

# NAHUM

## THE BIG PICTURE – NAHUM – “THE COMFORTER”

- Christ – “Although God had used the Assyrians to chasten the wayward southern kingdom, he did not allow Judah to be annihilated. God’s plan, that the Messiah would come from the line of David, would not be thwarted. The religious feasts of Judah, which God encouraged them to keep (1:15), would have reminded them of the future Savior.”<sup>1</sup>

“The Book of Nahum fits into an unfolding drama of God's warring activity as it is described from Exodus to Revelation.”<sup>2</sup>

- The New Testament Witness – “While there are no direct messianic prophecies in Nahum, the divine attributes (1:2–8) are consistent with Christ’s work as the judge of the nations in His second advent.”<sup>3</sup>

## INTRODUCTION

"To whom much is given, much is required." Nineveh had been given the privilege of knowing the one true God. Under Jonah's preaching this great Gentile city had repented, and God had graciously stayed His judgment. But now, about 150 years later, Nahum proclaims the downfall of once-mighty Nineveh. The Assyrians had forgotten their revival and returned to their habits of violence, idolatry, and arrogance. As a result, Babylon would so destroy the city that no trace of it would remain -- a prophecy fulfilled in painful detail."

"Jonah had already uttered his message of warning, and Nahum was followed by Zephaniah, who also predicted (Zephaniah 2:4-15) the destruction of the city, predictions which were remarkably fulfilled (625 BC) when Nineveh was destroyed apparently by fire, and the Assyrian empire came to an end, an event which changed the face of Asia.”<sup>4</sup>

### I. WHEN WAS THE BOOK WRITTEN?

#### A. His historical context

"When Nahum prophesied, **Assyria was at the height of its power**. Ashurbanipal's wars were numerous and characterized by ruthlessness and cruelty. He boasted of his violence and shameful atrocities, which included among other things the tearing off of the limbs of his victims, putting out their eyes, impaling them, boiling them in tar, skinning them alive.”<sup>5</sup>

“Nahum likely prophesied sometime between the zenith of Assyria’s power around 664 BC and the fall of Nineveh in 612. During this time the Assyrian Empire was in decline as Egypt, Judah,

and Babylonia (with the help of the Medes) regained autonomy and eroded the power of Assyria. Nahum foretold of the fall of Nineveh, the capital of the mighty Assyrian Empire."<sup>6</sup>

"Nahum preached **during the reign of King Manasseh, one of the most evil kings in Judah's long history**, a man who needed the pain of his own experience to teach him the lessons of being a good king. Commentator J. Barton Payne suggests that Manasseh's great conversion took place late in his reign, around 648 BC, a mere half-dozen years before his death. That means **Nahum preached during the darkest period in Judah's history** to that point, a time filled with idolatry of all kinds in a nation that had completely turned its back on God. **The Lord's willingness to send Nahum, whose name means "comfort," into such a hopeless situation evidences His unrelenting and overwhelming grace.**"<sup>7</sup>

"The fall of Thebes (to Ashurbanipal) is mentioned in Nahum 3:8. Since that event occurred in 663 BC the book was written after that date. Then the fall of Nineveh, predicted in Nahum, occurred in 612 BC. So the book was written between 663 and 612."<sup>8</sup>

Several key factors point to 630BC as the date of his messages.

1. The prophecy wars of Nineveh's future destruction in 612 BC.
2. The Assyrians had already destroyed No-Amon, The Egyptian city of Thebes (3:8), so the prophet spoke sometime between 663 and 612 BC.
3. The prophet does not condemn Judah, so it is difficult to place his message during Manasseh's or Amon's reign.
4. Nahum's encouraging word from God about the demise of Nineveh probably came in Josiah's reign after he began to seek the Lord (632 BC) and before his reforms in 628 and 621 BC.<sup>9</sup>

