlights a very unusual situation of Israel being in captivity, not because a nation conquered her, but because she freely walked into a deceptive alliance.
3. **My name is blasphemed:** The occupying military forces of the Antichrist will continually blaspheme God’s name daily (Rev. 13:6). There was not an Assyrian king in ancient history who blasphemed the God of Israel continually on a daily basis like the Antichrist will.

4. **My people shall know My name:** God will use this situation into which Israel voluntarily walked to wake them up to salvation. “*In that day,*” they will know that God delivered them. This terrible situation will end with God working it out for good—Israel’s national salvation (52:6, 10).

III. INTRODUCTION TO THE BOOK OF NAHUM (NAH. 1:1)

I’ve told you judgment is important. I’ve told you that Nahum 1 has end-time implications. The Assyrian, there is yet a figure called the Assyrian. We can use Nahum 1 to understand about this Assyrian while still appreciating some partial fulfillment back in like 701 and 612 BC etc., back in the six and seven century BC.

- A. The book of Nahum is a prophecy against Nineveh—the capital of the Assyrian empire. Assyria was the superpower of that time in history. The ancient Assyrian empire included parts of modern-day Iraq, Syria, Jordan, Lebanon, parts of the Gulf countries, Arabia, eastern Turkey, and northern Iran.

¹The burden against Nineveh. The book of the vision of Nahum the Elkoshite. (Nah. 1:1)

Let’s start with this verse: “The burden against Nineveh.” Again, Nineveh was the capital city of the world superpower called the Assyrians. The Assyrian empire does not exist anymore. Its land area today would be partially in Syria, partially in Turkey, partially in Iraq, in a cluster of those Middle East nations. The Assyrian empire ebbed and flowed at different sizes over a couple hundred of years, but it is that general area.

1. Nineveh was a city on the east side of the Tigris river just opposite the modern city of Mosul.
 2. Nahum did not actually mention Nineveh in chapter one (except in the superscription). The first mention was in 2:8. This prophetic message against Nineveh was spoken to Judah (1:15)
 3. **Elkoshite:** This area speaks Nahum’s hometown—Elkosh was probably a village in Galilee.
- B. Two of the Old Testament prophets—Jonah and Nahum—focused their entire prophetic book on Nineveh and the Assyrian empire. Jonah prophesied about 760BC, and Nahum about 660BC.
 1. Nahum’s ministry probably occurred around 660 BC, **after** the Assyrians conquered Thebes (also called *No Amon*) in 663 BC—Nahum referred to *No Amon* in 3:8—and **before** 654 BC when Thebes arose to power again. Nahum’s question in 3:8 would have had no impact after Thebes regained power. A date between 663 and 654 BC is the likely time of his prophecy.
 - a. He likely prophesied during Manasseh’s reign (687-642 BC) when Judah submitted to Assyria since Manasseh’s father, Hezekiah (715-687 BC) broke free of Assyria.
 - b. Nahum described Assyria’s military and economic strength (1:12; 3:4, 16) indicating that he spoke before her decline in 626-612 BC.
 2. Jonah prophesied to Nineveh about 100 years before Nahum, possibly around 760 BC. Jonah probably prophesied during a 35-year period in which Assyria was especially weak (780-745 BC) **before** the reign of Assyria’s mighty king Tiglath-Pileser (745-727 BC) and probably **during** the time when Jeroboam II was the sole ruler of Israel (782-753 BC). Jonah was possibly the first OT canonical prophet.

25He [Jeroboam II] restored the territory of Israel...according to the word of the LORD...which He had spoken through His servant Jonah... (2 Kgs. 14:25)

It is interesting that of the sixteen Old Testament prophets who wrote Scriptures that are in the canon, both major prophets and minor prophets, two of the sixteen focused on Nineveh, on Assyria. That is a lot of material for an ancient city. Jesus said, "All the prophets spoke about Me." So they are talking about more than just what happened in their day or the generation soon after their day.

I just want to say this, and you can read it more detail in the notes. Jonah came about 760 BC. Nahum is about 660, though you can move it a decade or two either way because no one knows the precise dates. My point is this: Nahum was preaching judgment upon this city of the superpower of the day. A hundred years previously, give or take a decade or two, Jonah came to that same city. He preached, they repented, and they received God's mercy. A hundred years later, give or take a decade or two, they have now hardened their hearts. They have become powerful, and now they are not going to repent.

When you put those two books together, the Lord is making His own case that He is a God who is slow to anger and great in mercy, because He gave this very wicked city a chance to repent and they did. That is why Jonah was so mad. He did not want to go to Nineveh. It would be like a Jewish prophet going to Berlin offering Nazi Germany the grace of God if they would just bow down and ask God for forgiveness. Jonah said, as it were, "I am not doing that. I am not going to Berlin, no!"

He said, "Yeah, you are."

He said, "No, I am not. I want You to break Nazi Germany. I am not going to give them repentance."

*The Lord said, "You **are** going there." The Lord knew the big picture a hundred years later because the Lord is slow to anger.*

Here is another interesting point: Nahum is about 660—that is a really close-to-accurate date. He pronounces judgment, but the judgment does not come until 612, so that is fifty years later. Like, Lord, why not judge them now? Fifty years? He would say, "No, no, I know what I am doing." Like, Lord, those mean guys are hitting us right now. Do not like judge their grandchildren! Get them right now. I mean, that is how I would have felt.

The Lord would say, "No, I am working from a big-picture storyline. I am merciful, and I never contradict Myself in any of My attributes." God never suspends one attribute to exercise another. He might say, "I am not going to show wrath right now for I would violate mercy. I am not going to do that. I am not going to show mercy and violate wrath. I know what I am doing." So it is interesting that even this judgment of Nahum 1 does not actually happen for fifty more years. Which, if you are living in that day, it is like, Really? Fifty years? That is a long time!

- C. Since Jonah prophesied to Nineveh about 100 years before Nahum, possibly around 760 BC, Jonah probably ministered in Nineveh during the period when Assyria was very weak (780-745 BC).

IV. THE LORD'S GREAT GOODNESS: EXPRESSED IN HIS JEALOUS LOVE (NAH. 1:2-3A)

- A. Nahum described God's personality (1:2-3a), emphasizing **His jealousy** and **vengeance**. Jealousy refers to His emotions; vengeance speaks of His actions that flow from His jealous, consuming love. These two complimentary truths are essential to understanding God's judgments.

²God is jealous, and the LORD avenges; the LORD avenges and is furious. The LORD will take vengeance on His adversaries, and He reserves wrath for His enemies; ³the LORD is slow to anger and great in power, and will not at all acquit the wicked... (Nah. 1:2-3)

Let's look at God's great goodness that is expressed in His jealous love. Nahum 1:2-3. Here Nahum is going to emphasize God's personality. He is going to emphasize God's jealousy and God's vengeance, God's personality. The reason we care about this because He is emphasizing this.

In verse 2, God is jealous. There are so many implications to that phrase. We have to go deep on what that means and base it in biblical truth, not just in sentiment. I am not against sentiment, but we want to anchor it in truth. God is jealous and the God of vengeance, and He avenges, and He is furious. Well, Lord, let's take that word out. "No, let's not take that word out."

Revelation 19:15 speaks of the fierceness of His wrath on that day. Jesus' wrath, He is furious. When it is fully expressed, His fury against that which hinders love will not be stopped, but expressed at the right time and in the right way. The Lord will take vengeance on His adversaries. Hold on there, hold on! Israel is saying, "Yay! Nineveh is coming down!" You know, again, in the Nazi Regime, Berlin is falling. "Yes!"

Nahum says, "Wait! God is going to reserve His wrath for His enemies. He is going to store it up. He is going to sit on it for a little while. He is letting it build up."

We think, "Well, don't let it build up too long." He is going to take vengeance, verse 3, but He is going to be slow to anger from your point of view. "What?" Well, that is good news, because if He is slow to anger with the wicked, He is slow to anger with the repentant, too. I like a God who is slow to anger. That is good. That is good for us. He is great in power, but do not lose heart. He will not at all let the wicked off if they do not repent. It is His own time and way. That is the key. This throws off our mindset because with the delays, the measures, the methods, the intense measure, the minimal measure, the time gaps between these judgments, it is like, "What are You doing anyway?"

He would say, "Just trust Me. Keep eating the scroll. In other words, devour My Word."

