# The Bully Gets Knocked Out | Nahum 2:1–10

**The lecture examines Nahum 2:1–10 and the fall of Nineveh, emphasizing that God judges those who oppose him.**

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## Automatic Shownotes

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### Long Summary

The Fall of Nineveh | Nahum 2:1–10 • Nahum 2:1–10 Main Point: Even the strongest and most secure will not survive opposition to the Lord. Outline: 1. The city is besieged (Nahum 2:1–5) - Nahum announces judgment against Assyria and restoration for Judah. Assyria had been a dominant power, but its pride and violence had made it an oppressor. The vivid description of the invading army and Nineveh’s panicked defense anticipates the city’s defeat. 2. The city falls (Nahum 2:6–10) - The river gates open, the palace is overwhelmed, and Nineveh is stripped of its people and wealth. The water and riches the Assyrians relied on cannot protect them. Their city is left desolate, and its people are overcome with fear. 3. The fall of Assyria points to God’s judgment and comfort - Nahum’s prophecy is presented as fulfilled when the Medes and Babylonians conquered Nineveh. The sermon connects this judgment with the future judgment described in Revelation, when Christ will defeat all opposition to God. Believers are urged to find comfort in Christ rather than in passing earthly powers or possessions. 4. Justice and reconciliation - God’s judgment assures his people that he sees their

suffering and will address every wrong. Christians can pray for corrupt and harmful industries to be brought down while also praying for the people involved to repent and come to faith in Christ.

### Brief Summary

The Fall of Nineveh | Nahum 2:1–10 Main Point: God judges those who oppose him.

### Tags

Fall of Nineveh, Nahum, Nahum 2:1–10, God’s judgment, divine justice, opposition to God, Nineveh’s destruction, biblical prophecy, enemies of God, judgment against the wicked

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## Transcript

[0:29] Join me in prayer, if you would.

### Prayer and the Power of Nahum

[0:35] Lord, we give thanks for your word today. We ask your blessing upon it. Thank you that all of your word is inspired. It comes from your breath. You breathe it out, and you've preserved it, and you've maintained it for all of these years. And now we sit under it as your very word, and we ask for your instruction, that you would help us to receive it, not just for information, but for transformation that you would bring about growth and grace in our lives. We pray this in Jesus' name. Amen.

[1:07] I wonder if you could identify what these three people have in common. And I bet even for the young people among us, you'd probably be able to be familiar with these because they show up so often in children's Bible storybooks. These three groups of people. So first, Pharaoh, second, Goliath, third, King Herod. You remember these individuals, these people. Pharaoh was a very strong king and a leader. Goliath, of course, famously was killed by David with the slingshot and the stone. And then Herod, who brought about the destruction of so many young people at the time of Jesus. All of these individuals, what unites them? They were bullies who abused their power and mocked God. They were bullies. They mocked God. That's what they're famous for, mocking God, mocking his word, and paying no regard for him. Who could forget Pharaoh saying, who is Yahweh? Or Goliath defying the armies of the Lord and mocking. Or Herod hearing that a king of Israel has been born and wanting to annihilate and wipe out any potential king.

### God’s Judgment on Assyria

[2:31] Well, we come to this passage this morning, and we see a king and a nation who were bullies, and they mocked the Lord.

[2:43] And God is going to bring this nation down. The nation's Assyria. The city of Phokos is the imperial city of Nineveh, which would have been its capital city, that was built upon the backs of defeating enemies and hauling off all of their riches and just utter destruction and bully. So as we look at this passage this morning, I think a main point emerges from it that is important not just from a historical standpoint to understand what happened to Nineveh, but from an overall understanding of the world and how things work in relation to the kingdom of God. And this is the main point, I think, we'll see. Even the strongest and most secure will not survive their opposition to the Lord. Even the strongest and most secure will not survive their opposition to the Lord. We should see that on a national level with oppressive countries or regimes, on an industrial level of just the industry of opposition to God. We should also see it on a personal level. However, no matter how secure and strong we might feel, If we're opposing the Lord, we will not stand. The passage is intended to be comfort for Judah and the people of God. So we want to feel the comfort of the passage, but then also at the same time, we want to turn it over appropriately to feel the conviction that it could bring.

