

# **Bible Commentary on Nahum**

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# **Bible Commentary on Nahum**

by Jonathan Cooper

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The dates before each chapter reflect the date it was written, and the dates it was edited or expanded.

# Introduction

This is not your typical commentary, so I'd like to give a few words of explanation before you begin. As a child I was taught to read the Word of God on a daily basis. Our goal as a family was to read through the Bible once a year, and that is what we did. When I became an adult I kept reading the Bible from cover to cover.

One day, however, I realized that I wanted something more. Reading the Bible was good, but I wanted to actually *study* it. Could I explain what each verse meant? Did I really understand what each chapter was saying? I decided to start writing daily commentary instead of just reading the Word.

This commentary was put together to help me study the Bible. I have no plans to release it, for there are far better commentaries out there that were written by much wiser men. This document is simply a tool to help me understand what the Word of God has to say.

Jon Cooper  
4/14/2019

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## **Introduction to Nahum**

This book contains the prophecies of Nahum. Since it talks about the judgment that was coming against Nineveh, scholars believe that it was written around 663 BC.

8/26/2018, 8/4/2019, 4/23/2022

### **Nahum 1**

"1 The burden of Nineveh. The book of the vision of Nahum the Elkoshite." (Nahum 1)

This book was written about 130 years after the book of Jonah. God is addressing Gentiles – specifically, the descendants of those who repented at the preaching of Jonah. Apparently things had gone downhill and the children were not walking in the ways of their fathers.

It's a bit unusual that God would send two of the minor prophets to the same Gentile city (Nineveh). Still, we saw God address the Gentiles in the book of Obadiah as well, which was addressed to the Edomites. In both cases God was addressing nations that were the enemies of Israel. This just goes to show that God is no respecter of persons; the nation that sins, it will die. Israel is not the only nation that God holds accountable.

For the record, Nineveh was destroyed in 612 BC.

"2 God is jealous, and the Lord revengeth; the Lord revengeth, and is furious; the Lord will take vengeance on his adversaries, and he reserveth wrath for his enemies. 3 The Lord is

slow to anger, and great in power, and will not at all acquit the wicked: the Lord hath his way in the whirlwind and in the storm, and the clouds are the dust of his feet." (Nahum 1)

This message is a lot more detailed than the one Jonah preached. Did you know that verse 3 (which is pretty well-known) was from Nahum? The Lord is slow to anger, and great in power, and will not acquit the wicked. That is a powerful statement! God is indeed slow to anger, because otherwise we would die the first time we sinned. God is great in power, because otherwise the world and its creatures would not exist (for they were all made by Him and for Him). God is also a jealous God: those who worship idols will perish if they do not repent. God will take wrath upon all of His enemies, whether they are Jew or Gentile.

As we can see, God controls the weather. The whirlwind, tornado, and hurricane are all His creations, and He can do with them as He pleases. He can create storms and put an end to storms. God is telling the Ninevites this so they might see that only a fool would make war with God. Only a fool would mock a God of infinite power! The wise man will seek to make peace with Him; the fool will carry on and perish.

"4 He rebuketh the sea, and maketh it dry, and drieth up all the rivers: Bashan languisheth, and Carmel, and the flower of Lebanon languisheth. 5 The mountains quake at him, and the hills melt, and the earth is burned at his presence, yea, the world, and all that dwell therein. 6 Who can stand before his indignation? and who can abide in the fierceness of his anger? his fury is poured out like fire, and the rocks are thrown down by him." (Nahum 1)



We have seen these things done in the past. We will also see these things done again in the future, on a grander scale, during the tribulation. The Red Sea was dried up before Israel when the Egyptians were chasing after them. Egypt was destroyed by the might of God's power and the giants of the Canaanites were slaughtered. No one can stand before the might of God, for He can dissolve the hills and make the mountains tremble! God can set the whole world on fire (and according to 2 Peter 3:10-12 one day He will use fire to destroy the world).