"Along with the prophets Jeremiah, Habakkuk, and Zephaniah, Nahum was a witness to the Southern Kingdom. The Northern Kingdom had been carried into captivity by Assyria almost a century before (722/721 BC). Now it was in the purpose of God to visit that nation which had been the rod of God's anger upon Israel. Nineveh had genuinely repented in the days of Jonah the prophet, but she was now ready for judgment because of her cruelty and cupidity. She was ruthless in warfare and greedy for dishonest wealth. The power that had ruled western Asia for some three centuries was now to be broken by the combined might of the Babylonians and the Medes."<sup>10</sup>

"The Assyrians were brutally cruel, their kings often being depicted as gloating over the gruesome punishments inflicted on conquered peoples. They conducted their wars with shocking ferocity, uprooted whole populations as state policy and deported them to other parts of their empire. The leaders of conquered cities were tortured and horribly mutilated before being executed (see note on 3:3)."<sup>11</sup>

The kings during this period of time were wicked Manasseh, his evil son Amon who were followed by godly Josiah.

	640	Josiah became king
	632	Josiah sought God
Nahum's prophecy	630	
	628	Josiah began reforms
	627	Ashurbanipal's death
	621	Josiah's great reform
	609	Josiah's death

"Jonah's preaching in the eighth century had produced repentance; but now over a century later the nation, more wicked and ruthless than ever, falls under the sentence of divine judgment pronounced by the Prophet Nahum."<sup>12</sup>

## B. His global context

663 The Fall Of Thebes • 612 Nineveh Destroyed • Kings Of Israel: Destroyed In 722 BC By The Assyrians • Kings Of Judah: Manasseh, Amon, Josiah • Prophets Who Were Contemporary With Nahum (Nineveh / Judah): Zephaniah (Judah), Jeremiah (Judah), Habakkuk (Judah) • 664 BC: Assurbanipal captures and sacks Thebes, Egypt • 650s BC: The Spartan Creed by Ancient Greek poet Tyrtaeus • 650s BC: Occupation begins at Maya site of Piedras Negras, Guatemala • 650 BC: A climate change affects all the Bronze Age cultures in Europe with colder and wetter climate, and tribes from the Scandinavian Nordic Bronze Age cultures are pushed downwards into the European continent • c.640s BC: Assyrian king Ashurbanipal founds library, which included our earliest complete copy of the *Epic of Gilgamesh* • 647 BC: King Assurbanipal of Assyria sacks Susa • c.641 BC: Josiah becomes king of Judah • 632 BC: In the Battle of Chengpu, the Chinese kingdom of Jin and her allies defeat the kingdom of Chu and her allies • c.622 BC: Text of Deuteronomy found in the Temple in Jerusalem • 612 BC: An alliance of Medes, Babylonians and Susianians besiege and conquer Nineveh. King Sin-shar-ishkun of Assyria is killed in the sack • c.612 BC: Babylon, capital of Babylonia becomes the largest city of the world, taking the lead from Nineveh, capital of Assyria.

### C. His contemporaries

"This would place him during the reign of Josiah and make him a contemporary of Zephaniah and the young Jeremiah."<sup>13</sup>

Nahum is a companion volume to Jonah, though 150 years separate the two works.

## II. WHO WROTE THE BOOK?

Nahum, "the comforter." "His name is in the word 'Capernaum,' which means 'village of Nahum.'"<sup>14</sup>

"His name means 'consolation' or 'comfort,' which is appropriate for his ministry to Judah. His message about the destruction of Nineveh, the enemy dreaded by many nations in that day, would have been a great comfort to Judah."<sup>15</sup>

"Because the Book of Nahum is concerned entirely with the destruction of the great city Nineveh, the prophet must have been knowledgeable of the world around him and particularly the Assyrian Empire and its capital of the day, Nineveh."<sup>16</sup>

"Though Nahum did his writing only regarding Nineveh, one should not think that he was silent to his own people in oral ministry."<sup>17</sup>