Now His jealousy refers to His emotions. His vengeance refers to His actions. These are complementary truths that are essential to understanding God's judgments. We have to know His emotions, He is not only jealous, but jealousy is the word the Holy Spirit used in talking about His deep, loyal love with consuming desire. He is "all in" for love. That is the word He is. That is the idea: deep, loyal love. Consuming desire. He is all in. These are two facets of the diamond of God's character. He has deep emotions—jealousy—but He has very strong actions—vengeance. They are two facets of the one diamond of His character.

1. ***Jealous:*** This describes how Jesus feels: He has consuming desire for His Bride and the Father.

So jealousy describes how He feels. Again I will mention His deep loyal love for the Father, for the Bride, His consuming desire. He is not only jealous for His people, He is jealous for the Father as well. It is His glory and God's purpose.

2. ***Avenges:*** This describes how Jesus acts: He will not acquit the guilty who oppose Him.

Vengeance or avenges describes how He acts. What He wants everyone to know, and this is what confuses much of the Body of Christ, is that He will not at all acquit the guilty. Meaning, the record is going and all the data is up to date in His books in heaven. He will not wink at the guilty if they do not repent, even though they do not see the judgment in the timing or the way they thought they would. So they assume God is not a God of

judgment and so does the Body of Christ. He would say, “I want you to know I will not acquit the guilty. Do not misinterpret My wisdom and My slow anger for the fact that it is never going to happen.” That is what He is saying here.

- B. **God is jealous:** Jesus is zealous for His Father’s glory and purposes, the good of His people, and their relationship of love with Him. He jealously protects His people and His relationship to them.

He is jealous or zealous; use whichever word you want. There is a lot of emotion involved in this. He is jealous for the Father’s glory. He wants to honor the Father and honor His heart. He wants the Father magnified in His judgment. He is not going to release judgment and then have the Father’s leadership and character undermined. He is going to honor the Father in all that He does. He is jealous for the good of His people.

He not only wants our good, He is jealous for loyal relationship. He is jealous for our love with Him. He is going to intervene when something gets in the way of our love. He is jealous for His purposes, and He has large purposes. I mean the 1000-year millennial kingdom and then billions of years after. He has a big-picture purpose. He is jealous for it. He is not going to move away from it according to the polls of people on the earth in this generation. Like if the polls say God’s approval rating is down at only ten percent, and ninety percent do not like His judgments, He would say, “No, no, I have My purposes. I am not moving from them. They are going to come to pass. I am going to do glorious things.”

*God’s jealousy is very different from human jealousy. Very simply, God is passionate to **give** what is good. Human jealousy **takes away** what is good. A human jealousy says, “I want what he has. I want what is good. I want him. I want to take what is good.” God’s jealousy gives what is good, which is very, very different from human jealousy.*

1. God’s jealousy moves Him both to *redeem* His people and *destroy* His enemies (Ex. 20:5; 34:6-14; Deut. 4:24; 5:9; 6:15; Isa 59:17; Ezek. 5:13; 38:18-19).

⁶The LORD... proclaimed, “The LORD...a God merciful and gracious, slow to anger, and abounding in steadfast love and faithfulness...⁷but who will by no means clear the guilty...¹⁴For the LORD, whose name is Jealous, is a jealous God... (Ex. 34:6-14)

2. God’s jealousy is very different from human jealousy. He is jealous *to give* His people what is good; human jealousy seeks *to steal* what is good from others to use for selfish purposes.
3. God’s judgment is very different from man’s judgment. Man judges with a critical spirit and out of frustration, pain, selfish jealousy, self-righteousness, and more.

- C. **The Lord avenges:** God is committed to taking vengeance on His adversaries. Nahum highlighted four principles of God’s judgment that provide a framework for understanding the love of God.

He avenges. He is committed, in His timing and His way, to take vengeance. Now that is just a simple phrase, and you can read it and move on. I sense the Holy Spirit saying, “Do not go fast over this. I am very serious about this part of My character; it will not change.”

We need to be anchored in this truth. I don’t mean that in one night we understand it all. I say, “Okay, okay, I am going to take this very seriously.” His timing and His way are mysterious to us. I want to assure you that He will take vengeance, not just on the Antichrist at the end, but over the evil leaders through history. Those who thought they escaped the trouble, He will have vengeance on them.

Now Nahum is going to highlight four principles of God's judgment to provide a framework of understanding the love of God in context to His judgments. Another foundational principle is that without God's vengeance there is no justice. Without God's justice there is no good future for the human race. God has to show vengeance for the well-being of His people to prosper on the planet.

1. Without the Lord's vengeance, there is no justice and no good future for the human race.
2. **He is furious:** He feels deeply about vengeance. No obstacle can stop His judgment including the vast military power of the Antichrist and the great resources of Harlot Babylon (Rev. 19:2).

¹⁷...He put on the garments of vengeance...and was clad with zeal as a cloak. ¹⁸According to their deeds, accordingly He will repay, fury to His adversaries...He will fully repay. (Isa. 59:17-18)

²For true and righteous are His judgments, because He has judged the great harlot... and He has avenged on her the blood of His servants shed by her." (Rev. 19:2)

3. Vengeance belongs to the Lord (Deut. 32:35; Ps. 94:1; Isa 34:8; 35:4; 59:18; 61:2; 63:4; Rom. 12:19; Heb. 10:30). Only God has wisdom and love to judge in the right way and timing. Therefore, man is commanded not to take vengeance into his hands (Rom 12:19). The timing and method of the Lord's vengeance is mysterious to us and often misunderstood.

¹⁹**Beloved, do not avenge yourselves, but rather give place to wrath; for it is written, "Vengeance is Mine, I will repay," says the Lord. (Rom. 12:19)**

- D. **Principle #1 Reserves wrath:** The Lord "stores up" wrath for His enemies instead of forgetting it. The Lord holds people who refuse His grace responsible for their every act (Rom. 2:5-9).

⁵Because of your...unrepentant heart you are storing up wrath for yourself in the day of wrath and revelation of the righteous judgment of God, ⁶who will render to each person according to his deeds... ⁹There will be tribulation...for every soul of man who does evil... (Rom. 2:5-9)

Let's look at these four principles that are highlighted in this passage. There are more than these four, but these four give us a beginning framework to start with. Number one, He reserves wrath. In Romans 2:5, the New American Standard uses "store" instead of "reserves." That is, He stores up wrath. Well, actually Paul is telling the unrepentant, "You are storing up wrath." It means the same thing: that God is storing it up for the day of wrath. It will not happen until the day of His wrath.

Now, "the day of His wrath" is a short timeframe before Jesus returns. The day of His wrath extends on past the second coming to the eternal judgments and all of that. The day of His wrath has historical implications in natural history towards the end. Then there is the great white throne, which is part of the day of wrath.

Here is this very interesting phrase in Romans 2. Paul says, in effect, that at the day of wrath you will see the revelation of the righteous judgment of God. Meaning, there is an hour when God's righteous judgment will be revealed to the whole human race. Everyone will see the wisdom and the truthfulness of it, everyone. That "revelation of righteous judgment" means it will be clear to everyone, sinner, believer and unbeliever alike. The day of the wrath is when the unveiling of the rightness and the truthfulness and the loving nature of His judgment is made available to be seen by the whole human race.

1. He shall repay evil on *the day of vengeance* or *the day of wrath* (Isa. 61:1-2; 63:4; Rom. 2:5). The day of wrath or vengeance speaks of a very specific time in context to Jesus' return.

¹***“The Spirit of the Lord GOD is upon Me...²to proclaim the acceptable year of the LORD, and the day of vengeance of our God...” (Isa. 61:1-2)***

⁴***“For the day of vengeance is in My heart...⁵and My own fury, it sustained Me.” (Isa. 63:4-5)***

Now this phrase, the day of His wrath, is a very specific timeframe at the end of the age. It is those final three-and-a-half years, but probably also a little bit leading up to it and a little bit extending past it. I don't have the exact timeframes, but I am just giving you the idea that it is not three generations long. It is a very concentrated timeframe.

*In Isaiah 62:1-2, Isaiah prophesied about the Spirit of the Lord upon the Messiah, upon Jesus. He will preach the good news **and** the day of vengeance. He did not say He was going to proclaim only the good news. You read the whole passage. Just because of space I edited it down here. It did not say the Messiah would preach the good news **instead of** the day of vengeance. He said that He will preach good news **and** the day of vengeance, because that is all part of the message. That “day” is reserved for events related to the second coming of Christ, the events, those years, right before and right after. Isaiah 63 calls it “the day of the vengeance.” There are quite a few other passages. My point is that it is a solid, biblical reality that is attributed to the Messiah, to Jesus, the Jesus of the New Testament.*

2. All will give a full account to God for their all of their actions that lie outside of the blood of Jesus. Anyone's guilt can be transferred to Jesus because of His substitutionary death.