The point is that you cannot possibly defeat God. He is vastly stronger than you and can do things that are completely terrifying and very deadly. You need to repent and make peace with God or else you will perish. The world itself cannot stand against the might of God's wrath! Why do you think you will fare any better?

"7 The Lord is good, a strong hold in the day of trouble; and he knoweth them that trust in him.  
8 But with an overrunning flood he will make an utter end of the place thereof, and darkness shall pursue his enemies." (Nahum 1)

Don't overlook the hope that's offered here! The day of God's wrath is coming upon the wicked. Those who repent and trust in Him – as the Ninevites of Jonah's day did – were spared the wrath of God. However, those who continued on in their wickedness were utterly destroyed. If the Ninevites repent then they will live; if they do not repent then they will die. This is true for all nations and peoples.

"9 What do ye imagine against the Lord? he will

make an utter end: affliction shall not rise up the second time. 10 For while they be folden together as thorns, and while they are drunken as drunkards, they shall be devoured as stubble fully dry." (Nahum 1)

Thorns that are set on fire don't survive for very long. A drunken people that curses God and fights against His people aren't going to last very long either when God judges them for their sins! Now is the time to repent. The Lord is good and a stronghold in the day of trouble. But if you do not repent then you will perish.

"11 There is one come out of thee, that imagineth evil against the Lord, a wicked counsellor." (Nahum 1)

I really wonder who this person is, and if it has any end-times implications. It may just be a reference to an ancient person from Nineveh – someone who is now long dead. This may be saying that the wickedness they're plotting is not going to be blessed and God will judge them for it. But I have to wonder if there are more to these books of the minor prophets than what we see on the surface. People probably thought that the abomination of desolation was fulfilled by Antiochus Epiphanes, but Jesus told us that its real fulfillment was still in the future.

Nineveh was the capitol of Assyria, and the antichrist was called the Assyrian in the Old Testament. So that's something we need to consider.

"12 Thus saith the Lord; Though they be quiet, and likewise many, yet thus shall they be cut

down, when he shall pass through. Though I have afflicted thee, I will afflict thee no more. 13 For now will I break his yoke from off thee, and will burst thy bonds in sunder. 14 And the Lord hath given a commandment concerning thee, that no more of thy name be sown: out of the house of thy gods will I cut off the graven image and the molten image: I will make thy grave; for thou art vile. 15 Behold upon the mountains the feet of him that bringeth good tidings, that publisheth peace! O Judah, keep thy solemn feasts, perform thy vows: for the wicked shall no more pass through thee; he is utterly cut off." (Nahum 1)

Verse 15 addresses Judah and talks about a time when wicked people will no longer pass through them because "he" is utterly cut off. If we work backwards from that we can see that this wicked person is going to be cut down. Although God has afflicted Israel, one day He will stop afflicting Israel and will instead break this person's control over Israel and set them free. God is also going to destroy a lot of idols. I think these idols are connected to the wicked ruler that seems to have power over Judah.

It's entirely possible that this is talking about some ancient ruler that had power over Judah at this time. However, I'm also seeing similarities to end-times events as well. There's only one time I can think of when a wicked ruler that has power over Judah will be cut off, and then no more such wicked men will ever pass through Judah again. That, of course, would be the antichrist and the time of the tribulation.

I do wonder why the people in these prophecies are not named. I wonder if it's because there is more than one fulfillment - one past and one future. Or maybe it's just to keep us guessing. It is the glory of God to conceal a matter, after all

(Proverbs 25:2).

8/26/2018, 8/4/2019

## **Nahum 2**

"1 He that dasheth in pieces is come up before thy face: keep the munition, watch the way, make thy loins strong, fortify thy power mightily. 2 For the Lord hath turned away the excellency of Jacob, as the excellency of Israel: for the emptiers have emptied them out, and marred their vine branches. 3 The shield of his mighty men is made red, the valiant men are in scarlet: the chariots shall be with flaming torches in the day of his preparation, and the fir trees shall be terribly shaken." (Nahum 2)

It would be easy to think that verse 1 is talking about judgment upon Nineveh, but verses 2 and 3 make it clear that God talks about His judgment upon Israel. Israel is going to be emptied out and her excellency is going to be turned away. If the shield of his mighty men is made red then it's probably going to be covered in blood, and it doesn't seem to be because they're winning the battle.

