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MAJOR LESSONS FROM

NAHUM

WITH PASTOR CARY GREEN

*The Lord is good,
A stronghold in the day of trouble,
And He knows those who take refuge in Him."*

-Nahum 1:7

TITLE:

The book's title is taken from the prophet, Nahum, who brought God's oracle against _____, the capital of Assyria.

AUTHOR AND DATE:

The primary significance of the writing prophets was not their personal lives; it was their message. Thus, background information about the prophet from within the prophecy is rare. Occasionally one of the historical books will shed additional light, as in the case of _____ (2 Kings 14:25).

However, in the case of Nahum, nothing is provided except that he was an Elkoshite (1:1), referring either to his birthplace or his place of ministry.

Attempts to identify the location of Elkosh have been unsuccessful.

Suggestions include Al Qush, situated in northern Iraq (in which case Nahum would have been a descendant of the Israelite exiles taken to Assyria in 722 BC); or _____ (which literally means "town of Nahum"); or a possible location in southern Judah (because of references to the Judean hills in Nahum 1:15).

However, his birthplace or locale is not significant to the interpretation of the book.

With no mention of any kings in the introduction, the date of Nahum's prophecy must be inferred by historical data alone. The fall of Nineveh to the Babylonians in 612 BC is seen by Nahum as a _____ event, placing him *before* that timeframe.

Nahum 3:8-10 refers to the fall of Thebes ("*No-amon*") as a recent event, so this book must be dated *after* 664 BC, the year when this took place. Thus, Nahum can safely be placed _____ 663 and 612 BC.

Furthermore, Thebes was restored a decade after its defeat, and Nahum's failure to mention this restoration has led several scholars to the conclusion that Nahum was written *before* 654 BC, possibly around _____ BC.

The fact that Nahum mentions no king in the introduction to his book (1:1) may point to the long reign of the wicked King Manasseh (686-642 BC).

The conversion of the Ninevites in response to Jonah's message of judgment took place around _____ BC. The revival was evidently short-lived, because the Assyrians soon returned to their old ways.

In 722 BC, Sargon II of Assyria destroyed _____, the capital of the northern kingdom of Israel, and scattered the Ten Tribes.

Led by Sennacherib, the Assyrians also came close to capturing Jerusalem during the reign of King Hezekiah, in 701 BC.

By the time of Nahum (c. 660 BC), Assyria had reached the peak of its prosperity.

BACKGROUND AND SETTING:

"From everyone who has been given much, much will be required; and to whom they entrusted much, of him they will ask all the more" (Luke 12:48).

Nineveh had been given the privilege of knowing the One true and living God. Under _____ preaching, this great Gentile city had repented, and God had graciously stayed His judgment. However, a hundred years later, Nahum proclaims the downfall of this same city. The Assyrians had forgotten their revival and had returned to their previous habits of _____, idolatry, and arrogance (3:1-4).

Assyria was at the height of her power, having recovered from Sennacherib's defeat (701 BC) at Jerusalem (*cf.* Isa. 37:36-38). Her borders extended all the way into Egypt.

Sennacherib's son and heir, Esarhaddon, was now ruling Assyria and had recently transplanted _____ peoples into Samaria and Galilee in 670 BC (cf. 2 Kings 17:24; Ezra 4:2), leaving Syria and Israel very weak.

But God brought Nineveh down under the rising power of _____ king, Nabopolassar, and his son, Nebuchadnezzar (ca. 612 BC).

Nahum predicted that Nineveh would end "*with an overflowing flood*" (Nah. 1:8), and this is precisely what occurred. The Tigris River overflowed its banks, and the flood destroyed part of Nineveh's wall.

The Babylonians invaded through this _____ in the wall, plundered the city, and set it on fire.

Nahum also predicted that Nineveh would "*be hidden*" (3:11). After its destruction in 612 BC, the site was not discovered again until AD _____.

KEY WORDS IN NAHUM

Jealous: Hebrew *qanno* (קנּוּא)–Nah. 1:2–related to a root word that can mean "to be eager, zealous for" (1 Kings 19:10, 14), or even "to be furious" (Zech. 8:2).

One of God's _____ is Jealous (Ex. 34:14).

When the expression "*the LORD your God is a jealous God*" is used in the Old Testament, it is usually associated with an injunction against idol worship (Ex. 20:5; Deut. 4:24; 5:9; 6:15).

God's jealousy for His people is a claim for _____ allegiance rooted in His **holiness** (Josh. 24:19) and in His role as their **Creator** and **Redeemer** (Psa. 95:6, 7; 96:2-5).

We tend to associate jealousy with a self-serving emotion that usually stems from feelings of inadequacy.

God's jealousy, in contrast, proceeds from His _____.

Because He alone is the Holy One (see Isa. 6:3; 40:25), He will tolerate no rival (Ex. 20:5)

KEY NAMES IN NAHUM:

Nahum—Hebrew *Nachum* (נַחֻם)—means " _____ " or "consolation" and is a short form of Nehemiah ("comfort of Yahweh").