## The Siege and Fall of Nineveh

[4:12] The way the passage unfolds is in two parts. There's a siege of the city, and then there's the fall of the city. In verses 1 through 5, we see the city sieged, and then we see it fall in verses 6 through 10.

[4:28] Let's dig in and look at it. I'm thankful Timothy read it so we can move right into the passage and see it. In the siege of the city, in verses 1 through 5, we get this kind of conflicting announcement that comes in verse 1 and in verse 2. We'll unpack some of the context as we go through this. But in verse 1, there's a message for Nineveh. In essence, for Nineveh or Assyria, it's prepare for battle. Get ready. And then in verse 2, it's a message for Judah or the people of God. Notice what it says in verse 1. The scatterer has come up against you. This message to Nineveh saying, man the ramparts, watch the road, dress for battle, collect all your strength. In other words, it's a summons. Get ready. It's time for you to fight. Like Goliath walking out in the street in the middle of the army to call out the people of God. Who's going to come out? But this is turned around now. This is God through the prophet Nahum speaking, to Nineveh, to the Assyrians and saying, get ready. It's coming. The battle is coming to you. The scatterers come against you.

[5:47] He's going to scatter you. He's going to defeat you. He's the ramparts, those ladders that they would have used to get into the city or to get out of the city as they had this big protection in their cities. Get ready. Man those. You better post the guards because they're coming. Watch the road, the access point where they're coming. They're on their way after you. Dress for battle. This is not a time of leisure. This is a time of battle. Get your battle apparel on. Collect all your strength. You're so strong, Assyria. It's time to get ready to use your strength. And then the next verse is the message to Judah. For the Lord is restoring the majesty of Jacob. This clarifies what's going on in the passage. It's not just God judging Assyria, but God restoring Jacob, restoring Israel, the majesty of the kingdom. It says, for the plunders have plundered them and ruined their branches. Assyria has come in and

wreaked havoc over the region for over a hundred years. And now God is going to step in And he's going to beat back the bully He's going to defend his people He's going to end this oppression.

[7:03] And they're going to have a kingdom. They're going to have a place. The past battles and actions are in the past, and now God has a great future for his people.

## Assyria’s Power and Prophetic Judgment

[7:13] And now he gets into this detail of what's going to happen. And this is where I think context is really important. So if you bear with me for a couple of minutes, I think context will help us to see the weight of what's going on here. It's not just a city that falls. It's not just some opponents that are defeated, that happened in history. But it's actually pretty remarkable when you consider what went on and why it is so important. The time period when Nahum is writing is just for a round number. We don't have the exact date, but give or take 15, 20 years, is right around the middle of the 7th century, so 650 BC. And this is coming from a long period of oppression that the Assyrian Empire has reigned. At this time, they have been, and they are, the strongest country in the world, the strongest nation. There's no one even close to them. Everybody that comes against them gets defeated. And if you go back.

[8:25] Roughly 75 years to 722 BC, that's the time period when Assyria came in and they attacked the northern kingdom and Samaria fell. You can read about this in 2 Kings 17, verses 5 and 6. There's an attack upon the northern kingdom. And because of their idolatry. They fall. Assyria attacks and invades them, and they carry them off. They deport citizens.

[8:56] They take their money. They take their land. It's powerful. And what ends up happening in 701 BC, about 20 years later, Assyria, emboldened by their recent conquerors, not only the northern kingdom, but around the region, they come forward and make their way to Judah, the southern kingdom, and they're making their way in. You can read about this in 2 Kings 18 through 19. They actually invade Judah. Sennacherib, the king, comes in and one of the most vicious mocking taunts in the Bible, chapter 36 of Isaiah, you can read that in 2 Kings 18 through 19, comes in, and basically stands in front of the nation of Judah, and says, your cities are not strong enough. Your armies are not strong enough. Your king is weak and your God is weak, and we are coming to take you down. And there's fear and dread amongst the people. But God intervenes. In a most remarkable display, he defends his people, and nearly 200,000 of the Assyrians are killed. God defends them. He pushes them back.