Once again, "he that dasheth in pieces" is not named. Is this the evil person who was mentioned in the previous chapter? Is this the antichrist? The prophecy against Damascus (which has yet to be fulfilled) also speaks of Israel being emptied out and only having a few gleanings left. Are these prophecies connected?

That is the challenge with prophecy. We have some of the pieces, but there are portions that are hidden and which have not been revealed to us yet.

"4 The chariots shall rage in the streets, they shall jostle one against another in the broad ways: they shall seem like torches, they shall run like the lightnings." (Nahum 2)

This is the second reference to chariots and flaming torches. It makes me think of armored tanks with headlights. Regardless, the point is clear: these chariots are not there to hand out candy and flowers. They are bad news. I think these chariots are raging in the streets of Nineveh, although the mention in verse 2 of Israel being damaged confuses things.

"5 He shall recount his worthies: they shall stumble in their walk; they shall make haste to the wall thereof, and the defence shall be prepared. 6 The gates of the rivers shall be opened, and the palace shall be dissolved. 7 And Huzzab shall be led away captive, she shall be brought up, and her maids shall lead her as with the voice of doves, tabering upon their breasts." (Nahum 2)

No one seems to know what Huzzab means. People think it refers to Nineveh's queen, but that's just a guess. If so, the gates and palaces mentioned in these verses are probably a judgment against Nineveh. That means the attack is probably against Nineveh too – although mentioning Israel in verse 2 is strange.

It looks like Nineveh is going to be carried away captive. The people aren't going to be slaughtered; they are going to be enslaved instead. If "Huzzab" is a person and is also the "she" in verse 7 then I can see how the case that she's the ruler of

Nineveh.

"8 But Nineveh is of old like a pool of water: yet they shall flee away. Stand, stand, shall they cry; but none shall look back. 9 Take ye the spoil of silver, take the spoil of gold: for there is none end of the store and glory out of all the pleasant furniture. 10 She is empty, and void, and waste: and the heart melteth, and the knees smite together, and much pain is in all loins, and the faces of them all gather blackness." (Nahum 2)

This passage is clear. Nineveh is in full view here. That city is going to be spoiled: her treasures are going to be taken and the city will be left empty and desolate. The people who live there will be terrified and then carried away into slavery.

"11 Where is the dwelling of the lions, and the feedingplace of the young lions, where the lion, even the old lion, walked, and the lion's whelp, and none made them afraid? 12 The lion did tear in pieces enough for his whelps, and strangled for his lionesses, and filled his holes with prey, and his dens with ravin." (Nahum 2)

At one point Nineveh was powerful and violent, but those days are coming to an end. The city that destroyed so many others is going to be destroyed herself.

"13 Behold, I am against thee, saith the Lord of hosts, and I will burn her chariots in the smoke, and the sword shall devour thy young lions: and

I will cut off thy prey from the earth, and the voice of thy messengers shall no more be heard." (Nahum 2)

This is exactly what happened. History tells us that Nineveh was destroyed. They didn't repent so God destroyed them. The Lord used Nahum to offer them a chance to repent but they didn't take it. The Ninevites were told about the refuge for their souls but they refused to tremble before the Lord. They thought they were stronger than God, but they were very wrong.

8/26/2018, 8/4/2019

## **Nahum 3**

"1 Woe to the bloody city! it is all full of lies and robbery; the prey departeth not; 2 The noise of a whip, and the noise of the rattling of the wheels, and of the pransing horses, and of the jumping chariots. 3 The horseman lifteth up both the bright sword and the glittering spear: and there is a multitude of slain, and a great number of carcasses; and there is none end of their corpses; they stumble upon their corpses: 4 Because of the multitude of the whoredoms of the wellfavoured harlot, the mistress of witchcrafts, that selleth nations through her whoredoms, and families through her witchcrafts." (Nahum 3)

Verse 7 makes it clear that the "bloody city" in view is Nineveh. It seems that after repenting in the days of Jonah, the later generations went right back to their wickedness. When God calls it a "bloody city" I think He is speaking literally. The city is

full of the corpses of those the Ninevites have killed. The city is filled with immorality, idolatry, and witchcraft – all things the Lord hates.