The people of Nineveh—Assyrians who returned to evil sometime after the previous generation repented under Jonah's preaching, and were destined for destruction (2:1–3:19).

HISTORICAL AND THEOLOGICAL THEMES:

Nineveh was a city built to last. Surrounded by walls reaching 100 feet high, fortified with 200 _____, and encircled by a moat 150 feet wide and 60 feet deep, it was truly an invincible, impregnable fortress—or so the Ninevites thought!

But according to the prophet Nahum, the proud city and its inhabitants would be powerless to stand before God's coming wrath.

In the 150 years since Jonah's remarkable revival, the people of Nineveh had returned to their defiant, immoral ways.

Nahum's preaching is not a call to _____ (like Jonah's), but a decree of death for an evil people who have "worn out" the patience of God.

Nahum forms a sad sequel to the Book of Jonah, who prophesied over a century earlier.

Jonah recounts the remission of God's promised judgment toward Nineveh, while Nahum depicts the later _____ of God's judgment.

Nahum established the fact that the sovereign God (1:2-5) *will* bring vengeance upon those who violate His Law (1:8, 14; 3:5-7).

However, this same God also bestows His lovingkindness upon the faithful (1:7, 12, 13, 15; 2:2).

KEY DOCTRINES IN NAHUM

God's _____—the sovereign God exercises vengeance upon those who violate His Law (Nah. 1:8, 14; 3:5-7; *cf.* Ex. 20:5; Deut. 28:41; Job 12:23; Ezek. 39:23; Joel 3:19; Amos 3:6; Acts 17:31; Rom. 2:16; Rev. 6:17)

God's _____—that same sovereign God exercises lovingkindness toward the faithful—(Nah. 1:7, 12, 13, 15; 2:2; *cf.* Num. 6:22-27; Psal. 46:1; Isa. 33:2; 37:3-7, 29-38; Matt. 11:28-29; 19:13-14; Titus 3:4; 1 John 4:11)

GOD'S CHARACTER IN NAHUM:

God is _____-1:7

God is jealous-1:2

God is powerful-1:3

God is _____-1:4

God is sovereign-1:2-5

God is _____-1:2, 3, 6

CONTRIBUTION TO THE BIBLE:

Nahum is one of the four prophets who primarily focussed on the judgment of Israel/Judah's _____.

The other three are Jonah (also against Nineveh), Obadiah (against Edom) and _____ (against Babylon).

In spite of Judah's wickedness in the time of Nahum, this book does not contain one word of condemnation against Judah, and it has no call to repentance or reformation.

That was the calling of Nahum's contemporaries- Zephaniah, _____, and Habakkuk.

In this book, the judgment that Jonah had hoped for upon Nineveh is dramatically described in brilliant imagery.

Nahum's very specific prophetic details include:

- Nineveh destroyed by a _____ (1:8; 2:6) and by fire (1:10; 2:13; 3:13, 15);
- the profaning of Nineveh's temples and images (1:14);
- the city never to be _____ (1:14; 2:11, 13);
- the leaders will flee (2:9; 3:17);
- the easy capture of the fortresses around the city (3:12);
- the destruction of the gates (3:13);
- and the lengthy siege and frantic efforts to strengthen its defenses (3:14).

All these details have been authenticated in archaeological finds and historical accounts.

Nahum is very attuned to _____, and he often mentions God's sovereign use of nature to accomplish His purposes; there are only forty-seven verses in this book, but it contains nearly fifty references to different aspects of nature (1:3-6, 8, 10; 2:11-12; 3:15-17).

Nahum is not quoted in any New Testament book, except for Romans 10:15, which references either Nahum 1:15 or an almost identical statement in Isaiah 52:7.

CHRIST IN NAHUM:

Nahum's portrayal of God's attributes also describes the Person of Christ in His future coming.

Christ first came to earth as the promised Messiah, drawing the _____ unto Himself.

And Nahum depicts God's protection of the faithful in these beautiful words:
"The LORD is good, a stronghold in the day of trouble" (1:7).

However, the Second Coming of Christ will bring _____ as Christ takes:
"vengeance on His adversaries" (1:2).

ANSWERS TO TOUGH QUESTIONS:

Apart from the uncertain identity of the location of Elkosh (*cf.* "Author and Date"), the prophecy presents no real interpretive difficulties.

The book is a straightforward prophetic announcement of judgment against Assyria and her capital Nineveh for cruel atrocities and idolatrous practices.

OUTLINE:

I. Superscription (1:1)

II. Destruction of Nineveh _____ (1:2-15)

A. *God's Power Illustrated (1:2-8)*

B. *God's Punishment Stated (1:9-15)*

III. Destruction of Nineveh _____ (2:1-13)

A. *The City Is Assaulted (2:1-10)*

B. *The City Is Discredited (2:11-13)*

IV. Destruction of Nineveh _____ (3:1-19)

A. *The First Charge (3:1-3)*

B. *The Second Charge (3:4-7)*

C. *The Third Charge (3:8-19)*

THE MEAT OF THE BOOK OF NAHUM:

In the opening verse of Nahum we are told that it is "*An oracle concerning Nineveh*" (1:1).