[10:11] But what only happens in the nation of Assyria is that they grow and they get stronger and stronger. They are powerful. By the time of 650-ish BC, their king, Asher Bonapal, is the strongest of the kings. And he's the grandson of Sennacherib, the king from 701 BC. He's the last great king of Assyria. So they are not at a crumbling point. They are at their zenith. They are conquering lands. Just recently, Assyria, at this time, would have defeated Babylon as they rose up against them. Where Ashurbanipal's brother was the king of Babylon, he defeated them. And then there was a portion of Egypt that came against them, and Assyria defeated them.

[11:03] And then Susa and Elam, he defeats them. So it's three nations around Assyria. They are defeating everybody. So at the time of Nahum's writing, Assyria is as strong as it's ever been, as powerful as it's ever been, as rich as it's ever been. And that's when Nahum speaks the word of Nineveh's downfall, Assyria's downfall, that this strong army, this strong bully, this powerful nation that is breathing out threats and scaring everybody throughout the whole region is going down. And God's going to do it. That's the context of it, which is so remarkable. But what's even more remarkable than this time period is the fact that about 50 years prior to this, Isaiah prophesied that this exact thing would happen. If you're familiar with your Bibles and you can turn over to the book of Isaiah, it's just back several books to Isaiah chapter 10, which would have been written right around that time of Sennacherib coming in. I just want to highlight a couple of verses that talk about what's going on. This is important context for understanding what's happening with Assyria. Isaiah chapter 10.

[12:30] In verse 5, we read this. Woe to Assyria, the rod of my anger! The staff in their hands is my fury. Against a godless nation I will send him, and against the people of my wrath I command him. To take spoil and seize plunder, and to tread them down like the mire of his streets. So what's happening there? Well, God is explaining that he sent Assyria, or he's sending Assyria in to bring judgment upon his people, because they have been rebellious and idolatrous and they don't listen to his word. So he's using Assyria to punish them. He's actually using this godless nation to bring about the punishment. But as we see in verse 7, there's a problem. But he, that is, Assyria does not so intend, in his heart does not so think, but it is in his heart to destroy and to cut off nations, not a few. In other words, God is saying that he is not humble, Assyria is not humble before God, but actually enjoys destroying nations and making much of themselves. They seized this opportunity and in their pride were extremely destructive. Drop down to verse 12.

[13:47] Isaiah looks forward to the time when he's going to bring about their judgment. Verse 12, when the Lord has finished all his work on Mount Zion and Jerusalem, he will punish the speech of the arrogant of the heart of the king of Assyria, and the boastful look in his eyes. For he says, this is the king of Assyria, through the mouth of the prophet, by the strength of my hand I've done it, and by my wisdom I have understanding. I remove the boundaries of the people and plunder their treasures. Like a bull I bring down who sits in thrones, My hand is found like a nest and the wealth of this peoples. As one gathers eggs, they have been forsaken. So I have gathered all the earth and there was none that moved a wing or opened a mouth or chirped. In other words, no one could beat, no one could defeat me. I take what I want. I fill it up. I am the greatest. And God's bringing judgment on Assyria for that very thing. And we see down in verses 24 to 26, looking forward to the end. After the judgment on Assyria. Look at what it says. Therefore, verse 24, thus says the Lord God of hosts, O my people who dwell in Zion, be not afraid of the Assyrians when they strike with the rod and lift up their staff against you as the Egyptians do.

[15:03] For in a very little while, my fury will come to an end, and my anger will be, directed to their destruction. And the Lord of hosts will wield against them a whip, like he did when he struck Midian at the rock of Ureb. And the staff will be over the sea, and he will lift it as he did in Egypt. In other words,

God in his time will judge Assyria. Isaiah predicts it, and then Nahum predicts it. That's what's happening in Nahum. He's saying it is coming. Assyria was prideful and they were proud. They were arrogant. They went too far. They were to be a rod of God's anger and they weren't. And so that's what's going on. That's the context around this whole story. Assyria had a job to do. They went too far. They were prideful. God is going to judge them.