"5 Behold, I am against thee, saith the Lord of hosts; and I will discover thy skirts upon thy face, and I will shew the nations thy nakedness, and the kingdoms thy shame. 6 And I will cast abominable filth upon thee, and make thee vile, and will set thee as a gazingstock." (Nahum 3)

One theme we see over and over is that God is going to bring shame upon His enemies. The wicked are going to be greatly ashamed. God is going to reveal their true nature, and show everyone how weak the wicked really are. God's enemies might not be ashamed now, but God is going to make them ashamed as one of His judgments upon them. However, those who trust in the Lord will not be ashamed. When the day of judgment comes and we stand before God, no one is going to say "Boy, I sure wish I hadn't trusted the Lord. That was a mistake." In that day we will rejoice with great gladness because we trusted in the Lord!

God is the one who will judge the wicked – both wicked people and wicked nations. He is able to raise up nations to a position of power and honor, and He is able to humiliate and destroy them.

"7 And it shall come to pass, that all they that look upon thee shall flee from thee, and say, Nineveh is laid waste: who will bemoan her? whence shall I seek comforters for thee?" (Nahum 3)



This is how we know this chapter is focusing on Nineveh. The city is going to be laid waste. Nineveh is going to suffer all these terrible things. She is the one who will be destroyed and who will go into mourning. Why? Because of her sins.

The cities and nations who are sinning like Nineveh should take note of this and be warned. God is no respecter of persons.

"8 Art thou better than populous No, that was situate among the rivers, that had the waters round about it, whose rampart was the sea, and her wall was from the sea? 9 Ethiopia and Egypt were her strength, and it was infinite; Put and Lubim were thy helpers. 10 Yet was she carried away, she went into captivity: her young children also were dashed in pieces at the top of all the streets: and they cast lots for her honourable men, and all her great men were bound in chains." (Nahum 3)

The city of No was in Egypt; its more common name is Thebes. It was a great and mighty city but it was invaded and destroyed. If Nineveh thinks it's great and invulnerable it should look around and realize that cities greater and mightier than Nineveh were destroyed and wiped out. If the children of Thebes were killed and her great men sold into slavery, Nineveh should take note and realize that this could happen to her as well (and it will, if they do not repent).

"11 Thou also shalt be drunken: thou shalt be hid, thou also shalt seek strength because of the enemy. 12 All thy strong holds shall be like fig

trees with the firstripe figs: if they be shaken,  
they shall even fall into the mouth of the eater."  
(Nahum 3)

Fig trees are easy to harvest: if you shake them the fruit falls down. God is telling Nineveh that even though she's convinced she is completely invulnerable, she is actually pathetically weak. All it will take is a small amount of shaking to bring down all of her defenses.

"13 Behold, thy people in the midst of thee are women: the gates of thy land shall be set wide open unto thine enemies: the fire shall devour thy bars." (Nahum 3)

The first thing that comes to mind when reading this verse is how much it clashes with modern culture, and how angry it would make feminists. What the verse is saying is obvious: Nineveh thinks it's strong, but in reality its people are weak and will crumble into terror the moment trouble comes. The comparison to women is not positive; it is negative. This is because of the obvious truth that women are terrible warriors. Fighting an army of women is much easier than fighting an army of men. Women can't live up to the same fitness standards as men. Women's records for running and other Olympic sports are lower than that of men. That is why men and women's sports are segregated, because women can't compete with men. Women are far more likely to panic when trouble comes than men. These are realities. Our culture may hate and reject this and it may make people angry, but it doesn't change the facts. If you are getting mugged in an alley it's far better to have several men at your side to help fight off the attackers than several women.