In the prophetic writings, the word "*oracle*" was often used to announce a message of divine _____.

Isaiah wrote of "*the oracle concerning Babylon*" (Isa. 13:1), and the last of the Old Testament prophets is "*the oracle of the word of the Lord to Israel by Malachi*" (Mal. 1:1).

In Nahum's case, his message is a terrifying prophecy about the coming destruction of Nineveh—the mighty capital of the pagan Assyrian Empire—which took place in 612 BC, when it was overthrown by the _____ and the Medes.

When Nahum wrote his prophecy, Nineveh was still a very _____ city; but as history tells us, it began to decline around 627 BC.

In the English Standard Version of the Bible, the editors have headed the prophet's three chapters:

Chapter 1 – "God's Wrath against Nineveh"

Chapter 2 – "The Destruction of Nineveh"

Chapter 3 – "Woe to Nineveh"

In the course of his forty-seven verses, Nahum uses some of the _____ language found anywhere in the Bible to describe God's harsh judgment of sin.

He writes of God's wrath being:

–*"poured out like fire"* (1:6);

–he says that God *"will _____ His enemies into darkness"* (1:8);

–he records God telling the people of Nineveh, *"I will prepare your grave, for you are contemptible"* (1:14);

–he tells of God seeing Nineveh as being *"like a pool whose waters run away"* (2:8, ESV);

–and he records God telling the people of Nineveh, *"I will throw filth on you and make you vile, and set you up as a spectacle"* (3:6).

At that point in history, the idea that Nineveh was to be completely destroyed would have seemed ridiculous. As we saw when studying Jonah, it was a massive city that towered over all others.

It owed much of its grandeur to King Sennacherib (704-681 BC), who not only built a magnificent palace for himself (he called it "The Palace without Rival"), but transformed the city with new temples, roads, avenues, bridges, canals, and parks.

To meet the city's huge demand for water he also commissioned the world's first _____; and to secure the city, he built a massive wall surrounded by a moat.

Over a period of some 200 years, Nineveh amassed massive _____ by brutally robbing other nations of their treasures.

And in the process it had also become a byword for corruption—Nahum described the city as being "*full of lies and pillage*" (3:1).

Above all, Nineveh was passionately _____, rejecting the one true God and worshipping the false deity Ishtar, the goddess of fertility, love, sex, and war.

Engravings also tell of the Ninevite leaders' sheer brutality.

Nahum is one of only two books in the Bible (Jonah is the other) that ends with a _____, which in this case is addressed to Nineveh and sums up the city's dreadful reputation: ". . . *for who has not felt your endless cruelty?*" (3:19, NIV).

Nineveh was "*the bloody city*" (3:1) whose promised destruction by God takes up nearly every word of Nahum's prophecy.

AND YET this localized prophecy is wrapped in the timeless truth of the _____ of God, Who controls the destinies of all nations, and Whose righteousness ensures that all who oppose Him and oppress His people will eventually suffer a terrible fate at His hands.

There are many tensions in the Bible.

And one of those tensions comes about when we try to put together everything the Bible says about God.

For example, someone might ask, "*How can God be at one and the same time a God of infinite _____ and of infinite love?*"

The person with little or no understanding of Scripture balks at the idea, BUT the person with a thorough grasp of what the Bible has to say sees a much clearer picture.

Nobody who takes the Bible seriously can question the fact that God expresses His anger against sin.

For example, when _____ led the people of Israel into gross idolatry, God was "*angry enough with Aaron to destroy him*" (Deut. 9:20).

Several times during their forty years of wandering in the desert, the people of Israel sinned against God to such a degree that they "*provoked Him to anger*" and drove Him to become "*full of wrath*" (Psa. 78:58-59).

When Solomon's heart turned away from God, the LORD was "*angry with Solomon*" (1 Kings 11:9).

The twentieth-century Bible scholar, Leon Morris, pointed out that in the Old Testament, the subject of God's wrath occurs nearly _____ times, using twenty different words to express its meaning.

Quote:

"There are more references in Scripture to the anger, fury, and wrath of God than there are to His love and tenderness." –A.W. Pink

God in His holiness cannot _____ sin in any way, shape, or form, and the Bible leaves us in no doubt that His zero tolerance of sin finds expression in His holy anger.

There can be no peaceful _____ between God and sin, though much of our modern preaching stops short of revealing God's anger against it.

In God's character there is not the slightest blemish, flaw, imperfection, or weakness.

Thus, God's anger is the personal and passionate outworking of His _____, something that comes across powerfully in Nahum's prophecy about God's dealings with Nineveh.

God is never malicious, bad-tempered, irritable, or cruel. His anger is never irrational, impetuous, uncontrolled, _____ or "over the top."

Quote:

"Any judgment by God upon sin, whether that of His own people or others, is not based on whim or uncontrollable anger, but on God's unchangingly holy character." –David Baker

Far from being a flaw, God's anger reflects His _____ holiness and justice.