## III. TO WHOM DID THE PROPHET PREACH?

The city of Nineveh is the mighty capital of the Assyrian Empire. "At the time of Nahum's prophecy, **Nineveh was queen city of the earth**, mighty and brutal beyond imagination, head of a warrior state built on the loot of nations. Limitless wealth from the ends of the earth poured into its coffers. Nahum likens it to a den of ravaging lions, feeding on the blood of nations (2:11-13)."<sup>18</sup>

Nahum 3:3 speaks of "piles of dead." The Assyrian king Shalmaneser III boasted of erecting a pyramid of chopped-off heads in front of an enemy's city. Other Assyrian kings stacked corpses like cordwood by the gates of defeated cities."<sup>19</sup>

## IV. WHAT IS THE PURPOSE OF THE BOOK?

The book has only one theme, **the terrible and total coming destruction of Nineveh**. "Two of the Prophets had to do with Nineveh: Jonah, about 785 BC and Nahum, about 630 BC; about 150 years apart. Jonah's was a message of Mercy; Nahum's, a message of Doom."<sup>20</sup>

"Nahum was God's messenger to announce the fall of Nineveh and the complete overthrow of Assyria. This coming judgment from the Lord was certain and irrevocable, as was Obadiah's message concerning Edom. Nahum's book is a sequel to, and a dramatic contrast with, the book of Jonah. Jonah's mission to Nineveh was probably sometime in the first half of the eighth century BC. He was to warn that large city of God's impending judgment because of Nineveh's wickedness. To Jonah's dismay, the Ninevites heeded his message, repented, and were spared God's judgment."<sup>21</sup>

God had once used Jonah (150 years before) to ward off his judgment. But now because of the city's relapse into gross sin, he calls upon Nahum to pronounce judgment.

"Nahum placed a burden on Nineveh; he wrote a prophetic word of a threatening nature. The purpose of Nahum's book is to announce the fall of Nineveh and thereby comfort Judah with the assurance that God is in control."<sup>22</sup>

"**The main purpose** of his sermon was to encourage Josiah and his followers to continue to seek God's will."<sup>23</sup>

## V. AN OUTLINE FOR NAHUM

### A. Nahum as literature

"The prophetic book of Nahum consists entirely of oracles of judgment, with no oracles of redemption or blessing, though a future restoration of Judah is indicated in passing. Since the imagery and motifs are consistently military in reference (with God pictured as a divine warrior), the book can be considered **war poetry**."<sup>24</sup>

### B. Nahum outlined

#### 1. God's Displeasure Proclaimed (Chap 1)

"He first outlines the majesty of God as seen in His mercy to His own people and His judgment upon the nations."<sup>25</sup>

"In the first chapter Nahum begins with a psalm of triumph, in which he praises God and announces God's punishment on the wicked and bestowal of goodness on those who trust Him."<sup>26</sup>

#### a. The Patience of God Declared (vv. 1-8)

For over 500 years Nineveh and the Assyrians were feared as the terror of Western Asia. But while God's patience is infinite in depth, it is not eternal in duration. The time for judgment would soon come.

"People who are victims of family abuse, gang violence, con artists, and war often find it hard to believe in the goodness of God."<sup>27</sup>

1a. God as Judge

- 1aa. Jealous (v. 2)
- 2bb. Vengeful (v. 2)
- 3cc. Furious (v. 2)
- 4dd. Wrathful (vv. 2, 6)
- 5ee. Great in power (v. 2)
- 6ff. Will not acquit wickedness (v. 3)
- 7gg. Indignant (v. 6)

2b. God as Father

- 1aa. Slow to anger (v. 3)
- 2bb. Good (v. 7)
- 3cc. A stronghold in the day of trouble (v. 7)
- 4dd. Knowing them that trust in Him (v. 7)

3c. God as Sovereign (vv. 3b-6)

b. The Penalty against Sin Described (vv. 9-14)

c. The Promise of Judah's Deliverance (v. 15)