God is mocking Nineveh and telling them that in spite of

all their supposed strength and defenses, the city is basically defenseless. They have gates, but God is going to open those gates to her enemies. They are not going to win.

"14 Draw thee waters for the siege, fortify thy strong holds: go into clay, and tread the mortar, make strong the brickkiln. 15 There shall the fire devour thee; the sword shall cut thee off, it shall eat thee up like the cankerworm: make thyself many as the cankerworm, make thyself many as the locusts." (Nahum 3)

God is telling the Ninevites to go ahead and do their best, but it's not going to matter. The Lord is going to easily wipe away the very best they can do. They aren't going to stand a chance no matter how much they fortify their land. If God is with you then He can give tremendous victory to a tiny force, but if God is against you then even the mightiest force the world has ever seen doesn't stand a chance. Victory belongs to the Lord.

"16 Thou hast multiplied thy merchants above the stars of heaven: the cankerworm spoileth, and fleeth away. 17 Thy crowned are as the locusts, and thy captains as the great grasshoppers, which camp in the hedges in the cold day, but when the sun ariseth they flee away, and their place is not known where they are." (Nahum 3)

The wealth of the Ninevites means nothing. Their armed forces will not save them. When the Lord comes, all will be lost. They aren't going to win. That is why they need to repent as their ancestors did; it is the only thing that can save them. When the

Lord comes against them they are going to scatter like a bunch of terrified insects.

"18 Thy shepherds slumber, O king of Assyria: thy nobles shall dwell in the dust: thy people is scattered upon the mountains, and no man gathereth them. 19 There is no healing of thy bruise; thy wound is grievous: all that hear the bruit of thee shall clap the hands over thee: for upon whom hath not thy wickedness passed continually?" (Nahum 3)

Up to this point everything was making sense, but here we take a sharp right turn. As we saw in the previous chapter, ancient Nineveh was ruled by a queen, not a king. There was no king of Assyria at this time so who is this talking about? Is this a reference to the antichrist?

What makes this tricky is that the city that is ruled over by the antichrist is Babylon. That city is going to be destroyed in a single hour, which makes me think it's going to be nuked into oblivion. This book talks about a city that is invaded and enslaved, which isn't the sort of thing you can do once you have leveled it with nukes. But on the other hand, verse 18 just doesn't fit with the rest of the book. The antichrist is even called the evil shepherd (Zechariah 11:15-17).

Nahum ends on a very unexpected note. Did the focus change at the last minute to something else – to another future ruler who will also come out of Assyria? These verses could apply to the antichrist and his fall, which makes me wonder.

One final note. Some prophecies against the Gentile nations end with a promise of hope, like the regathering of Egypt after 40 years of desolation. Other prophecies, like this one, end with only utter destruction. Israel was promised a glorious future

after she was punished, but that promise wasn't made to everyone. Some Gentile nations were promised a regathering, but others (such as Edom) were not. This nation is not going to be regathered; it is going to remain a desolation.

# Resource 1: Chapter Summary

## Nahum

### **Nahum 1**

- THE BURDEN OF NINEVEH
- THE BOOK OF THE VISION OF NAHUM
- THE LORD TAKES VENGEANCE ON HIS ADVERSARIES; HE IS GREAT IN POWER AND WILL NOT ACQUIT THE WICKED
- THE LORD KNOWS THEM WHO TRUST HIM, BUT HE WILL PURSUE HIS ENEMIES; THEY SHALL BE DEVoured AS STUBBLE
- A WICKED COUNSELOR IMAGINES EVIL AGAINST THE LORD; THOUGH THEY BE MANY, THEY WILL BE CUT DOWN
- I WILL AFFLICT YOU NO MORE; O JUDAH, THE WICKED WILL NO MORE PASS THROUGH YOU

### **Nahum 2**

- THE LORD HAS TURNED AWAY THE EXCELLENCY OF JACOB
- HUZZAB SHALL BE LED AWAY CAPTIVE; NINEVEH SHALL FLEE AWAY
- SHE IS EMPTY, VOID, AND WASTE