Quote:

"If God is holy at all, if God has an ounce of justice in His character, indeed if God exists as God, how could He possibly be anything else but angry with us? We violate His holiness, we insult His justice, we make light of His grace. These things can hardly be pleasing to Him. . . A God of love Who has no wrath is no God. He is an idol of our own making as much as if we carved Him out of stone."
– R.C. Sproul

If God were to shrug His shoulders at sin He would be morally flawed, and hence unworthy of our worship.

His very _____ makes His righteous anger at sin inevitable. God's anger at sin is one of the perfections of His character.

The Bible records both *"the kindness and the severity of God"* (Romans 11:22), yet while it says that *"God is love"* (1 John 4:8, 16) it never says *"God is anger."*

Instead, it teaches that God is only angry when anger is rightly called for as the proper, inevitable, and personal expression of His _____.

Even then He is *"slow to anger"* (1:3), tempering His response to sin in line with His moral judgments, which are *"true; they are righteous altogether"* (Psa. 19:9).

God's patience is even reflected in the destruction of Nineveh—the burden of Nahum's message—but so is the truth that His patience is _____.

God called the prophet Jonah in the eighth century BC to warn the people of Nineveh of impending judgment *"for their wickedness has come up before Me"* (Jon. 1:2).

To his shame, Jonah did his best to run away; but when he later repented, God graciously re-commissioned him.

Jonah then had an amazing ministry in the city, and saw first-hand one of the most amazing displays of citywide _____ that this world has ever seen.

As a result, God *"relented concerning the calamity which He had declared He would bring upon them. And He did not do it"* (Jon. 3:10).

Sadly, the spiritual revival in Nineveh was relatively short-lived, and by the end of the century, the Ninevites had not only turned back to their old ways, but they had invaded and plundered God's people in Judah.

Nahum's message about Nineveh firmly underscores a key doctrine of God:

Nahum 1:2

*"A jealous and **avenging** God is the Lord;*

*The Lord is **avenging** and wrathful.*

*The Lord takes **vengeance** on His adversaries,*

And He reserves wrath for His enemies."

Nahum then warned Nineveh that God *"will by no means leave the guilty unpunished"* (1:3) and that *"His wrath is poured out like fire"* (1:6).

God's patience is long-lasting, BUT it is not _____, as Nineveh was about to discover to its terrible cost.

There are some encouraging words for God's people in chapter 2, as He assures them that He would *"restore the splendor of Jacob like the splendor of Israel"* (2:2).

But the chapter ends with God warning Nineveh that He will come _____ them like an overwhelming enemy in battle:

"Behold, I am against you," declares the Lord of hosts. "I will burn up her chariots in smoke, a sword will devour your young lions; I will cut off your prey from the land, and no longer will the voice of your messengers be heard" (2:13).

The *"young lions"* may have been Nineveh's finest soldiers; if so, even they would be helpless against the forces God was about to unleash against them.

There is no let-up in Chapter 3, which describes foreign powers wreaking havoc on God's pagan enemies:

"Horsemen charging,

Swords flashing, spears gleaming,

Many slain, a mass of corpses,

And countless dead bodies—

They stumble over the dead bodies!" (3:3)

Nearly all _____ verses in Nahum are taken up with a scathing denunciation of Nineveh's sin and the horrendous judgment that God is to pour out on it.

When the promised disaster eventually struck, the city was so pulverized that for well over _____ years, its exact location was uncertain.

The *Babylonian Chronicles*, now housed in the British Museum, preserves a record of the invaders' account of its destruction and includes the phrase, "*At Nineveh a mighty assault against the city and a great slaughter was made of the people and nobles.*"

The museum also has reliefs from the walls of Sennacherib's "Palace without Rival" that bear witness to the devastating fire that raged throughout the city.

AND YET God's righteous anger is not reserved only for those who descend to the same vile depths as Nineveh.

The Bible's unwavering testimony is that God's face is set against all _____ of every kind.

This **must** be the case.

A God of perfect holiness must **by His very nature** have _____ tolerance of sin, and the Bible confirms that this is so by saying, "*Your eyes are too pure to approve evil, and You can not look on wickedness with favor*" (Hab. 1:13).

Everyone, without exception, is by nature deserving of God's righteous wrath.

This terrifying truth applies not only to the rank pagan, the determined atheist, and the serial criminal, but just as much to the religious person, the sophisticated pillar of society, and the person who "never does anybody any harm."

Writing to the Ephesian church, the Apostle Paul said that "*we were by nature children of wrath, even as the rest*" (Eph. 2:3).

Centuries earlier, King David went even further and confessed, "*Behold, I was brought forth in iniquity, and in sin my mother conceived me*" (Psa. 51:5).

We do not _____ sinners because we sin; we sin because we **are** sinners, and every sin we commit shows what we are by nature.

However respectable we may think ourselves, left to ourselves we are exposed to God's unrelenting anger.

The preaching of the Gospel draws its ultimate urgency from three Biblical facts.

The **first** is revealed in Paul's testimony that we are all "*children of wrath*" (Eph. 2:3).