E. **Principle #2 Slow to anger:** The Lord is very patient in expressing His vengeance on His enemies (Ex. 34:6; Num 14:18; Neh. 9:17; Ps. 86:15; 103:8; 145:8; 147:5; Joel 2:13; Jonah. 4:2). He is slow to judge because He is so great in love. He stewards His great power with great restraint.

The second principle. The first one: He reserves wrath; He stores it up. The second principle we like particularly when it applies to our life, but it offends people when it applies to evil men, as in, “Why did You let Stalin go so many years? Why did Mao have so long before You stopped him? Why did You let these evil oppressors go so long?”

The Lord never, ever suspends one attribute to exercise another. He would say, “I am slow to anger. That is who I always am. I have been that way from eternity past. I will be, forever.” Of course it is to our glorious benefit that He is slow to anger. Yet He is slow to anger for the wicked, too. That is how He is because He does not ever change, ever.

Why is He slow to anger even in His vengeance on His enemies? This troubled Israel through the years. I mean the psalms say, “Why, O God, why? When, when, why?”

He would say, “Because I am this way towards you, too. I cannot change.”

He delays His judgment to give His people an ample opportunity to repent. Of course, there is the verse there in 2 Peter 3 that is well known, “He is slow in case people would repent and not perish.” If I had to put a real anchor though, there it is in Micah 7:18, because He delights in mercy. It is because it is His personality. He is filled with delight in mercy. He loves to give it. He loves to see your face when you receive His delight in giving you mercy. When you say, “Oh my goodness!” He says, “Oh, I love that when you feel that way.” He loves it when you delight to give other people mercy, people who really mistreat you. I am talking about in the Body of

Christ, in your world. He would say, “I want you to delight to give them mercy. Come, we are all in this together. It is My heart. We are all in this together. It is the only way it works. Delight in mercy.”

Now many mistake God’s patience with His passive disengagement. They think, “Well, nothing has happened.” I mean, the Assyrians, fifty years has gone by, “Maybe Nahum was wrong. Hey, things are cool!” Many believers, when they looked over history, do not understand God’s ways. They do not see strong judgments in history. I mean the judgments that touch down were intense to those people who received them. On a global scene, historically, “Lord, You let a lot of mean guys get away for a long time. Like, maybe You do not really judge.” That is what a lot of the people in the Body of Christ have concluded because they do not have this long list of clear examples in history where He judged.

He might say, “Well, I am slow to anger.” It is not passive disengagement; it is His expression of compassion. I mean, look what He said in Revelation 2:21. He said, “I gave Jezebel time to repent.” He said, “She is teaching immorality, and I am giving her a chance to walk away from it before it touches her life and circumstances. I am not going to give her forever. I am going to intervene because she is corrupting My Church.”

There is so much immorality in the Church today. A lot of folks are thinking, “Well, I have been walking in immorality for a few years and, you know, I am still an elder in the church and I am still a worship leader. Things are going well. I mean those other guys are doing it, too. I think it is okay.”

The Lord would say, “No, you have misunderstood. I gave you time to repent because I care so much. It is not over. It is not a finished conversation.”

If you repent and walk away from it, even though you might stumble but you rise up and repent and walk away, the Lord says, “I am slow to anger. I am on your side. I am contending for your greatness. I am not trying to prove the case that I can break you. I could break you easily. I am trying to prove the case that I use My power for the goodness of My people. That is the case that I am making known.” I mean, this verse about Jezebel should terrify the Church today. My guess is there is more immorality in the Church that is casually kind of getting a pass.

I do not mean we all need to get mean towards each other and start being judgmental, railing and rebuking everyone. It is just the fear of the Lord is like, “Whoa! Whoa! Let’s step out of stuff. Let’s get God’s mercy, and let’s be done with it and close those doors.”

Because the Lord delays His intervention, we assume maybe it is okay. Again, the same thing I already mentioned: that Jonah came 100 years before Nahum and gave mercy to Nineveh. For 100 years they became a world superpower. They were beating up everybody. The Lord is saying, “Nineveh, no, I have given you time. Don’t you get it? Don’t you understand what I am doing?”

1. The Lord never suspends one attribute to exercise another. For example, He does not suspend His holiness to show mercy, nor does He suspend His mercy or kindness when He judges.

2. Our most holy God delights in showing mercy to His people (Mic. 7:18)

¹⁸Who is a God like You, pardoning iniquity...? He delights in mercy. (Mic. 7:18)

3. Why is He so slow to anger? He delays judgments to give people ample opportunity to repent (2 Pet. 3:9; Rev. 2:21). The Lord had no pleasure in the death of the wicked (Ezek. 33:11).

¹¹...I have no pleasure in the death of the wicked, but that the wicked turn from his way... (Ezek. 33:11)

⁹*The Lord is...longsuffering [patient in judgment] toward us, not willing that any should perish but that all should come to repentance. (2 Pet. 3:9)*

⁴*Or do you despise the riches of His goodness, forbearance, and longsuffering, not knowing that the goodness of God leads you to repentance? (Rom. 2:4)*

4. Many mistake the Lord's patience for passive disengagement instead of seeing it as an expression of compassion that gives even the most wicked time to repent (Rev. 2:21).

²¹*And I gave her [Jezebel] time to repent of her sexual immorality, and she did not repent.*

²²*Indeed I will cast her into a sickbed, and those who commit adultery with her into great tribulation, unless they repent of their deeds. (Rev. 2:21)*

5. He is slow to anger and even relents from the harm that He might have allowed (Joel 2:13).

¹³*He is gracious and merciful, slow to anger...and He relents from doing harm. (Joel 2:13)*

6. The Lord was slow in judging Nineveh. He sent Jonah to them possibly about 760 BC, offering them mercy leading to their repentance. This occurred about 100 years earlier than Nahum's message of judgment (660 BC; 3:8)—they were not fully judged until 612 BC.

- F. **Principle #3 He will not acquit the wicked** (Ex. 20:7; 34:7): The Lord promised to act openly on a global stage to rescue Israel in the end times. He will surely remove evil and punish oppressors. We should not conclude that He will never judge the guilty just because He is *slow* to anger (Ecc. 8:11).

¹¹*Because the sentence [of God's judgment] against an evil work is not executed speedily, therefore the heart of the sons of men is fully set in them to do evil. (Ecc. 8:11)*

Principle number three: He will not acquit the wicked. Again I mentioned this: the oppressed say, "Why, God, aren't You doing something?"

The wicked say, "There is no god and there is no judgment I am worried about."

The Lord would say, "No, I will not acquit. There is a day of accounting. There is even a timeframe." I mean the Lord breaks in in individual cases and disrupts things in His disciplines. I am talking about at national levels. He says in the Word, "There is a day when, on a global level, I am going to make it all known." He promised this: to act on the global stage. "I will not acquit the wicked."

Israel reads this and says, "Thank You, Lord!"

He looks at them and says, "Yeah, but there is wickedness with you too. So there has to be repentance before you get happy about the fact I am going to judge your enemies, though I am going to remove the oppressors."

Here is a very important passage, Ecclesiastes 8:11, that we should not conclude that He will not judge the guilty because He is slow to anger. Because the sentence of God's judgment is not executed quickly, the hearts of men say, "Let's keep doing evil."

God might say, "Because I am patient, your conclusion is that you are going to keep doing evil. Really? Because I do not execute a quick sentence in My compassion?"

I am not just talking about the wicked. The Christian interpreters of history look back over history and conclude, "Well, it is not so bad. Maybe He does not really break in on this stuff."

So the Lord would say, “No! Read the whole story. Understand My character. Just because I do not execute judgment quickly does not mean it is over.”

I look at that sentence and I think, “Oh Lord, I just love Your leadership! You are the boss! I love You! You are good. Help me. Give me mercy.”

1. Nahum 1 assures God’s people that He will intervene in great power to stop evil on the earth. Throughout history many complain, “Where was God?” “Why did He let men like Hitler, Stalin, and Mao Zedong continue for so long?” “Why didn’t He intervene sooner?”
2. Isaiah declared that God *restrains* Himself by holding His peace—delaying His judgments. (Isa. 42:14). Jesus shall go forth like a mighty warrior to fight for His people. At that time, He will *fully* release His judgments against evil in the end times (Isa. 42:13-15; Rev. 14:10).