2. Nineveh's Doom Predicted (Chap 2 [vv. 12, 13])

"[Here] goes into a dramatic description of the subjugation of Nineveh by a tremendous host of chariots and infantry which would completely overrun the city."<sup>28</sup>

"In chapter 2 he predicts actual scenes from Nineveh's destruction, using forceful and vivid language. In 2:6, for instance, he speaks of 'the gates of the rivers' being opened, which is quite clearly a reference to a part of Nineveh's walls being carried away by a flood. This actually happened, and the opening in the walls thus made was sued by the besieging enemy of 612 BC to take the city."<sup>29</sup>

3. Nineveh's Downfall Portrayed (Chap 3)

"He states that there would be no possibility of recovery for Assyria, for the kingdom, though an instrument in the hands of the Lord, had become bloody, and like Jehu had overreached itself in doing God's will."<sup>30</sup>

"In chapter 3, using vivid language still, Nahum sets forth the reasons that called for this destruction."<sup>31</sup>

- a. Their sin declared (vv. 1-3)
- b. Their sin described (vv. 4-7)
- c. Their sin dissected (vv. 8-17)
- d. Their sin destroyed (vv. 18, 19)

## VI. KEY DOCTRINAL IDEAS IN NAHUM

### A. Sin will be punished.

For the second time God would send a prophet to the city of Nineveh. Jonah came with a message of judgment and mercy 150 years before. Nahum's message has one theme: the terrible and total coming destruction of Nineveh.

"His theme deals with the holiness of God, a holiness which involves both retribution toward rebellious unbelievers and compassion toward His own people, especially those who sincerely believe and trust in Him alone."<sup>32</sup> His theme deals with the holiness of God which involves retribution toward rebellious unbelievers.

Nineveh fell not because it was a large, wealthy, Gentile commercial city, but because it was a godless and idolatrous city, a city of violence, lust, and greed. God had used Assyria as his scourge on unfaithful Israel (both northern and southern kingdoms), but he in turn brought well-deserved judgment on Assyria, according to his timetable and method.<sup>33</sup>

The focal point of the entire book is the Lord's judgment on Nineveh for her oppression, cruelty, idolatry and wickedness. The book ends with the destruction of the city. In addition, Nahum declares the universal sovereignty of God. **God is Lord of history and of all nations; as such, he controls their destinies.**<sup>34</sup>

### B. God rules over all the earth, even over those who do not acknowledge him as God.

"God as sovereign ruler of the world must judge sin. Although Assyria had been God's instrument of judgment upon Israel, this did not exempt them from judgment."

### C. God will deliver those who repent.

Nahum proclaims that the Lord is slow to anger and long-suffering, a jealous God (for his own honor, and for his people), wrathful and avenging (against his enemies), the one who controls nations and history, just, righteous, the majestic ruler of nature, good, merciful, gracious, loving, faithful, and the deliverer and protector of those who trust in him.<sup>35</sup>

The Lord of history is a “stronghold” for “those who take refuge in him” (1:7). He can handle any and all problems in their individual lives. He has defeated powers far greater than Assyria. He grants to his own the ultimate deliverance and vindication.<sup>36</sup>

#### D. God is faithful to His Word.

"Few prophets ever knew the exact day that God would act or exactly how God would bless. They only knew that He would be faithful and do what he promised. They knew that His character guided His behavior. They were assured that after unbelievable patience, God would always act in wrath against His enemies and in goodness toward those who trusted Him. Although the present reality of evil may contradict the hope that believers derive from faith, God's character is a sure foundation for trust and encouragement. God's goodness may not fit our limited perspective, but His character does not change."<sup>37</sup>

### Nahum Today

1. Translating the prophet's message into today's language, it might sound something like this: "Might does not make right. Countries with the most nuclear weapons and the biggest armies are not exempt from divine wrath. Any nation that thwarts justice and oppresses people will ultimately fall into ruin – whether it is Libya, Russia, China, Great Britain, Germany, or the United States."