We are all born rebels against God's rightful authority and with an ingrained _____ to sin.

Without exception, men are exposed to God's anger not merely because of what they have **done**, but *because of what they _____*.

Secondly, men's sinful behavior leaves them constantly exposed to God's _____:

*"For the wrath of God is revealed from Heaven **against all ungodliness and unrighteousness of men** who suppress the truth in unrighteousness"* (Rom. 1:18).

Left to his own devices, man lives every moment under the cloud of God's righteous anger, as "*God is a righteous Judge . . . Who has indignation every day*" (Psa. 7:11), and "*His judgments are in all the earth*" (Psa. 105:7).

Quote:

"The subject of divine wrath has become taboo in modern society, and Christians by and large have accepted the taboo and conditioned themselves never to raise the matter." – J.I. Packer

BUT GOD is not an idle spectator of men's behavior, nor is He unaffected by it. From the moment He expelled Adam and Eve from the Garden, He has been expressing His holy anger against human sin.

Thirdly, God's anger will be revealed in all its fullness on the final day of judgment, and then throughout eternity in _____—a truth that has been virtually eliminated from most people's thinking.

Commenting that the idea of Hell has been in decline for 400 years and is now on its way to extinction, Harvard University professor Gordon Kaufman says, "*I don't think there can be any future for Hell.*"

Kaufman is not simply expressing his own belief; he's reflecting modern thinking on the subject.

BUT the Bible paints a very different picture.

It may surprise you to know that comparatively little about Hell is found in the Old Testament, and that most New Testament teaching on the subject comes from the lips of _____ Himself.

About _____% of Jesus' recorded words are about judgment and Hell. As a matter of fact, He spoke more about these two subjects than about any other. More than half of His parables relate to God's eternal judgment of sinners.

It is then that God's anger will no longer be tempered in any way, as it is at present.

In one of the most terrifying statements in all of Scripture we are told that those in Hell "*will drink of the wine of the wrath of God, which is mixed in full strength in the cup of His anger*" (Rev. 14:10).

Here on earth, sinners have only the merest sips of God's anger; in Hell, they will "*drink*" it.

On earth, God's anger comes in dribbles; in Hell it will be "*poured out.*"

On earth, God's anger is diluted with His _____ and patience.

Quote:

"Hell is a place of _____, where punishment is dispensed not in accordance with the warped and partial and ignorant procedures of modern society, but immaculately, in accord with the standards of Him Who is supremely just." – Paul Helm

Bearing all of this in mind, and with the unblinking holiness of God ever before us, we can now turn to a statement, buried in the pages of Nahum, that shines like a dazzlingly brilliant _____ against a pitch-black night sky: **"The Lord is good, a stronghold in the day of trouble, and He knows those who take refuge in Him"** (1:7).

"The Lord is good" is such a stunning phrase to read immediately after Nahum's opening salvo against Nineveh that it almost seems out of place; but this is not the case.

We need to keep in mind that Nahum's prophecy was also given **for Judah's** _____. God's people were given His assurance that their deadly enemy was to be wiped out while they remained secure and free to worship Him without fear of invasion.

Thus, the goodness of God is a recurring theme throughout the Bible.

One of the psalmists gives the simplest expression of this when he cries out to God, *"You **are** good and **do** good"* (Psalm 119:68).

God is _____, infinitely, perfectly, and unchangeably good, and everything He does flows from this and is, therefore, intrinsically good.

This is true even when He disciplines believers. Everything that God sends or allows in a Christian's life is intended for the believer's spiritual and eternal good.

In a brilliantly honest testimony, Jeremiah cries out, *"Surely against me He has turned His hand repeatedly all the day"* (Lam. 3:3).

Yet Jeremiah also recognizes that even when he faced the most severe testing, *“The Lord’s **lovingkindnesses** indeed never cease, for His **compassions** never fail”* (Lam. 3:22)

and adds,

*“The Lord is **good** to those who wait for Him, to the person who seeks Him”* (Lam. 3:25).

The storms of life no more indicate the _____ of God than clouds indicate the absence of the sun, and the trials of life are meant to make us better, not bitter.

So in all God’s dealings, which may at times appear harsh, He is gently and graciously preparing us for removal.

Quote:

“God’s goodness is abused by the greatest part of mankind, but no Christian should ever be guilty of this. Instead, he should rejoice in being able to claim with David, ‘Surely goodness and mercy shall follow me all the days of my life’ (Psa. 23:6) and to share his assurance that when his earthly life ends, ‘I shall look upon the goodness of the Lord in the land of the living’ ” (Psa. 27:13). –A.W. Pink

Quote:

“There is nothing like the believing hope of eternal life to keep us from fainting under all the calamities of this present time.” – Matthew Henry

Once again, listen to the star verse of Nahum... *“The Lord is good, **a stronghold in the day of trouble**; He knows those who take refuge in Him”* (1:7).

“A stronghold” is one of the Old Testament’s favorite images of God and conveys the picture of a _____, a position of security and safety and a place of protection from one’s enemies.