¹³The LORD shall go forth like a mighty man; He shall stir up His zeal like a man of war. ...He shall prevail against His enemies. ¹⁴“I have held My peace a long time; I have been still and restrained Myself...¹⁵I will lay waste the mountains and hills [earthquakes], and dry up all their vegetation [drought]; I will make the rivers coastlands [earthquakes]...” (Isa. 42:13-15)

Now here is a very important verse in Isaiah 42 about how the Lord will not acquit the wicked. Many of you know this passage as we have covered it; a number of us in this room have taught on it, sung it many times, Isaiah 42. It is one of my favorite second-coming passages in the Bible. It is about Jesus returning at the second coming. So I am going to skip over the part I really love, verse 13. The Lord, that is Jesus at the second coming, will come like a mighty man. The context is that they are singing, all the nations, and the song is going forth in the earth. He hears the song, “Come, Lord Jesus.” Oh it is so glorious! I need to stay focused here.

- a. ***I have held My peace a long time:*** Some translations say, “I have been silent.” Jesus held His peace or was “silent” in terms of His judgments *openly* confronting evil across the earth. He restrained Himself according to Father’s timetable. He “held His peace” and has been “still” for a long time—almost 2,000 years since the cross. Jesus’ silence has been based in love and wisdom, not in His inability to judge evil nations. He has released small measures of His judgments throughout history but has held back the fullness of His wrath.

Here is the point I want you to see, verse 14. This is a point of insight that many people stumble over. The Lord says, “I have held My peace a long time.” He is talking about His judgment. Right here specifically He is talking about 6,000 years from Adam to the second coming, not exactly, of course. Mostly He has been silent on national and international judgments, mostly, not entirely, but mostly.

The New King James says, “I held My peace.” Other translations say—which I appreciate more on this—that He says, “I have been silent.” Some people read this and think God is silent because they are praying for a breakthrough in their life. God is silent. I am sure there are psalms that you could use for that, but this one here is talking about end-time global judgments. He could say, “I have them, and I am holding them, I am holding them, I am holding them. Body of Christ, do not think they are absolved, I am holding them. I have been restraining Myself.” Again, just ballpark numbers, for 6,000 years, not entirely, He is looking at the evil, and the Father is saying, “No, Son, not yet. Restrain yourself.”

- b. ***I will waste the mountains:*** Isaiah highlighted earthquakes and drought (42:15)—to destroy the Antichrist’s resources and infrastructures. He will use earthquakes to lay waste mountains and make inland rivers a coastland (Isa. 2:10, 19, 21; 13:13; Hag. 2:6; Rev. 6:14; 8:5; 16:18). To “dry up all their vegetation” refers to severe droughts.

Then, verse 15, when He hears the songs from all the nations and the islands and the mountains and the cities, the saints crying out, God cries like a man of war, verse 15; He releases the earthquakes and the book of Revelation judgments.

When He says, “I will waste mountains,” guess what that means? That is not poetry here! Read the book of Revelation. When He says, “I will dry up all the vegetation,” that is drought at a catastrophe level you cannot fathom. “I will make rivers into coastlands.” I tell you, when the river fifteen miles in becomes a coastland, that means fifteen miles of land drop into the ocean. Whether a tsunami or an earthquake, that is not good. When the river becomes the coastland, that is really intense for the people who lived on the former coastland. He is talking about the book of Revelation judgments.

- G. ***Principle #4 Great in power*** (1:3a): The Lord will manifest His power on a global level in releasing the fullness of His end-time judgments. Nahum highlighted five categories of judgment that He will openly display in the end time—in context to storms, clouds, sea, rivers, and earthquakes (1:3b-5).

Now here is the part where our faith is challenged because we are all faith people, but maybe not as much as we think we are. I look at these and I say, “Whoa!” I have looked at these and I think, “Huh?” I believe them; I mean I do, but really? He says that He is great in power. We think, of course He is great in power.

He says, in essence, “No, I am great in power in context to releasing My vengeance.” This “great in power” means in releasing His vengeance and His fury.

Micah highlights five categories of judgment in the next two or three verses. I will give them to you here. I love to go back to one of my favorite Old Testament miracle passages, Micah 7. We looked at it the other day actually, on Sunday. It is an end-time passage, clearly. “As in the days when you came out of Egypt, I will show you miracles.” In context He is saying, “I will do the miracles that I did with Moses. I will do them again when I save Israel and all the nations.”

Look there at verse 16, “and all the nations will bow down and be afraid of God.” All the nations have never bowed down and been afraid of God, but they will when He literally does the Moses story, not in a local area in Egypt, but on a global level. We are going to find out, and we know this—I am just saying this tongue in cheek—the Moses story is not just a children’s church story. It is real. Real! It is going to happen on a global level by the greater Moses, not the first Moses on the local level. He is going to do those miracles again.

1. The Lord will again do the miracles that He did in Egypt (Mic. 7:15)— He sent ten plagues against Egypt and split the Red Sea, drowning Pharaoh’s army in it. The miracles in the book of Acts and the book of Exodus will be multiplied on a global level.

¹⁵***“As in the days when you came out of the land of Egypt, I will show them wonders.”***

¹⁶***The nations shall see and...¹⁷they shall be afraid of the LORD our God. (Mic. 7:15-17)***

2. The judgments against the Antichrist (Rev. 8; 16) will parallel the ten plagues of Egypt. The “Moses story” will unfold in the end time on a global level under Jesus the “greater Moses.”
3. The two witnesses will do miracles similar to those done by Moses (Rev. 11:3-6).

³“And I will give power to my two witnesses...⁵fire proceeds from their mouth and devours their enemies... ⁶These have power to shut heaven, so that no rain falls...and they have power over waters to turn them to blood, and to strike the earth with all plagues...”
(Rev. 11:3-6)

I will just give you a couple examples, but I have a lot more verses. The two witnesses will do very similar miracles to Moses. I have the verses here.

4. Jesus spoke of His disciples doing greater works than He did (Jn. 14:12).

¹²“Most assuredly, I say to you, he who believes in Me, the works that I do he will do also; and greater works than these he will do, because I go to My Father. (Jn. 14:12)

Jesus said they will do “greater works than these.” Every now and then, through history here and there, there is a work that was greater than what Jesus did. It is going to be the book of Exodus. Jesus did not do those kinds of miracles. It is going to be greater than those.

5. Great signs will occur in the sky and on the earth in the end times (Acts 2:17-21).

¹⁷“...in the last days...I will pour out of My Spirit...¹⁹I will show wonders in heaven above and signs in the earth beneath: Blood and fire and...smoke. ²⁰The sun shall be turned into darkness, and the moon into blood, before the coming of the...day of the Lord.”
(Acts 2:17-20)

The verse we know so well from Acts 2: sun, moon, blood, fire coming from the sky. This is real. This is not just figurative.

V. THE LORD’S GREAT POWER: EXPRESSED IN HIS END-TIME JUDGMENTS (NAH. 1:3B-5)

- A. Nahum described the Lord’s great power that will be openly manifest (1:3-5). Some only see poetic expressions in this passage without seeing historical fulfillment of the details described in 1:3-5.

³...LORD is slow to anger and great in power...the LORD has His way in the whirlwind and in the storm, and the clouds are the dust of His feet. ⁴He rebukes the sea and makes it dry, and dries up all the rivers. Bashan and Carmel wither, and...Lebanon wilts. ⁵The mountains quake before Him, the hills melt, and the earth heaves at His presence, yes, the world and all who dwell in it.
(Nah. 1:3-5)

In the next couple verses He is going to develop what He means by “great in power.” Remember “great in power” here is in context to judgment. I am telling this as to messengers of the Lord’s plans. Somewhere this needs to start being said a bit more in the nations. He describes a great power.

I have read a number of commentaries on Nahum 1. I appreciate them. People do not have to be totally right. I am not totally right. A lot of things I do not see. It is just that I say, “Ugh,” that it is so often said that this is poetry. No, no, it is not poetry! It is going to be the greater Moses and the “greater-Moses-end-time” story again. It is not poetry here.

The reason they think it is poetry is because these five categories are so dramatic and they did not happen fully, just a little bit, maybe a little whisper of one or two. They say, “Well, it has to be poetry.”

It never happened because it is eschatological; it is end-time. He gives five categories. He says, “He is great in power.” He says, “The Lord has His way.” Oh, I love that phrase! His way—His leadership. He has His way.