The next time the evening news shows a dictator living in luxury while the people languish in poverty or innocent victims suffer under the cruelty of tyrants, recall the message of Nahum. The sovereign Ruler of this world will have His day. Justice will prevail. What a Nahum. What a consolation.

*The highways of history are strewn  
with the wreckage of nations that forgot God.*<sup>38</sup>

2. Pastor Chuck Swindoll offers this insight, “No doubt we all have felt overwhelmed by the darkness both within ourselves and in our world. Nahum lived in a dark time, a time in which the faithful few must have wondered how long they would have to resist cultural and spiritual compromise. Have you ever found your will to do what’s right weakening as you became discouraged with what you saw in your life and in



the world around you? The prophet Nahum reminds us of God's active hand, working even in the darkest of times to bring justice and hope throughout the world."<sup>39</sup>

3. All of creation bows under the hand of God. God will have His way among the peoples of the earth.

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<sup>1</sup> <http://www.esvbible.org/search/nahum/>

<sup>2</sup> <http://www.biblestudytools.com/dictionaries/bakers-evangelical-dictionary/nahum-theology-of.html?p=2>

<sup>3</sup> <http://www.rmhc.org/files/Nahum.pdf>

<sup>4</sup> [http://en.wikipedia.org/wiki/Book\\_of\\_Nahum](http://en.wikipedia.org/wiki/Book_of_Nahum)

<sup>5</sup> Hobart E. Freeman, *An Introduction to the Old Testament Prophets* (Chicago: Moody Press, 1968), 228.

<sup>6</sup> <http://www.esvbible.org/search/nahum/>

<sup>7</sup> <http://www.insight.org/ministry/bible/nahum.html>

<sup>8</sup> Elliott E. Johnson, "Nahum," in *The Bible Knowledge Commentary, An Exposition of the Scriptures by Dallas Seminary Faculty – Old Testament*, ed. John F. Walvoord and Roy B. Zuck (Wheaton: Victor Books, 1985), 1494

<sup>9</sup> Gary V. Smith, *An Introduction to the Hebrew Prophets: The Prophets as Preachers*, 1994, 156.

<sup>10</sup> Charles L. Feinberg, "Nahum," in *The Wycliffe Bible Commentary*, Ed. by Charles F. Pfeiffer, Everett F. Harrison, 963.

<sup>11</sup> <http://www.biblica.com/niv/study-bible/nahum/>

<sup>12</sup> Hobart E. Freeman, *An Introduction to the Old Testament Prophets* (Chicago: Moody Press, 1968), 225.

<sup>13</sup> <http://www.biblica.com/niv/study-bible/nahum/>

<sup>14</sup> *Halley's Bible Handbook*, 368.

<sup>15</sup> Elliott E. Johnson, "Nahum," in *The Bible Knowledge Commentary, An Exposition of the Scriptures by Dallas Seminary Faculty – Old Testament*, ed. John F. Walvoord and Roy B. Zuck (Wheaton: Victor Books, 1985), 1493.

<sup>16</sup> Leon J. Wood, *The Prophets of Israel* (Grand Rapids: Baker, 1979), 319.

<sup>17</sup> Leon J. Wood, *The Prophets of Israel* (Grand Rapids: Baker, 1979), 319.

<sup>18</sup> *Halley's Bible Handbook*, 369.

<sup>19</sup> Read of Assyria's cruelty in Elliott E. Johnson, "Nahum," in *The Bible Knowledge Commentary, An Exposition of the Scriptures by Dallas Seminary Faculty – Old Testament*, ed. John F. Walvoord and Roy B. Zuck (Wheaton: Victor Books, 1985), 1494.

<sup>20</sup> *Halley's Bible Handbook*, 368.

<sup>21</sup> <http://www.esvbible.org/search/nahum/>

<sup>22</sup> Elliott E. Johnson, "Nahum," in *The Bible Knowledge Commentary, An Exposition of the Scriptures by Dallas Seminary Faculty – Old Testament*, ed. John F. Walvoord and Roy B. Zuck (Wheaton: Victor Books, 1985), 1496.