### **Nahum 3**

- WOE TO THE BLOODY CITY! I AM AGAINST YOU, SAYS THE LORD OF HOSTS
- THOSE WHO LOOK UPON YOU SHALL FLEE AND SAY "NINEVEH IS LAID WASTE"
- THE FIRE SHALL DEVOUR YOU AND THE SWORD SHALL CUT YOU OFF

# Resource 3: The Teachings Of The Bible

## Nahum 1

- This book was written by Nahum (v1)
- Nahum was an Elkoshite (v1)
- This book is a record of the vision that God gave to Nahum (v1)
- This vision is referred to as a burden (v1)
- This book is about Nineveh (v1)
- God is a jealous God (v2)
- The Lord is one who takes vengeance (v2)
- The Lord is furious with His enemies (v2)
- The Lord will take vengeance on His adversaries (v2)
- The Lord has stored up wrath that He will one day pour out upon His enemies (v2)
- God is furious with the wicked; He is storing up wrath that He will one day pour out upon them (v2)
- The Lord is slow to anger (v3)
- The Lord has great power (v3)
- The Lord will not acquit the wicked; they will surely be punished (v3)

- The Lord has power over the wind (v3)
- The Lord has power over the storms (v3)
- The Lord has power over the clouds (v3)
- The Lord has power over the weather (v3)
- God has the power to rebuke seas and turn them into dry land (v4)
- God has the power to rebuke rivers and dry them up (v4)
- God has the power to bring disaster and drought (v4)
- Bashan, Carmel, and Lebanon all languished (v4)
- This prophecy seems to speak of a time when the seas and the rivers will be made dry, and Bashan, Carmel, and Lebanon will all suffer and experience a drought (v4)
- The mountains quake before the presence of God (v5)
- The hills melt before the presence of God (v5)
- The earth and everything it contains burns before the presence of God (v5)
- This prophecy seems to speak of a time when the Lord will return to this world in person and will literally set it on fire, as an act of vengeance against the wicked (v5)
- No one can stand before the indignation of the Lord (v6)
- The Lord has overwhelming power; no one can resist or overcome Him (v6)
- The anger of the Lord is fierce; none can abide it (v6)
- God pours out His fury like fire (v6)
- God throws down rocks (v6)



- This prophecy seems to be speaking of a time when God will return to this world in great wrath, pouring out fiery vengeance and using rocks as instruments of judgment (v6)
- God will one day punish the wicked with tremendous anger and fiery vengeance; He is slow to anger but He will not acquit them (v6)
- The Lord is good (v7)
- The Lord is a stronghold in the day of trouble (v7)
- The Lord knows those who trust in Him (v7)
- We must go to God in our time of trouble, for He is our stronghold (v7)
- God commands us to trust Him, even in the day of trouble (v7)
- God is angry with His enemies but He is good toward those who trust in Him (v7)
- The enemies of God will be pursued by darkness (v8)
- God will pursue His enemies (v8)
- God will make an utter end of the place of wickedness (v8)
- God will use an overrunning flood to destroy the place of His enemies (v8)
- God will be good to those who trust in Him, but He will utterly destroy His enemies (v8)
- One day God will pursue His enemies, and they will be overrun by darkness (v8)

- God will not allow His enemies to go unpunished forever (v8)
- A day of judgment is coming for the enemies of God (v8)
- God will utterly destroy all those who fight against Him (v9)
- Those who rise up against God and make war against Him will be utterly destroyed (v9)
- God will make an utter end to those who rise up against Him; they will not be able to do it a second time (v9)
- God promises total destruction and darkness for His enemies, not mercy (v9)
- The wicked will not always be able to afflict the righteous (v9)
- God compares His enemies to thorns (v10)
- God compares His enemies to drunkards (v10)
- The enemies of God will be utterly devoured, just as dry stubble is devoured by fire (v10)
- God speaks of overwhelming destruction that He will one day pour out upon His enemies (v10)
- This book speaks of a single individual who will arise out of Nineveh - a particularly evil person who will wage war against the Lord; this individual is called a wicked counselor (v11)
- This book seems to be talking about the antichrist and end times judgments (v11)
- Those who imagine evil against the Lord are wicked (v11)