He is going to use the weather and He is going to use seismic activity as His instrument to bring salvation to the globe. He is going to have His way with the creation power, the weather, the seismic, the tornadoes. Like, oh my goodness! He has his way in the storm number one, in the clouds number two. He is going to again rebuke the sea and make it dry. This is not poetry. It is going to happen again. He is again going to dry up rivers, but this time He is going to dry up all the rivers. Like, Nahum, did you exaggerate just a little bit there? Did you exaggerate there? Did you get carried away? He is going to set, verse 5, and again this feels like poetry to some, mountains quaking, hills melting, the earth heaving as if the inhabitants of the earth heaving with them. This is all the inhabitants. This is global. All who dwell in the earth will heave with them. Meaning, the impact of this thing is going to affect all and it is going to be a global witness.

1. **His way:** The Lord has “His way” as He uses weather and seismic activity to serve His plans.
 2. Nahum highlighted five “categories” of God’s judgments that He will openly display in the end time—in context to storms, clouds, sea, rivers, and earthquakes (1:3b-5). Each category of trouble can destroy lives and severely damage the economy and social infrastructures.
- B. **Category #1 Storms:** The Lord’s use of storms may include various types—hurricanes, tornados, dust storms, hail storms, ice storms (freezing rain), snow storms (blizzards), and more.

³...*The LORD has His way in the whirlwind and in the storm... (Nah. 1:3-5)*

²²*And I will bring him [the Antichrist] to judgment with pestilence...I will rain down on him, on his troops...flooding rain, great hailstones, fire, and brimstone. (Ezek. 38:22)*

There are many types of storms in the end-time storyline in Isaiah, Ezekiel, Jeremiah, and the book of Revelation. Here is one, Ezekiel 38:22, where He says He will bring the Antichrist to judgment with pestilence and rain, not just rain with flooding-rain, but great hailstones. John tells us they are 100-pound hailstones. “I am going to release fire and brimstone,” that is, “I am going to do the Sodom-and-Gomorrah thing again on the Antichrist empire.” This is actual.

1. God’s presence or judgments are compared to and/or include a storm with hail and floods, etc. (**storm**—Ex. 19:16; Job 38:1; Ps. 83:15; Prov. 1:27; Isa. 25:4; 28:2; 29:6; Jer. 23:19-20; Ezek. 38:22; Nah. 1:3; Zech. 7:14; 9:14; **flood**—Isa. 30:28; 59:19; Jer. 46:6-8; 47:2; Dan. 9:26; 11:22; Hab. 3:10; Nah. 1:8; Rev. 12:15-16; **hail**—Ex. 9:18-34; Josh. 10:11; Ps. 78:47-48; Isa. 18:2, 17; 30:30; Ezek. 13:11, 13; 38:22; Hag. 2:17; Rev. 8:7; 11:19; 16:21; **overflowing scourge**—Isa. 28:2, 15, 18).
 2. Jesus calmed a violent storm by His words (Mt. 8:23-27; 14:24-33; Mk. 4:36-41; 6:45-51).
- C. **Category #2 Clouds:** Jesus has authority over the clouds—they are under His feet (1:3).

³...*and the clouds are the dust of His feet. (Nah. 1:3)*

He has authority over the clouds. They are described here as under His feet. Now, because the Scripture portrays the Lord as the great divine warrior king who rides on the clouds, it just seems poetic. It is saying He has the authority to do anything with the clouds that He wants to do. There are quite a few passages of what He does with clouds besides returning on them. He has full authority; they are under His feet. He has complete mastery of the clouds in the sky. Like, oh man, that is exciting!

1. Scripture portrays the Lord as the Divine Warrior King who rides on the clouds to battle against His enemies (Mt. 24:30; 26:64; cf. Ps. 18:11-12; 68:4; 104:1-3; Isa. 19:1; Dan. 7:13; Mk. 13:26; Lk. 21:27; Acts 1:9-11; 1 Thes. 4:17; Rev. 1:7; 11:11-13; 14:14-16).
2. Jesus riding on clouds is not merely a poetic statement. He has authority to do anything with the clouds that He wants to do. He has authority over all—for everything is under His feet.

D. **Category #3 Makes the sea dry:** The Lord will rebuke the sea and makes it dry in the end times (1:4; Isa. 11:15; Zech. 10:11) as He rebuked and parted the Red Sea (Ex. 14:21; 15:1; Ps. 106:9).

⁴**He rebukes the sea and makes it dry... (Nah. 1:4)**

He is going to make the sea dry. He is going to manifest His power in miracles related to water.

1. The Lord manifested His power in miracles related to water, as rebuking or parting the Red Sea, drying up the Jordan River (Josh. 3), and Jesus calming the Sea of Galilee.

Now notably He has done this. He parted the Red Sea. Beloved, the parting of the Red Sea was a down payment of what is coming at the end times. He dried up the Jordan River when they crossed. Well, He is going to dry up the Euphrates River. Jesus calmed the sea of Galilee. Those are three examples.

2. The Lord will show His power when He dries up the Gulf of Suez (Sea of Egypt) and the Euphrates River to help the remnant to return to Israel (Isa. 11:15; Zech. 10:11; Rev. 6:12).

¹⁵**The LORD will utterly destroy the tongue of the Sea of Egypt [Gulf of Suez at the Red Sea]; with His mighty wind He will shake His fist over the River [Euphrates in Assyria], and strike it in the seven streams, and make men [remnant of Israel] cross over dry-shod. (Isa. 11:15)**

Isaiah 11, He is going to utterly destroy the tongue of the Sea of Egypt. That is the Gulf of Suez, the tongue of Egypt. There are two tongues of the Sea of Egypt. He is going to utterly destroy it and, with His mighty wind, shake His fist over the Euphrates River and dry it up. He is going to strike it in seven streams so people can cross over it dry. I have more detail on this because this passage here in Isaiah 11 is clearly an end-time passage.

It says that He is going to rebuke the sea. That is what it says He did in Moses' day. He is going to rebuke the sea again. The sea is going to be dried up again at the Gulf of Suez in that area, we do not know where. The Gulf of Suez is about 200 miles long and it is about twenty miles wide. Somewhere it is going to be a miracle of deliverance again in the future.

3. **Tongue of the Sea of Egypt:** The Sea of Egypt is the Red Sea—The Red Sea has two gulfs extending up the east and west sides of the Sinai Peninsula. Some referred to them as the *tongues* of the Red Sea—the *Gulf of Suez* on its west and the *Gulf of Aqaba* on its east side.
 - a. The Gulf of Suez on the west side is about 200 miles long and 20 miles wide.
 - b. The Gulf of Aqaba is on the east side is about 100 miles long and 15 miles wide.
4. **Utterly destroy:** For the Lord to destroy the tongue of the Red Sea (Gulf of Suez) or to shake His fist at the Euphrates speaks of drying them up so people can cross them on dry ground.

5. **The River:** Since “the River” is undefined here, it could refer to the Euphrates (based on a return from Assyria in 11:16) or the Nile based on the context of Egypt (11:15). In the sixth bowl, the Lord will supernaturally dry up the Euphrates River (Rev. 16:12).

¹²Then the sixth angel poured out his bowl on the great river Euphrates, and its water was dried up, so that the way of the kings from the east might be prepared. (Rev. 16:12)

6. **Shake His fist and strike:** The Lord will strike the Euphrates River, dividing it into seven streams. He will send a hot, searing wind over the Euphrates River to break it into seven streambeds, which the people will be able to cross without even taking off their sandals. A hot east wind dried the way to cross the Red Sea (Ex. 14:22). The Lord “blew with His wind or breath” (Ex. 15:8, 10) so His people could walk across on dry ground (Ex. 14:22).

²¹...the LORD caused the sea to go back by a strong east wind...and made the sea into dry land... ²²So the children of Israel went into the midst of the sea on the dry ground, and the waters were a wall to them on their right hand and on their left. (Ex. 14:21-22)

⁸And with the blast of Your nostrils the waters were gathered...stood up right like a heap...¹⁰You blew with Your wind, the sea covered them [Pharaoh’s armies]... (Ex. 15:8-10)

7. The Lord will strike the sea and the Euphrates River at the time that Israel walks with God (Zech. 10:11-12).

¹¹He shall pass through the sea...and strike the waves of the sea: all the depths of the River shall dry up...¹²They shall walk up and down in His name. (Zech. 10:11-12)

- E. **Category #4 Dries up all the rivers:** The Lord will cause many rivers to dry up across the nations to bankrupt the resources of the Antichrist’s empire.