<sup>23</sup> Gary V. Smith, *An Introduction to the Hebrew Prophets: The Prophets as Preachers*, 1994, 161.

<sup>24</sup> <http://www.esvbible.org/search/nahum/>

<sup>25</sup> Eugene H. Merrill, *An Historical Survey of the Old Testament* (Phillipsburg, NJ: Presbyterian and Reformed Publishing Co., 1966), 293.

<sup>26</sup> Leon J. Wood, *The Prophets of Israel* (Grand Rapids: Baker, 1979), 320.

<sup>27</sup> Gary V. Smith, *An Introduction to the Hebrew Prophets: The Prophets as Preachers*, 1994, 155.

<sup>28</sup> Eugene H. Merrill, *An Historical Survey of the Old Testament* (Phillipsburg, NJ: Presbyterian and Reformed Publishing Co., 1966), 293.

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<sup>29</sup> Leon J. Wood, *The Prophets of Israel* (Grand Rapids: Baker, 1979), 320.

<sup>30</sup> Eugene H. Merrill, *An Historical Survey of the Old Testament* (Phillipsburg, NJ: Presbyterian and Reformed Publishing Co., 1966), 293.

<sup>31</sup> Leon J. Wood, *The Prophets of Israel* (Grand Rapids: Baker, 1979), 320.

<sup>32</sup> Gleason L. Archer, Jr., *A Survey of Old Testament Introduction* (Chicago: Moody Press, 1964), 352.

<sup>33</sup> <http://www.esvbible.org/search/nahum/>

<sup>34</sup> <http://www.biblica.com/niv/study-bible/nahum/>

<sup>35</sup> <http://www.esvbible.org/search/nahum/>

<sup>36</sup> <http://www.esvbible.org/search/nahum/>

<sup>37</sup> Gary V. Smith, *An Introduction to the Hebrew Prophets: The Prophets as Preachers*, 1994, 165.

<sup>38</sup> D. J. De Haan. *Our Daily Bread*. Copyright RBC Ministries, Grand Rapids, MI. Reprinted by permission. All rights reserved.

<sup>39</sup> <http://www.insight.org/ministry/bible/nahum.html>





# Theme – Justice & Mercy

- **Prophetic war poetry** (God pictured as a divine warrior)
  - Micah 1; Habakkuk 3
- **Dramatic contrast to Jonah** “repentance”
- **Nahum 1:7-8, 15** (Day of the Lord) People of sin vs. faith

(Mercy) The LORD is good, a stronghold in the day of trouble; he knows those who take refuge in him. (Justice) But with an overflowing flood he will make a complete end of the adversaries, and will pursue his enemies into darkness.

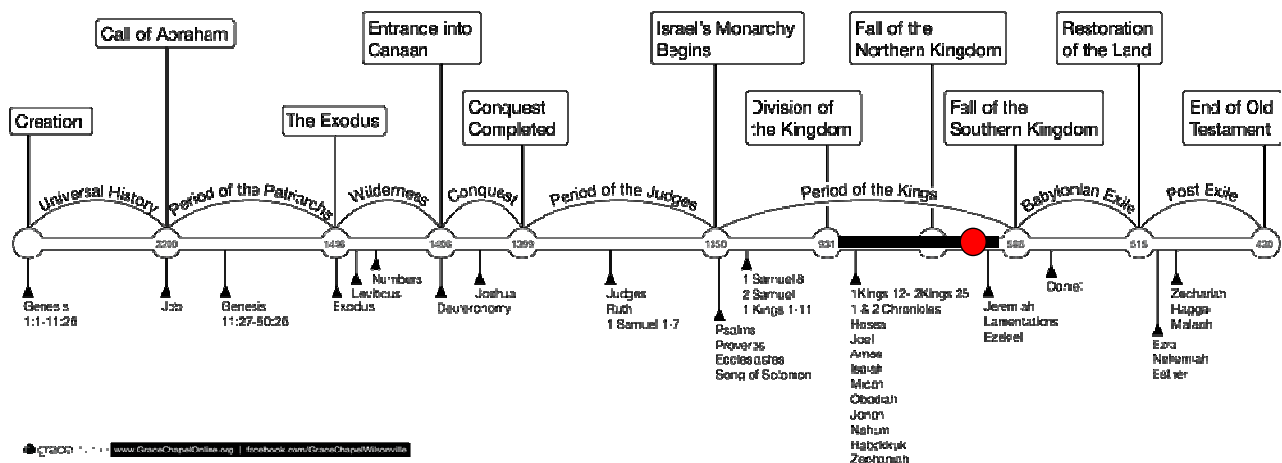
- Isaiah 52:7 “Comfort for oppressed”