[15:54] Isaiah is a perfect example of anticipating it and Nahum, the same thing. So let's turn back to Nahum as we look at the siege.

## Nineveh's Predicted Siege

[16:04] So God gives this description of this siege.

[16:10] So now we're back in 612 BC, 612 BC, and we see this vivid description, verse 3.

[16:19] And I think this is referring to the nation that's coming in in verses 3 and 4 to judge them. Verse 5 referring to Assyria. Notice the description. The shield of his mighty men is red. The soldiers are clothed in scarlet. The chariots come with flashing metal on the day that he musters them. The cypress spears are brandished. The chariots race madly through the streets. They rush to and fro in the squares. They gleam like torches. They dart like lightning. What's going on here? Well, they're coming in and you see the shield and you see soldiers and you see chariots and spears and fiery torches. The picture here is of just complete invasion of them. There's chaos happening as the chariots are coming in and the torches are lit up. Some history even says that the Babylonians would wear red. Perhaps this is a reference to that. We don't know. But it's the idea here of the army that has just come in to attack the city. How unfathomable something like this would be. be simply something that wouldn't be anticipated. But what ends up happening about 30 or 40 years after Nahum writes what he wrote? It's exactly what happens.

[17:41] For the Babylonians and the Medes form an alliance. And in 612 BC, they make their way in. In 614 BC, they go and they take down the religious city of Asher. In 612 BC, they come in and they take down the imperial city of Nineveh. And they make their way in and bring about the surprising destruction of the city. So what Nahum is predicting, what Isaiah has predicted, has actually historically happened. The city comes and is taken down. And this is the reaction that ends up happening. Verse 5, he, that is Nineveh, the Assyrians, remembers his officers and they stumble as they go. They hasten to the wall. The siege tower is set up. Let's protect the city.

[18:31] Let's get everybody together, the officers. We've got to do something. And it's this picture here of panic. If on the first scene as the Babylonians and the Medes are making their way in, it's chaos. Everything's moving around and his swords and his chariots and they're darting to and fro and the soldiers are there. Now there's chaos. Quick, man the ramparts. Let's quick, let's put the siege tower to set up to protect the city. We got to do something. And it's almost comical of the officers stumbling as they're trying to go. This great power, Assyria, is in utter panic. That's what Nahum's predicting.

This is what's going to happen. The strongest and most secure city in the strongest and most secure nation is not going to survive. This is the siege of the city. God is predicting a surprising siege of the city of Nineveh at the zenith of their power. And history records this is exactly what happened.

## The Fall of Nineveh

[19:36] Now let's look at how it falls. This is the second part of the passage in verses 6-10, the fall of the city.

[19:46] Again, what is so remarkable about this is that they built their identity on the pride of being strong and protected. So the idea in 650 BC of the Assyrian city of Nineveh falling would seem like a fable, like an impossibility. But that's exactly what ends up happening. This strong city would fall down. You'll notice in verse 6 and verse 8, there's this reference to water. The river gates are open, the palace melts away. It's the picture of water gates being open and just comes right through and washes the palace right away, which would just seem crazy. It seems amazing that just water would take it out. Then verse 8, Nineveh is like a pool whose waters run away. So there's obviously an emphasis here on water. So what's going on here with the water? Well, Nineveh, the city of Nineveh, sat along the Tigris River. So it was a strategic place near the water. And as a nation, the Assyrians, and particularly the city of Nineveh, was... Was well-suited, well-stocked to take advantage of the water. They had a complex system where they established canals and dams and a whole aqueduct system where they'd be able to feed water into the city as they built their.