⁴...and [the Lord] dries up all the rivers. Bashan and Carmel wither, and...Lebanon wilts. (Nah. 1:4)

He is going to dry up the Euphrates River. We covered some of this back in the Isaiah 10-11. It is like, “Well, that is cool.” No, this is not cool! This is radical beyond measure. Who is picturing their future with these events involved? You say, “Well, we believe in miracles.” Well, I want to see healing and book-of-Acts miracles; that is healing and all those kinds of things. Personal healing, deliverances, yes, but I want to see book-of-Exodus miracles, those are miracles in creation.

The miracles of the book of Acts and the book of Exodus are going to be combined and multiplied on a globe level. So much of the prophets bear this out, not just the book of Revelation. Isaiah, Jeremiah, Ezekiel, phrase by phrase, it is all in there. Going through 150 chapters, we are running into it over and over again, chapters we never would have thought about. Like, if you have never read Nahum 1 and read it once in a commentary, you say, “Well, that is pretty cool poetry.” Beloved, no! Compare scripture with scripture.

The Lord is going to dry up all the rivers, not just the Euphrates. The reason He is going to do it is that He is going to bankrupt the resources of the Antichrist empire. It is His arsenal from heaven to strike the empire, the greatest armed forces in the world, the largest army in history. The heavenly arsenal is going to take it down and break it without any human help. He does not need any other country helping him.

1. The Lord will use various expressions of His power including releasing a 3½ year drought in the Middle East (Rev. 11:6), sending scorching heat on some rivers (Rev. 8:7; 16:9).

⁶These [the two witnesses] have power to shut heaven, so that no rain falls...and they have power over waters to turn them to blood... (Rev. 11:6)

I have a couple quickies here. There is lot more than this, He is going to cause a three-and-a-half-year drought in the Middle East. He is going to send scorching heat on some rivers.

2. The Lord will turn some rivers into blood and poisoning others (Rev. 8:8-11; 11:6; 16:3-4), and by striking the Euphrates to dry it up (Isa. 11:15; Zech. 10:11; Rev. 6:12).

⁸The second angel sounded...a great mountain burning with fire was thrown into the sea, and a third of the sea became blood...¹⁰The third angel sounded...¹¹a third of the waters became wormwood [poisoned], and many men died from the water... (Rev. 8:7-11)

³Then the second angel poured out his bowl on the sea, and it became blood...⁴The third angel poured out his bowl on the rivers and springs of water, and they became blood...

⁸The fourth angel poured his bowl on the sun...⁹and men were scorched with great heat...¹²The sixth angel poured his bowl on the great river Euphrates, and its water was dried up. (Rev. 16:3-12)

Some rivers are going to turn to blood. The Euphrates is going to dry up; it is mentioned three times. The Euphrates is a huge river. That is a mite, “What? Dry up? You mean one path?” No, the whole river. “The whole river? Part of the river? How much of the river?” I do not know, but my point is that while I do not know for sure, it is dramatic.

So, when I started, I said that this is going to challenge your faith. It is not just going to challenge your understanding of the love of God and challenge your boldness or you would not say these truths about judgments and these miracles. Do you actually believe this stuff? Does “greater works than these” actually mean it?

3. ***Bashan, Carmel, and Lebanon will wither:*** Bashan, Carmel, and Lebanon were northern areas that were known for being abundantly fertile and well-watered—even they will wither in that day. They areas were the least likely to experience a devastating drought. Bashan is in the northern Transjordan area. Carmel is in the mountain range near to Haifa and the Mediterranean Sea. Lebanon is in the mountain range in the northern part of Israel.

F. ***Category #5 Earthquakes:*** The Lord will make the mountains quake, the hills melt, and the earth heave in such a way that all who dwell in the world will be witness it (1:5; Rev. 16:20). The hills melting and the earth heaving refers to earthquakes (Amos 9:5).

⁵The mountains quake before Him, the hills melt, and the earth heaves at His presence, yes, the world and all who dwell in it. (Nah. 1:5)

He is going to release earthquakes. There are so many verses on earthquakes. He describes earthquakes in three ways. The mountains quake, the hills melt, and the earth heaves. I mean it is all there. Anyway, there are so many passages. There is more than you will want to read on earthquakes in the end-time prophets!

1. ***All who dwell in the world:*** The earth will heave at His presence along with all who dwell in it. All who dwell in the nations will witness and be impacted by the shaking of the mountains.

2. The most powerful and destructive earthquake will occur in the end times (Rev. 16:18-20).
*¹⁸...there was...such a **mighty and great earthquake** as had not occurred since men were on the earth...²⁰Every island fled away, and the **mountains were not found**. (Rev. 16:18-20)*
3. He will shake cities and nations with storms (Hag. 2:7). This is confirmed many times in the books of Revelation, Isaiah, Ezekiel, and Psalms.
*⁶“...**I will shake heaven and earth, the sea and dry land; ⁷and I will shake all nations, and they shall come to the Desire of All Nations [Jesus], and I will fill this temple with glory...’**” (Hag. 2:6-7)*
4. The Lord will release earthquakes in His end-time plan (Isa. 2:10, 19, 21; 13:13; 29:6; Ezek. 38:19; Hag. 2:6, 21; Zech. 14:4-5; Mt. 24:7; Mk. 13:8; Lk. 21:11; Heb. 12:26-27; Rev. 6:12-14; 8:5; 11:13, 19; 16:18-20).

VI. WHO CAN STAND BEFORE THE LORD’S FIERCE JUDGMENTS? (NAH. 1:6-7)

- A. This question of “who can stand” before His judgments is very relevant in the end times (1:6). Who is able to stand strong—spiritually, physically, relationally—in the unique times related to the day of the Lord’s wrath? To stand without being swept away with fear, compromise, and deception? The answer is those who walk in close relationship with Jesus and in agreement with His leadership.

*⁶**Who can stand before His indignation? And who can endure the fierceness of His anger? His fury is poured out like fire, and the rocks are thrown down by Him. (Nah. 1:6)***

The one primary question of the hour, “Who can stand?” It is not on anyone’s lips—no, that is exaggerated—it is not on very many lips yet. You give it a couple more decades—I do not know the timeframe—this question will be on many people’s lips. Right now it is just whispered by a few little folks here and there. The Lord is going to take care of it; it is going to be on the global conversation: who can stand? Who can stand?

Here is the interesting part. When Jesus talked about standing in Luke 21, He said to stand and escape the snares of the evil one. So it is standing and not compromising. He is talking about the snares of evil. These other passages are not talking about escaping evil. They are asking, “Who can stand against the wrath of God?”

It is the other side of it. I ask, “Lord, you mean escape Satan’s schemes?” Yeah, that too. Luke 21:36.

Four or five times the prophet asked, “When God’s judgments are coming on the earth, who can stand? Who is going to be able to stand before His indignation?”

1. Each time a prophet asked, “Who can stand before God?”—it was in context to the end times (Joel 2:11; Nah. 1:6; Mal. 3:2; Rev. 6:17). The only other occasion in which this question was used was when the Lord asked Job who could resist or stand against God? (Job 41:10).

*¹¹...The day of the LORD is great; it is dreadful. **Who can endure it?** (Joel 2:11)*

*⁶**Who can stand before His indignation? And who can endure the fierceness of His anger?** (Nah. 1:6)*

*²**But who can endure the day of His coming? And who can stand when He appears?** For He is like a refiner’s fire And like launderers’ soap. (Mal. 3:2)*

¹⁷*For the great day of their wrath has come, and who can withstand it? (Rev. 6:17)*

2. One primary question for both believers and unbelievers is to stand before God's judgment. This question is meant to create a sense of urgency for people to be spiritually prepared to stand strong before the Lord's end times judgments and shakings (Hag. 2:6-7).
 - a. Will they *stand* in this age when the book of Revelation judgments are released? Thus, will they be protected in such intense crisis evens so that they *stand physically*? And will they *stand spiritually* without being overwhelmed by fear, and offense, etc.?
3. Jesus called His people to stand in the face of Satan's attacks and escalating sin (Lk. 21:34-36). This call to stand against Satan's snares is different from the call to stand before God's wrath.

³⁴***Take heed to yourselves, lest your hearts be weighed down with carousing, drunkenness, and cares of this life, and that Day come on you unexpectedly.*** ³⁵***For it will come as a snare on all those... [living in] the whole earth.*** ³⁶***Watch therefore, and pray always that you may be counted worthy [prepared] to escape all these things...to stand before the Son of Man.*** (Lk. 21:34-36)

4. ***Fire and rocks being thrown down:*** God's fury will be poured out like fire, and He will throw down rocks. Fire will be released in the first, second, and sixth trumpets (Rev. 8:7-8, 9:17-18) and in the fourth bowl He will release fire with brimstone (Rev. 9:17) as He destroyed Sodom (Gen 19:24). The Lord throwing rocks down includes earthquakes, mud slides, and volcanos spewing out lava and brimstone. The Antichrist shall not be able to resist such great power.