# Timeline - OT

Isaiah, Chronicles, 2Kings

900BC Rise of Assyrian Empire  
786-720BC Jonah's ministry  
722-720BC Israel exiled (10 lost tribes)  
701BC Judah's invaded by Assyria (no exile)  
683-610BC Nahum ministry  
612BC Fall of Assyrian Empire





# Timeline - OT



## Who came first Jonah or Nahum?

**Jonah** - 2 Kings 14:25 mentions a prophet named Jonah, son of Amittai, during the reign of Jeroboam II (786-746 BC)

**Nahum** - Nahum seems to date from ca. 615 BC. This date is defended on the grounds that the destruction of Nineveh came about in 612, and Nahum 3:8-10 compares Nineveh's coming destruction to Thebes already-happened destruction of 663 BC.



# Characters - Nahum

- Only Biblical reference is Nahum 1:1
- Name is “comforter”
- Home is Elkosh
  - Modern Alkosh, an Assyrian town in northern Iraq within the plains of Nineveh
  - Capharnaum of northern Galilee, which in Hebrew means “Nahum's village”
- Prophet of God

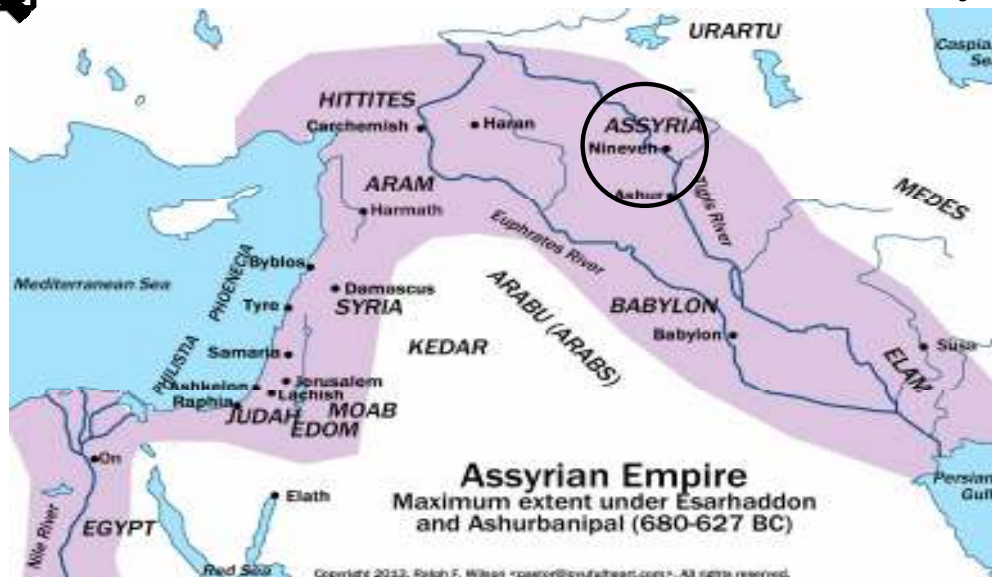


## Characters - Judah

- One of the 12 tribes of Israel
- Descended from Judah, who was the fourth son born to Jacob and his first wife, Leah.
- Name originated in Leah's words of praise to the Lord on account of his birth: "Now will I praise Jehovah, and she called his name Yehuda" ( Genesis 29:35 ).
- Region south of Jerusalem and in time became the most powerful and most important tribe.
- Produced the great kings David and Solomon
- The Messiah came from among its members (Gen. 49:10; Luke 3:33; Hebrews 7:14; Revelation 5:5)