- Those who speak against the Lord are giving evil counsel (v11)
- This evil counselor is a man (v12)
- When this evil counselor passes through, many will be cut down even though they were quiet (v12)
- God will afflict them once, but not a second time (v12)
- The size of the multitude will not protect it from the evil counselor (v12)
- The quietness of the multitude will not protect it from the evil counselor (v12)
- God will use this evil counselor to afflict the quiet multitude, but He will not allow them to be afflicted a second time (v12)
- God will use this evil counselor who speaks against Him for His own purposes (v12)
- God even uses the wicked to accomplish His will (v12)
- God even uses the wicked to punish evildoers and carry out His wrath (v12)
- After this evil counselor afflicts the multitude, God will break his yoke and set the multitude free (v13)
- God is going to defeat the evil counselor and remove his ability to afflict others (v13)
- The only reason the evil counselor will be able to do anything is because God will allow it; he cannot go beyond what God permits (v13)
- Once God is done using the evil counselor, He will move against him (v13)

- The wicked may not go beyond the limits that God has set (v13)
- The wicked have no power to resist or overcome the will of God (v13)
- God will not allow the wicked to afflict forever (v13)
- The wrath of God is measured and controlled; He only allows it to go so far (v13)
- God will cut off the name of this evil counselor (v14)
- God will destroy the idols of this evil counselor (v14)
- God will kill this evil counselor (v14)
- The evil counselor is vile (v14)
- The evil counselor sowed his name throughout the world, but God will put a stop to that and destroy it (v14)
- The evil counselor established idols, but God will destroy them (v14)
- The evil counselor sounds a lot like the antichrist (oppressing people, sowing his name throughout the world, creating an idol for the nations to worship, being killed by God, etc.) (v14)
- A person will come upon the mountains who will bring good tidings and proclaim peace; this sounds a lot like Jesus returning to this world at the end of the tribulation to defeat the antichrist (v15)
- The person who will bring peace will come upon the mountains (v15)
- When this person comes and brings peace, the Jews are commanded to keep the feasts of the Mosaic Law (v15)

- The feasts of the Mosaic Law are called solemn feasts (v15)
- When this person comes and brings peace, the Jews are commanded to perform their vows (v15)
- After this person comes and brings peace, the wicked will never again pass through the land of Judah (v15)
- After this person comes and brings peace, the evil counselor will be utterly cut off; he will never return again (v15)
- This prophecy speaks of a time when the Jews will have everlasting peace, when evildoers will never again pass through the land of Judah, and when they will keep the feasts of the Law and perform their vows to God (v15)
- The day is coming when God will destroy evildoers and they will never again afflict the land of Judah (v15)
- In the day that God forever destroys evil and the wicked will never enter the land of Judah again, the Jews will fulfill their vows and keep the feasts of the Law (v15)

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## **Nahum 2**

- The people (presumably of Nineveh) are being attacked by a man who dashes things into pieces; this may be the wicked counselor who was mentioned in the previous chapter (v1)
- God told the people to keep watch and strengthen

themselves, but they will still not be able to save themselves (v1)

- Even though the wicked strengthen themselves and build fortresses of power, they will not be able to save themselves in the day of God's wrath (v1)
- God isn't frightened when the wicked strengthen themselves; no matter how much power they amass, they will still fall before God (v1)
- The people are told to keep the munition, but it won't save them (v1)
- Military strength will not save you in the day of God's wrath (v1)
- When this prophecy is fulfilled, the nation of Judah will have been defeated and damaged and emptied (v2)
- When the evil counselor arises, the excellency of Jacob will have been taken away; the nation's glory will be gone, and the nation will have been emptied (presumably of people) (v2)
- God compares Judah to a vine that has been damaged and emptied (v2)
- God was the one who took away the excellency of Jacob, and sent enemies to empty the nation (v2)
- This prophecy is fulfilled during a time of great distress for Judah (v2)
- Although this is a prophecy against Nineveh, it includes a message against Judah as well (v2)
- The mighty men of the one who dashes in pieces have red shields (which seems to be a reference to blood) (v3)