Looking back on a life crammed with excitement and escapes, dangers and victories, David began one of his many psalms with these words:

"I love You, O Lord, my strength."

*The Lord is my Rock **and my Fortress** and my Deliverer,*

My God, my Rock, in Whom I take refuge;

*My Shield and the Horn of my salvation, **my Stronghold**" (Psa. 18:1-2).*

The opening words of Psalm 46 also show where real help can be found:

***"God is our refuge** and strength, a very present help in trouble"* (Psa. 46:1).

This was _____ favorite psalm.

When danger threatened, he would tell his friends, *"Come, let us sing the 46th Psalm, and let them do their worst."*

This is exactly what he did when summoned to the Imperial Diet of Worms in 1521.

Diets were powerful assemblies of the Imperial Estates of the Holy Roman Empire, and Luther knew that as he could not retract his Reformation convictions, his life was hanging by a thread.

When his friends tried to persuade him not to go, he replied,

"Even should there be as many devils in Worms as tiles on the housetops, still I would enter it."

On his long journey to Worms he wrote his famous _____ "A Mighty Fortress is our God."

There have been about _____ English translations of the hymn, and this version of its last verse captures the Reformer's utter assurance that whatever happened to him would be governed by the preserving providence of God:

*"And though this world, with devils filled,
Should threaten to undo us,
We will not fear, for God has willed
His truth to triumph through us.
Let goods and kindred go,
This mortal life also;
The body they may kill,
God's truth abideth still;
His Kingdom is for ever."*

Listen to this verse one last time,...

*"The Lord is good, a stronghold in the day of trouble; and **He knows those who take refuge in Him.**" (1:7)*

God *"knows those who take refuge in Him."*

As we would expect, there is more to the word "_____ " than meets the eye.

It clearly means more than "He knows who they are"; and when we study its use in Scripture, we see that this concept of God knowing us stretches from eternity to eternity.

First, it reaches back to the believer's eternal _____.

When God told Israel, *"You only **have I known** of all the families of the earth"* (Amos 3:2, NKJV), He was not saying that He knew nothing about any other nations or tribes.

Instead, He was saying that out of all nations on earth He had **chosen** Israel to be His people in a unique way.

The doctrine of God's election of His people humbles everyone, because nobody deserves to be saved.

Secondly, Nahum's use of the word "knows" reaches forward to the believer's eternal _____ in Heaven:

*"For **the Lord knows the way of the righteous**,
But the way of the ungodly shall perish" (Psa. 1:6).*

Nahum 1:7 is not only a window into God's heart, it is also a constant source of strength and assurance to His people as they make their way through a life strewn with pressure and pain.

Quote:

*"We shall have everything we desire, and desire everything we have."
–Richard Brooks*

LIST OF PROPHECIES IN NAHUM:

The following is a list of prophecies found in the book of Nahum. Possible fulfillment time periods include: the Old Testament, the First Coming of Christ, the Last Days (our age), the Tribulation, the Second Coming of Christ, the Millennial Kingdom, and the Eternal State.

Statistics

Total Verses: 47

Prophetic Verses: 40

Prophetic Percentage: _____%

Prophetic Count

✓ Historically Fulfilled: 2

❖ Partial Fulfillment: 0

❖ Awaiting Future Fulfillment: 4

Nahum 1:2-3

A jealous and avenging God is the Lord;

The Lord is avenging and wrathful.

The Lord takes vengeance on His adversaries,

And He reserves wrath for His enemies.

The Lord is slow to anger and great in power,

And the Lord will by no means leave the guilty unpunished.

In whirlwind and storm is His way,

And clouds are the dust beneath His feet.

➤ **Prophecy:** The Lord will come in great _____ against His enemies.

❖ **Status:** Awaiting Future Fulfillment

 **Period:** Second Coming

Nahum 1:5-6

*Mountains quake because of Him
And the hills dissolve;
Indeed the earth is upheaved by His presence,
The world and all the inhabitants in it.
Who can stand before His indignation?
Who can endure the burning of His anger?
His wrath is poured out like fire
And the rocks are broken up by Him.*

➤ **Prophecy:** The coming of the Lord will cause a natural _____.

❖ **Status:** Awaiting Future Fulfillment (Jesus' return to the Mount of Olives splits it, creating a valley; also see Zech. 14:4)



Period: Second Coming

Nahum 1:12-14; 2:13

*Thus says the Lord,
"Though they are at full strength and likewise many, even so, they will be cut off and
pass away. Though I have afflicted you, I will afflict you no longer.
So now, I will break his yoke bar from upon you, and I will tear off your shackles."
The Lord has issued a command concerning you: "Your name will no longer be
perpetuated. I will cut off idol and image from the house of your gods.
I will prepare your grave, for you are contemptible."*

*"Behold, I am against you," declares the Lord of hosts. "I will burn up her chariots in
smoke, a sword will devour your young lions; I will cut off your prey from the land, and
no longer will the voice of your messengers be heard."*

➤ **Prophecy:** _____ will be destroyed.