## Characters – Nineveh, Assyria





## Characters – Nineveh, Assyria

- Genesis 10:8-12
- 2 Kings 19:36
- Isaiah 10:5-19; 37:37
- Jonah 3:3-4
- Zephaniah 2: 13-15
- Matthew 12:41
- Luke 11:32

## **The rise and fall of the Assyrian Empire - Marian H Feldman**

<https://www.youtube.com/watch?v=7pa54hWROpQ>

# The Bible Project

## Overview of Nahum

<https://www.youtube.com/watch?v=Y30DanA5EhU>



### Read Together Chpt. 1

**1: 1 About** the subject Nineveh and author Nahum

**1: 1-7 God** (Exodus 34:6-7) Jealous, avenging, wrathful, slow to anger, great in power, just, powerful, good, a stronghold

**1: 8 Transition** “but”

**1: 9-14 Judgment** on Nineveh ( Isaiah 10: 1-19, 14)

**1: 15 Deliverance** of Judah (Isaiah 52:7)





## Read Together Chpt. 2

**2:1 Alarm** of war, “The Scatterer” makes war

**2:2 Restoration** for “majesty of Jacob” from “plunderers”

**2:3-5 Preparations** of war at hand

**2:6 Taking** of the city Nineveh

**2:7-9 Captivity** of the queen, exile of inhabitants, looting of its wealth

**2: 10-13 No one**, even the blood thirsty princes of Nineveh, can stand against the judgment

*All fulfilled by Nebuchadnezzar (of Babylon), in conjunction with the king of the Medes (Now Iran).*



## Read Together Chpt. 3

**3: 1-4 Sins** described

**3: 5-7 Judgments** threatened

**3: 8-11 Evidence** given

**3: 12-19 Overthrow** of all they depend on

*There will be no rebuilding, no restoration for Nineveh, Assyria*



## Big Idea

- **God has the authority and ability** to be both just and merciful
- **God will judge human sin** wherever and in whomever it may be found
- **God will deliver** those who repent, who take refuge in Him
- **God is faithful** to His Word



## Them then

### **Nineveh, Assyria**

Warned by Jonah to repent of their sin, to choose to believe God's definition of good and evil, 150 years later they had chosen again to define good and evil for themselves, the consequence of which would be the wrath of God and their total destruction.

### **Judah**

Oppressed by the tyranny of Assyria, but not exiled as were the 10 northern tribes of Israel, Judah is encouraged to hold their feasts and celebrate the faithfulness of their God who would soon judge their enemy and in so doing provide refuge for Judah. No doubt this was also an encouragement to any remnant of the lost tribes of the north.



## Jesus in the text

By protecting Judah, God was also protecting His “seed promise” to one day once and for all bring an end to evil.

Genesis 49:10

Luke 3:33

Hebrews 7:14

Revelation 5:5



## Us now



### **Believer** - Comfort

John 16:33 “I have said these things to you, that in me you may have peace. In the world you will have tribulation. But take heart; I have overcome the world.” – Jesus, The Christ

### **Unbeliever** – Warning

Revelation 22: 12-13 “Behold, I am coming soon, bringing my recompense with me, to repay each one for what he has done. I am the Alpha and the Omega, the first and the last, the beginning and the end.” – Jesus, The Christ

Romans 3: 23-25 “For there is no distinction: for all have sinned and fall short of the glory of God, and are justified by his grace as a gift, through the redemption that is in Christ Jesus, whom God put forward as a propitiation by his blood, to be received by faith..”



# WAUKESHA BIBLE CHURCH

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