¹⁷***...I saw the horses in the vision...and out of their mouths came fire, smoke, and brimstone.*** ¹⁸***By these three plagues a third of mankind was killed—by the fire and the smoke and the brimstone which came out of their mouths.*** (Rev. 9:17-18)

- a. Brimstone means "burning stone." Brimstone starts out in molten rock under the earth's surface and comes to the surface in the lava from volcanoes.
 - b. When powdered brimstone is exposed to fire, it burns like a liquid fire. Brimstone will melt and drip like wax as it gives off poisonous fumes that can kill people.
- B. In 1:7, Nahum answered the question, "Who can stand?" (1:6). Because God is so good, He has a plan to help His people: He will be their stronghold in troublesome times, enabling any to stand strong spiritually if they will trust His leadership and relate to Him on His terms.

⁶***Who can stand before His indignation? ...*** ⁷***The LORD is good, a stronghold in the day of trouble; and He knows those who trust in Him.*** (Nah. 1:6-7)

So he asked the question. Then, in verse 7, he answers it. He says, as it were, "I have good news." He gives three truths in verse 7: God is good. God will be a stronghold, a fortress of protection to the people that come to Him on His terms. He knows those who trust Him.

That is the positive sense. When the Scripture says that God knows those who trust Him, there are a couple passages like in 2 Timothy 2 where it talks about that. God knows those who are His own. It means in a loving way of favor, but it is not only that He knows the people reaching towards Him, He knows who is not as well.

There is—again I say this like a broken record, I have so much anguish over the distorted grace message that is going forth—this false confidence that people have, comfortable in their compromise and their lethargy. They are just in passivity and are just inundated with all these other things besides going deep in God and in loving relationships with one another. The Lord would say, “I am good. If you are coming to Me on My terms, you can trust I am going to be there for you.”

1. These three truths—He is good, He is a stronghold, and He knows His people—provide a framework to understand His end-time judgments.
2. **The Lord is good:** The Lord will care for His people because He is good, gracious, and generous in context to the manifestation of His terrifying and fierce end-times judgments. God’s goodness is one of the most emphasized aspects of His character (*hesed*; 2 Chr. 5:13; 7:3; Ps. 136; etc.). All things work for good to those who love God (Rom. 8:28).
3. **Stronghold:** The Lord is a stronghold or a fortified place of safety in the day of trouble (1:7). Those who seek shelter in relationship with Jesus will experience His goodness. He is like a fortified city to run into in danger. He will protect His people from the plans of the enemy and the Lord’s judgments (Ps. 91). Those who call on the Lord will be delivered (Joel 2:31).

²I will say of the LORD, “He is my refuge and my fortress...” ³Surely He shall deliver you from the snare...and from the perilous pestilence. ⁴...under His wings you shall take refuge. (Ps. 91:2-4)

³¹The sun shall be turned into darkness...before the coming of the great and awesome day of the LORD. ³²And...whoever calls on the name of the LORD shall be saved... (Joel 2:31-32)

Not only is He good, but He is gracious and He is generous. This is in context to the end-time judgments, by the way. I mean, you could apply it to all of history, but this is really important in the hour of the day of His wrath in those years. He is a stronghold. Those who seek shelter in their relationship with Him will experience His goodness. His goodness does not mean life will be easy. Our hearts will thrive in God. Things may be hard. We may end up in prison—many saints will for being faithful—but I tell you their hearts will be alive in God. The Lord would say, “I will be a stronghold. I know exactly what is best for you.”

4. **He knows those trust Him:** He knows those who trust His leadership. This relational “knowing” of the Lord is understood in the biblical sense of loving them (2 Tim. 2:19).

¹⁹...the solid foundation of God stands, having this seal: “The Lord knows those who are His...” (2 Tim. 2:19)

He is aware of those who trust Him. We could spend a lot of time on those three truths because those are three truths that need to be pronounced, or declared over and over, and sung, and talked about. Verse 7 is the answer to the question in verse 6.

VII. JUDGMENT AGAINST ASSYRIA: A TYPE OF THE ANTICHRIST (NAH. 1:8-14)

- A. God will overpower all attempts of the nations to resist His plans as He redeems Israel (1:8-14). God’s judgment of ancient Assyria is a prophetic picture of His judgment of the Antichrist. The wicked must not misinterpret His goodness, thinking it displaces His zeal to avenge His people.

- B. Even as the Lord made a complete end of the city of Nineveh and the mighty Assyrian empire, so He will make an utter end of the seemingly invincible Antichrist empire (1:8; cf. Rev. 13:4; 19:19-21).

⁸But with an overflowing flood He will make an utter end of its place [the city of Nineveh], and darkness will pursue His enemies. (Nah. 1:8)

1. **Overflowing flood:** With an overflowing flood, God made an end of Assyria (1:8). This was partially fulfilled when the Medes, Babylonians, and Scythians conquered Nineveh in 612 BC and its rivers overflowed, even washing away some of Nineveh's walls. The Assyrians were not destroyed immediately but continued for almost 100 years after 701 BC.
2. **He will make an utter end of its place:** The NIV interprets "its place" as the city of Nineveh.
3. **Darkness will pursue His enemies:** Usually a battle stopped at nightfall and resumed at daybreak since it was difficult to fight in the dark. Here, even in the night He will not stop killing His enemies. This speaks of His fury when He expresses His vengeance (1:2b).
 - a. Some think a better translation of this is—*He shall pursue his enemies into darkness.*
 - b. The fifth bowl will result in great darkness coming on the Antichrist's empire (Rev. 16:10).

¹⁰The fifth angel poured out his bowl on the throne of the beast [the Antichrist] and his kingdom became full of darkness; and they gnawed their tongues because of the pain. (Rev. 16:10)

- C. The Lord will destroy "the wicked counsel" who actively plots against God's purposes (1:9-11).

⁹What do you conspire against the LORD? He will make an utter end of it. Affliction will not rise up a second time. ¹⁰For while tangled like thorns...they shall be devoured like stubble fully dried. ¹¹From you [Nineveh] comes forth one who plots evil against the LORD, a wicked counselor. (Nah. 1:9-11)

1. **What do you conspire against the Lord?** (1:9): A specific wicked counsel plotted evil against the Lord. This was initially fulfilled by King Sennacherib, called "the wicked one" in 1:15. He is a type of the Antichrist who arrogantly conspires against God, thinking he will prevail.
 - a. The kings of the earth will plot together, motivated by Satan (Ps. 2:1-3) to drive the influence of God's Word out of the culture.
 - b. Micah prophesied concerning wicked leaders who scheme together against the Lord's people (Mic. 7:3).
2. **A wicked counselor who plots evil** (1:11): The phrase, a "wicked counsellor," can be translated literally as, "a counsellor of Belial." Belial means "one who is evil or worthless."
 - a. The term, *wicked counselor*, is *Belial*—a designation of Satan—the one behind Sennacherib and the Antichrist. Paul contrasted Belial with Christ as the rulers of two very different kingdoms (2 Cor. 6:15). Christ is the divine counterpart of Belial.