[21:14] Strong security around their cities. They had reservoirs. They were able to sustain themselves with vegetation and drinking water and everything. They were very sophisticated as a nation. But it's that very thing, the whole water supply, that ended up turning against them. And the picture here, as Nahum is drawing, is that the water has just been opened up, and that which they trusted in for their protection and their security becomes their downfall. It destroys them. And many historical accounts talk about the flood that came in to wipe out the city of Nineveh. It's interesting that if we were to go in a time machine to the 1800s, and you were to meet somebody on the street that didn't believe the Bible, one of their objections that they would say to you is that the Bible talks about Nineveh. There's no such place as Nineveh. There's no such place. They would say, your Bible is full of errors. It references the city that no one's ever heard of and it's so prominent. Jonah, Nahum, countless others. But then what happens in the 1900s? An archaeologist discovers an ancient city that has been buried beneath the land so far below, likely destroyed by floods and just this little remnant that they're able to look and then reconstruct this beautiful city of Nineveh, that had been virtually wiped off the map until it was found.

[22:43] That's what God did through his judgment. And here is Nahum again, predicting the most unlikely reality, but the strongest and seemingly most secure city will fall.

## When False Security Becomes Destruction

[22:54] It's also a lesson for us that that which you trust in, if it is not God, will bring about your destruction. The Ninevites, the Assyrians, trusted in their might, their military might, their ingenuity, their genius, their ability to use water. They were so safe. Nobody could touch them. They were behind the stronghold of the city. And yet it was the very thing they trusted in that brought about their demise, their pride. And so it is with us. If you put your trust in anything or anyone that's not God, even yourself, your education, your finances, your wisdom, whatever it is, it will be your downfall. Over and over again in the Bible, we see the The idols that we put our trust in are the very things that ensnare us and bring us down.

[23:47] But there's more, not just the water that brings them down and wipes them out, but also we see in verse 7, ironically, they have people taken away, carried off. It says the mistress and slave girls are carried off. Assyria is known for going in and taking down lands and pulling people out. They would rip people out. They would deport them out of their place, and they would set up shop there. But here, this is the image is that the Medes would be coming in with the Babylonians and they would take out the people. And that's what actually ended up happening as the city is taken down. But not only that, verse 9, plunder the silver, plunder the gold. There is no end of the treasure or the wealth of all the precious things. So when they would go in, they would take the people out. But then they would take all the money that these places would have. So just like one after another, they would take their libraries and their wealth, their gold, their silver and everything, and they would just bring it all back to their people and their nation. So you can imagine a nation that's been so dominant and so powerful for so long, they had quite a storehouse of wealth.

[25:02] And here's the prophet Nahum saying, go in and take it all. Plunder the silver, plunder the gold. There's no end of the treasure. Or wealth of the precious things and take it all. So that which they did, where they would plunder the people, plunder the wealth, and they trusted in the water, all of these things became their downfall. It all came back on them. That is the judgment of the just God upon the nation of Assyria. And then there's this final announcement or pronouncement in verse 10.

[25:33] Desolate, desolation in ruin. That's the city. It's the opposite of the way it was at the time. It wasn't desolate. It was full. It wasn't desolation. It was thriving. It wasn't ruin. It was prosperous. And God is saying, it's cut down. He's going to cut it down. And notice the comprehensive reality of this. Hearts melt, knees tremble, anguish in all the loins, all the facies grow pale. It's comprehensive. You have hearts and knees and loins and faces. It's as if the color of pride is just removed right out of them. Stomach aches, queasiness, nervousness, trembling, fear, anxiety. When was the last time the knees of an Assyrian king had been knocking? Here it is. The king of kings has come in his judgment the one who terrorized is now in terror, the one who plundered is now being plundered the strong is weak the secure is breached god has brought them down because of their pride.

[26:59] It's remarkable, not only in the anticipation of the way in which we see God's Word anticipate what happens, but also in the history that these things are fulfilled. And we could go to a place like the British Museum and we could see how this actually happens in history. You can read history books and learn about the fall of Assyria. It's amazing that the Bible is so rich historically. But remember, this

is not the Bible reporting on something that's happened already. This is the Bible predicting something that's going to happen. And then it comes to pass just as the Bible says it's going to come to pass. That which is laughed at on the front end is marveled at on the back end. God is faithful.