✓ **Status:** Historically Fulfilled (Nineveh and the Assyrian Empire were
destroyed in 612 BC.)



Period: Old Testament

Nahum 1:15b

...Celebrate your feasts, O Judah; pay your vows. For never again will the wicked one pass through you; he is cut off completely.

➤ **Prophecy:** Israel will no longer fear aggression and can worship the Lord in _____.

❖ **Status:** Awaiting Future Fulfillment (destruction of the Antichrist and the return of Jesus Christ)



Period: Millennial Kingdom

Nahum 2:2a

For the Lord will restore the splendor of Jacob like the splendor of Israel,...

➤ **Prophecy:** Israel will be restored to its _____ position in the world.

❖ **Status:** Awaiting Future Fulfillment



Period: Millennial Kingdom

Nahum 2:3-12

The shields of his mighty men are colored red, the warriors are dressed in scarlet, the chariots are enveloped in flashing steel when he is prepared to march, and the cypress spears are brandished. The chariots race madly in the streets, they rush wildly in the squares, their appearance is like torches, they dash to and fro like lightning flashes....

➤ **Prophecy:** Nineveh will be _____.

✓ **Status:** Historically Fulfilled (Nineveh and the Assyrian Empire were destroyed in 612 BC.)



Period: Old Testament

QUESTIONS FOR DISCUSSION:

- How is the entire Book of Nahum an example of God's patience?
- What were God's charges against the city of Nineveh?
- Why did God call Himself a jealous God?
- What examples of God's sovereignty are included in Nahum?
- What is your own perspective on the possibility of God's judgment in your life?
- What does it mean for God to be "*jealous*"? How does this impact His role in vengeance?
- God is presented as powerful and dangerous, yet worthy of trust. How does this affect the way we feel in His presence?
- Does the destruction of a city like Nineveh make you excited or sad? What does your reaction say about your faith in God?
- How easy do you think it was for the Jews to believe God's promises about Nineveh? What factors might have weakened their faith? Is your faith in God's promises ever weakened in the same way?
- Look at Nahum 3:1-4. What are some of the charges against Nineveh? What parallels do you see with your own city or nation? Do you think God would ever pour out wrath against your town, your city, your nation?
- Nahum utilizes shame in his message to the Ninevites. How does shame influence our behavior? The behavior of others? Why might God want to shame Nineveh instead of simply proclaiming her fate?
- What is your view of the return of Jesus? What do you think about the coming triumph? How does it impact your faith or change the way you treat others, especially non-Christians?