¹⁴...what communion has light with darkness? ¹⁵And what accord has Christ with Belial? (2 Cor. 6:14-15)

- b. This wicked counselor is in contrast to Jesus, the “wonderful counselor” (Isa 9:6). These two persons will be in conflict with one another until Jesus destroys the Antichrist and casts Satan into prison (Rev. 19:19-20:3).
 - c. Some see the wicked counselor as Rabshakeh, a general whom Sennacherib sent to Jerusalem, and who read a blasphemous letter to those in Jerusalem (2 Kgs. 18:19).
3. **From you** (1:11): From Nineveh a wicked counselor would go forth against God. The feminine singular of “you” refers to the city of Nineveh.
 4. **He will make an utter end of it** (1:9): The Lord promised the end of the Assyrian empire, adding that affliction of the Jewish people from Assyria would not rise up a second time. Assyria besieged Jerusalem only once without attacking a second time. This is a prophetic picture of the destruction of the Antichrist’s empire—it will never ever rise up again.
 5. **Tangled like thorns** (1:10): Tangled thorns are difficult to penetrate but are easily destroyed by fire. The Lord can destroy those who conspire against Him as easily as fire burns dry stubble. Nahum described the helplessness of His enemies as being entangled in thorns and unable to resist Him as drunken soldiers stumble, being unable to fight effectively. The Assyrian army and, therefore, the Antichrist’s armies are compared to thorns and dry stubble.
- D. The Assyrians were destroyed when they passed through Israel (1:12-13).
- ¹²...**“Though they [Assyria’s/Antichrist’s armies] are safe, and likewise many, yet in this manner they will be cut down when he passes through [the land of Israel]. Though I have afflicted you [Israel], I will afflict you no more; ¹³for now I will break off his yoke from you...”** (Nah. 1:12-13)
1. **Though they are safe and many** (1:12): The Assyrians seemed to be safe since their army was numerous and powerful, but the Lord promised to cut them off when they passed through the land of Israel in approaching Jerusalem. The Antichrist’s armies will assume that they are safe. Nahum delivered this prophecy *before* the decline of the Assyrian empire in 626-612 BC.
 2. **Cut down** (1:12): The Assyrian army was cut down like grass when Sennacherib lost 185,000 soldiers in his siege against Jerusalem. The Antichrist will seem invincible, possessing great resources and military forces, but he will also be cut down quickly while besieging Jerusalem.
 3. **When he passes through** (1:12): When the wicked counselor of 1:11 passes through the land of Israel, he will be cut down. In 701 BC, the Assyrian army was destroyed (Isa. 37:36). Since Nahum’s prophetic word here was probably given around 660 BC or 40 years after 701 BC, I see the ultimate fulfillment of this prophetic word in the destruction of the Antichrist.
 4. **I have afflicted you**: The Lord raised Assyria up to discipline Israel and Judah (Isa 10:5). For years Assyria oppressed Israel and Judah by occupying and heavily taxing them. The Lord will again afflict Israel when He allows the Antichrist to oppress them for 3½ years.
 5. **I will afflict you no more**: Israel has been afflicted many times since the fall of Assyria in 612 BC. Jerusalem was destroyed by the armies of Babylon in 586 BC and Rome in AD 70.

6. ***I will break off his yoke from you*** (1:13): Breaking the yoke off Judah spoke of delivering them from the bondage and servitude of oppressive Gentile nations. A yoke consisted of a wooden bar on the neck of oxen to help a farmer direct them. Bonds were leather straps used to tie the wooden yoke to the oxen. Oxen could run freely when their yoke was broken.
 7. The Lord will break the yoke of the Antichrist off Israel. Isaiah, Jeremiah, and other prophets spoke of God breaking off the yoke of Gentile oppression from Israel in the end times.
 - a. When the Lord returns, He will set Israel free from all who oppressed (Jer. 30:8-9).
⁸“...***in that day...I will break his yoke from your neck and will burst your bonds; foreigners shall no more enslave them.*** ⁹***But they shall serve the LORD...*** (Jer. 30:8-9)
 - b. Israel will be multiplied, restored in their relationship with the Lord (rejoicing before Him), and freed from the yoke of military hostility when King Jesus returns (Isa. 9:3-7).
³***You have multiplied the nation...they rejoice before You...*** ⁴***You have broken the yoke of his burden and...the rod of his oppressor, as in the day of Midian...*** ⁶***For unto us a Child is born...*** ⁷***Of the increase of His government and peace there will be no end...*** (Isa. 9:3-7)
 - c. The Lord promised to break the yoke from Jerusalem’s neck (10:27). The ultimate deliverance of Jerusalem from the Antichrist will be when Jesus returns (2 Thes. 2:8).
²⁷“...***in that day that his burden will be taken away from your shoulder, and his yoke from your neck, and the yoke will be destroyed because of the anointing oil.*** (Isa. 10:27)
- E. God commanded judgment on Nineveh (1:14): This is also a prophetic picture of judgment on the Antichrist's empire.
- ¹⁴***The LORD has given a command concerning you [the king of Assyria/Antichrist]: “Your name shall be perpetuated no longer. Out of the house of your gods I will cut off the carved image and the molded image. I will dig your grave, for you are vile.”*** (Nah. 1:14)
1. ***Your name shall not be perpetuated***: The Lord decreed that no one survive in the family line of the final king of Assyria when the city of Nineveh was destroyed in 612 BC.
 2. ***I will cut off the carved image***: The idols of Assyria were destroyed. Some idols were carved from wood or stone and others made of metal after it was melted and poured into a mold.
 3. ***You are vile***: The kings of Assyria were not honorable men, but were vile, evil, or shameful.
 4. ***I will dig your grave***: Nahum prophesied the death of the king of Assyria. Many political leaders in Israel who were forced to work with their Assyria occupiers would have been troubled by Nahum’s prophecy that the Assyrian king would be killed by the God of Israel. Such a message would have been considered treasonous to any occupying foreign power.

VIII. THE GLORIOUS DELIVERANCE OF ISRAEL (NAH. 1:15)

- A. The Lord promised to deliver Judah (1:15). How were they to respond to being delivered from their great enemy? They were to celebrate by keeping His feasts and by performing their vows.

***¹⁵Behold, on the mountains the feet of him who brings good tidings, who proclaims peace!
O Judah, keep your appointed feasts, perform your vows. For the wicked one shall no more pass through you; he is utterly cut off. (Nah. 1:15)***

- B. ***Good news and peace:*** Nahum described the joy of the people in Judah when they receive the good news of the overthrow of Nineveh. Isaiah prophesied something similar when prophesying the return of the captives from Babylon to Jerusalem (Isa. 52:7).
1. Paul quoted 1:15a in Romans 10:15 in reference to those bringing good news of the gospel.
 2. The English word *evangelist* is derived from “one who brings good news—the gospel.”
- C. ***On the mountains:*** Messengers travelling from the east with news of the fall of Nineveh in 612 BC had to travel over the mountains that surrounded Jerusalem to proclaim the news in Jerusalem. Isaiah used these words to prophecy of those proclaiming the coming of Messiah (Isa 40:9).
- ⁹O Zion, you who bring good tidings, get up into the high mountain; O Jerusalem, you who bring good tidings, lift up your voice with strength...say to the cities of Judah, “Behold your God!” (Isa. 40:9)***
- D. ***Feasts and vows:*** The people in Jerusalem were to respond to the Lord by faithfully keeping His feasts (which tell the story of their redemption) and by performing their vows that they promised to God during the time they were in captivity (because He answered their prayers).
- E. ***Shall no more pass through you:*** “The wicked one” (1:15) and his oppressing army shall never again pass through the land of Israel because he would be utterly cut off or destroyed. There have been many wicked counselors who have passed through the land of Israel since the fall of the Assyrians. This promise will be fulfilled ultimately when Jesus destroys the Antichrist.

IX. OVERVIEW OF NAHUM 2-3

- A. Nahum warned the people of Nineveh about one who would come to scatter them (2:1). Thus, he called them to man their forts, watch the road for an approaching army, and strengthen their army. He spoke these words sarcastically since it was the Lord who would send those who would scatter and destroy the city of Nineveh. Thus, they would not escape destruction even if they manned their forts. The armies being sent by the Lord against Assyria were led by the Babylonian King Nabopolassar.
- B. The Assyrians destroyed or emptied Israel’s grapevines and damaged their fields and economy (2:1), yet the Lord promised to rescue and restore all that has been lost through their many invaders including the Assyrians, Babylonians, Romans, and others—Jesus will do this in the Millennium.
- C. The rest of the book of Nahum describes the coming fall of the city of Nineveh (2:3-3:19). Nahum offered three pictures of the fall of the Assyrian empire and its capital city, Nineveh. The first picture of judgment on Nineveh is in 2:3-13. He described the siege of Nineveh, the looting of the city, and its people being taken into captivity. In fear, the people of Nineveh fled for their lives.

- D. The second picture of God’s judgment on Nineveh is seen in 3:1-19. Nahum described the Assyrians as cruel and murderous people who robbed the nations as well as one another.

- E. The third picture of the fall of Nineveh is set forth in 3:8-19. Nahum compared Nineveh’s demise to the sudden fall of the powerful capital city of Upper Egypt called *No-Amon* (also known as Thebes). The Assyrians were very familiar with the fall of this prominent city since the Assyrians destroyed it and took its people captive. The city of *No-Amon* was about 400 miles south of Cairo. Just as the powerful city of *No-Amon* fell in 663 BC, so also the powerful city Nineveh would also fall.