[27:39] Let's not lose sight of that. God's word is faithful and true. So what do we do with this? A couple of quick lessons, applications as we think about it. This should be more than just learning about the history of Assyria. Well, from the standpoint of thinking about the gospel, you need to know that history repeats itself, and this passage is anticipating the future. This is a day of judgment on Assyria, worked out through the Medes and the Babylonians. God's promised that. It's a small d day of the Lord, His judgment, but there's a greater day coming of his judgment.

## The Coming Judgment and Christ the King

[28:18] The future judgment. The Bible in Revelation 18, kind of a broad, encompassing description of rebellion against him is found in the city of Babylon. It's not the physical location of Babylon, but it's a spiritual representation of the reality of everyone that opposes God in this united opposition. And it says in Revelation 18 that that city is going to be cut down. It's going to be destroyed. God will judge all opposition to him. And the picture in Revelation is that that city is strong, insecure, wealthy, powerful, and God cuts it down in judgment. And then finally, Jesus himself will come. And I actually want you to see the way the Bible kind of wraps things up in Revelation chapter 19. Just look at a couple of verses. Revelation chapter 19, verses 11 through 16.

[29:20] Listen to these words as it's speaking of Jesus, who the first time came as a baby, meek and mild, as an infant, a child. But when he comes again, he comes as king, and he comes to bring down the apparently strongest and apparently most secure, because they oppose him.

[29:46] Revelation 19. John the Apostle writes, then I saw heaven opened, verse 11, and behold, a white horse. The one sitting on it is called Faithful and True, and in righteousness he judges and makes war. His eyes are like a flame of fire. On his head are many diadems. He has a name that no one knows but himself. With his eyes being fire, he can see everywhere. Many diadems. He's the king of kings. And he has a name written on that no one knows but himself. He is the Lord. He's clothed in a robe dipped in blood, he is the conquering king. And the name by which he is called is the word of God. And the armies of heaven arrayed in fine linen, white and pure, that is their holy, follow him on white horses. And from his, that is the Lord's mouth, comes a sharp sword, which with he is able to strike down the nations. And he will rule them with a rod of iron. That is his word. He will tread the winepress of the fury of the wrath of God Almighty. And on his robe, and on his thigh he has a name written, King of Kings, Lord of Lords.

[30:55] This destruction of prideful Assyria, is an anticipation of the king coming to destroy all prideful opposition to him. This is where history is going. Just as the Bible clearly anticipates and articulates the destruction of Assyria, that prideful regime that opposed God, so too the Bible anticipates the coming judgment on all who would not bow the knee before Jesus. That's the reality. This is but a little

defeat of an enemy, so to speak, but it looks forward to the great defeat of all that oppose God. And so we must understand that just as the Bible got this right with regard to Nineveh, since the Bible has a divine author, God himself, he's got this right too. This is where history is going. The King, the Lord Jesus is coming back.

## Comfort in Christ's Everlasting Kingdom

[32:00] And what that should do for us is it should do the same thing it does for Nahum.

[32:07] Nahum, whose name means consolation and comfort. It should bring us comfort from the reality that the kingdoms of this world are expiring. And just like Israel and Judah were tempted to go find their comfort by making peace with earthly kings and earthly kingdoms, even though they opposed God, we too should learn that's not the right path. Just because they're in power should not make them attractive. Just because they seem like they can give you something today does not mean they're going to give you something lasting. The one to whom we should turn to is the King of kings and Lord of lords. Align yourself under His word.

[33:00] Align yourself with His ways. Find comfort in Him and what He gives. Not in this passing world. All this stuff is going to be gone. But Christ is forever. His kingdom is forever. You are tempted, I am tempted, to find comfort in earthly things and expiring earthly kingdoms. But we need a book like Nahum to remind us that that temptation is a fool's errand. Find yourself comforted and consoled in Christ and His good kingdom. Align yourself with His word and come under His rule.

## God Sees and Cares for His People

[33:46] It also brings up the question of, why so vivid? Nahum could have been a book about one paragraph long. He could have said, Judah, I'm not done with you. Assyria is prideful. I'm going to take him out, and we're going to have a great future together. Everything's going to be good. That could have been the whole book of Nahum. But instead, 46 verses with detail about ramparts and spears and plunder and water and destruction.