THEMES

HOSEA: GOD IS FAITHFUL

JOEL: GOD IS WRATHFUL

AMOS: GOD IS JUST

OBADIAH: GOD IS JEALOUS

JONAH: GOD IS MERCIFUL

MICAH: GOD SEES EVERYTHING

NAHUM: GOD IS PATIENT

HABAKKUK: GOD WANTS OUR FAITH

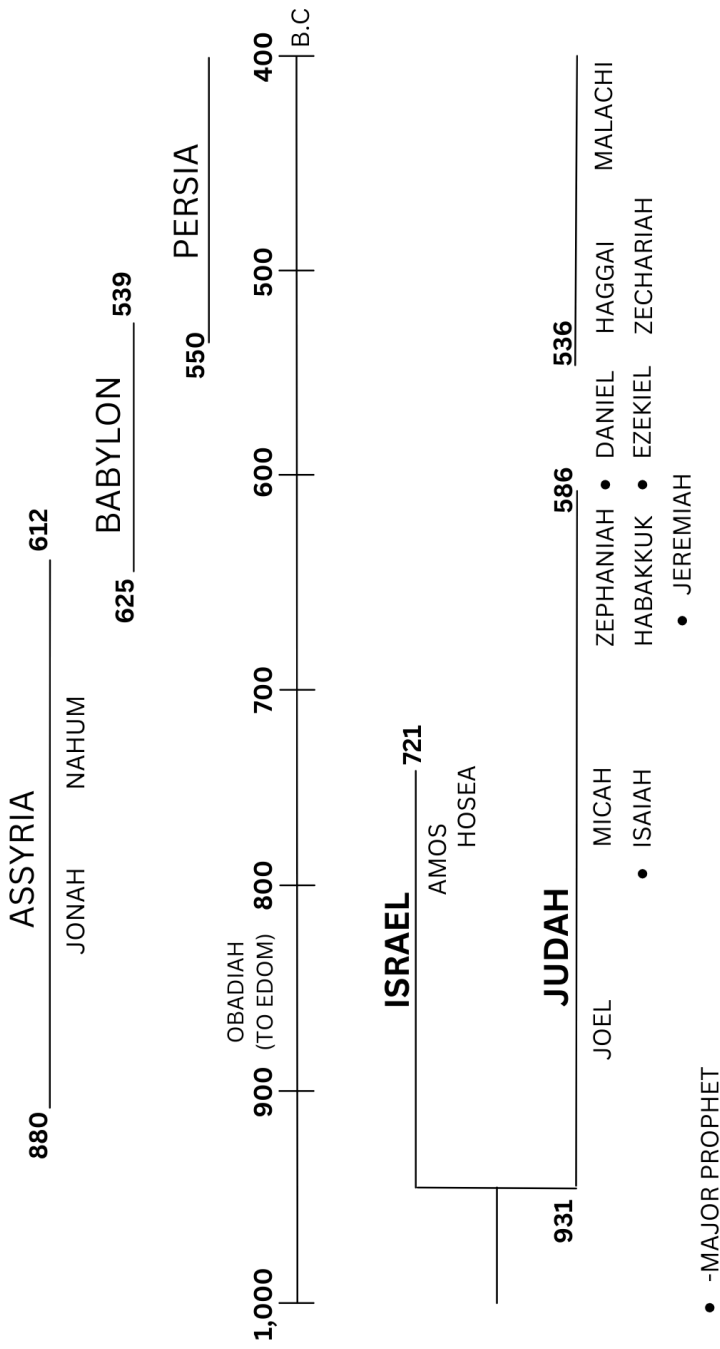
ZEPHANIAH: GOD IS WITH US

HAGGAI: GOD WANTS FIRST PLACE

ZECHARIAH: GOD CHOSE JERUSALEM

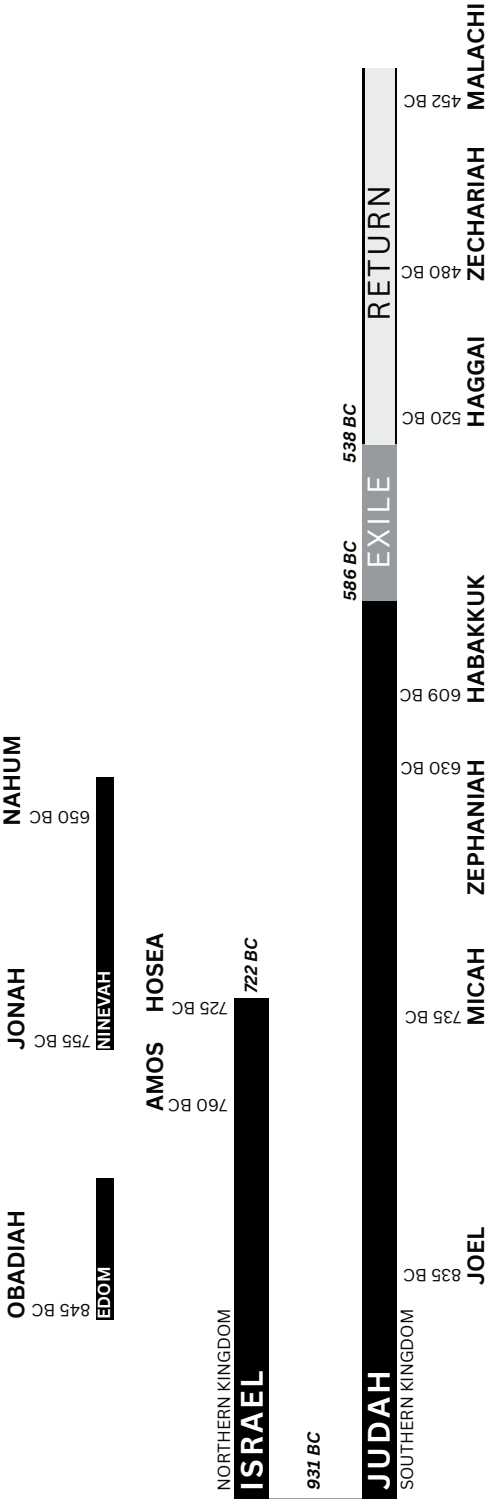
MALACHI: GOD WANTS OUR LOVE

Chronology of the Prophets of Israel and Judah



• -MAJOR PROPHET

TIMELINE



ORACLES AGAINST THE NATIONS IN THE MINOR PROPHETS

	Isaiah	Jeremiah	Ezekiel	Joel	Amos	Obadiah	Jonah	Nahum	Zephaniah	Zechariah*
Ammon		49:1-6	25:1-7		1:13-15					
Arabia	21:13-17									
Assyria (Nineveh)	10:5-19; 14:24-27						(Nineveh)	(Nineveh)		
Babylon	13:1-14:23; 21:1-10; 46:1-47:15	50:1-51:64								2:9-12?
Damascus	17:1-6?	49:23-27			1:3-5					9:01
Edom	21:11-12	49:7-22	25:12-14		1:11-12	1-14?				
Egypt	18:1-20:6	46:2-26	29:1-32:32							
Elam		49:34-39								
Ethiopia									2:12-15	
Gaza					1:6-8					9:05
Kedar and Hazor		49:28-33								
Lebanon										11:1-3?
Moab	15:1-16:14	48:1-47	25:8-11		2:1-3				2:8-11	
Philistia	14:28-32	47:1-7	25:15-17	3:4-8					2:5-7	9:06
Tyre Sidon	23:1-18		26:1-28:19; 28:20-23	3:4-8	1:9-10					9:2-3