[34:29] Why? Why go through this vivid prophetic anticipation of the destruction of Assyria in Nineveh? Why? Why go through all this detail? It's because it's personal. and God cares about his people. Think of it this way. If you read a story or you hear about, or even God forbid, this is something in your life, where somebody has really wronged another person, like let's say defrauded them or killed a family member or done something just wicked in evil and they get caught and they go to trial. And the judgment comes out and says that they're going to experience these fines and these sanctions and maybe even this punishment, maybe even to the point of execution.

[35:26] And as the family member gets that, they don't just say, well, that's done, move on. They take the judgment and they study it and they read it. And they see the vindication for their pain and their loss and their experience meted out through the judgment that the legal system is brain. And they

don't gloss over it. They don't read the summary. They interact with it and they find some degree of consolation and justice being done, and for Judah the people of God who were under the shadow of the Assyrian regime where they were continuing to threaten and attack them plunder them and beat them and invade them and breathe out threats and mock their God God comes in and says it's all turned around, and I'll give you 46 verses, of beautiful prophetic language that's going to anticipate what is going to be done to say this to you. I see and I care.

[36:32] And I care about justice and I care about comforting my people. That's what he says over and over again in Exodus. God sees and he cares. He sees and he cares. Why the vivid imagery in Nahum? He sees and he cares. It's not a coincidence that Nahum's name means comfort.

[36:58] He is the prophet chosen to comfort his people. This book is intended to comfort them. And so too, the book of Revelation should bring about through its detail and its vivid language that God cares about his people and he is going to deliver them. It also teaches us that God cares about justice. He's going to deal with every wrong. He deals with Assyria. And in the end, according to the book of Revelation, he's going to make every wrong right. Christ reconciles all things to himself.

[37:33] And so we should align ourselves with his word and his plan and his purposes.

## Justice, Reconciliation, and the Gospel

[37:41] That does present a little bit of a tension though, doesn't it? Because we want to align ourselves with his righteousness, but at the same time, we are called by God to be ministers of reconciliation. We want to see people saved. So there's this tension between the two to be ministers of righteousness and ministers of reconciliation. And that might feel like it's a little bit of a contradiction in our minds. We want to see people saved, but we also want to see justice done. And that's where I think as Christians, we have to think carefully about how this works out with a little bit of nuance. There are ways in which we can pray against industries and entities of evil, while still desiring individuals who participate in that evil to come to faith in Christ. It's not a contradiction to be able, for example, to pray that God would, in his sovereign, gracious way to promote his holiness...

[38:43] To thwart the abortion doctors in their pursuit of more killing of babies, that he would shut down the pornography industry and thwart their efforts to prey upon more and more people. It's not a contradiction to pray for those industries to be shut down while still praying that God would save the people that are involved in those things, that they might see the light and turn from their sin, repent and bow the knee. And through the conversion to Jesus Christ, the greater King, that he would bring down industries of greed and corruption and oppression upon people. And he would bring it down on their own heads through humiliation of sin. And they would turn from their sin, whether we're talking about abortion or pornography or drug dealers or gambling or greed, corporate corruption. Or any number of corruption or affliction or bullies that just are rampant in the world around us. We want to see these industries and entities brought down.

[39:51] But we want to see them brought down through the gospel that God would save. So it's not a contradiction for us as Christians to pray for God's righteousness. Your will be done. And at the same time to pursue reconciliation. Bow the knee to Christ. Because it's through Jesus Christ, that King who's coming, that we see that even the strongest and most secure won't survive their opposition to the Lord. Either we bow the knee now or you bow the knee on that day. But every knee will bow and every tongue confess that Jesus Christ is King. So as believers, find our comfort in Him and align ourselves with his word and his ways. His word is trustworthy and he is faithful. Let's pray.

[40:49] Lord, we give thanks now for this tiny book of Nahum, which is jam-packed. May it bring comfort and conviction where needed, and may Christ be exalted. We do pray that you would bring down entities and industries of greed and opposition to you, even by bringing people to faith and repentance in Jesus Christ. We pray in his name. Amen.