- The one who dashes in pieces has mighty men fighting for him; they have been fighting a violent battle, for their shields and garments are bloody (v3)
- In the day that this comes to pass, the fir trees will be shaken (v3)
- In the battle with the mighty men of the one who dashes in pieces, the chariots have flaming torches (v3)
- The one who dashes in pieces has a large army of swift chariots (v4)
- A large and dangerous force of chariots is going to come against Nineveh (v4)
- The streets of Nineveh will be filled with enemy chariots (v4)
- The chariots will rage against the city of Nineveh (v4)
- The one who dashes in pieces has an army of valiant men (his "worthies") (v5)
- The defenders of Nineveh will stumble (v5)
- The defenders of Nineveh will rush to the wall in order to defend the city (v5)
- Although the defenders will guard the walls, they will not succeed in saving Nineveh (v6)
- During this attack on Nineveh, the gates of the rivers will be opened (v6)
- During this attack on Nineveh, the palace of the city will be destroyed (v6)
- The rivers of Nineveh will be its weak point, and will lead to the destruction of the city (v6)

- The people who will guard the walls of the city will prove ineffective, because the enemy will enter in through the gates (v6)
- The one who dashes in pieces will carry away Huzzab captive (v7)
- Huzzab appears to be a person - specifically, a woman (v7)
- Huzzab seems to be a leader; she is accompanied by maids (v7)
- Huzzab and her maids will be carried away captive as a result of this military defeat (v7)
- In this military defeat, Huzzab and her maids will cry out as they are led away captive (v7)
- When the city of Nineveh calls, the people who are carried away are women (v7)
- The fall of Nineveh does not result in the death of its occupants; instead its women are carried away captive (v7)
- When Nineveh falls, the women will cry out "Stand!" (v8)
- Nineveh is compared to a pool of water (v8)
- When the one who dashes in pieces comes, the people will flee away, even though the women of the city will urge them to stand (v8)
- When the people flee the city of Nineveh and leave the women behind, no one will look back even though the women are crying out (v8)
- When the people flee the city of Nineveh, the women are



left behind and taken captive (v7, v8)

- Nineveh had silver and gold (v9)
- Nineveh had pleasant furniture (v9)
- The army that invades Nineveh will loot its silver, its gold, and its pleasant furniture (v9)
- The army that invades Nineveh will find treasure; they will not go away empty-handed (v9)
- God wants Nineveh to be looted (v9)
- Nineveh will be defeated by the army that will come against the city, and the invaders will take her glory and her wealth (v9)
- At the time Nineveh is conquered the city has great glory and great wealth (v9)
- Silver, gold, and furniture were considered to be treasure that were worth looting after a battle (v9)
- The city of Nineveh will be left empty after it is conquered (v10)
- The city of Nineveh will be destroyed after this military defeat and will be turned into a wasteland (v10)
- The people of the city will be terrified when the enemy comes against the city and defeats it (v10)
- God will send great fear and anguish upon Nineveh (v10)
- God compares Nineveh to a dwelling place of powerful lions (v11)
- In the past, Nineveh was a proud and fearless city - but God was going to send great fear upon them (v11)

- God refers to a specific individual as "the old lion", and makes mention of the offspring of that lion; in the past they had no fear, but now things were different (v11)
- In the past Nineveh tore others in pieces and used the plunder to provide for the people, but the day was coming when Nineveh would be torn in pieces (v12)
- Nineveh used to prey upon others, but it was going to become prey (v12)
- Nineveh's armed forces would be burned (v13)
- Nineveh's people would be killed by the sword (v13)
- Nineveh's messengers would be cut off; the city would no longer be able to extend its power all over the world (v13)
- God is against the city of Nineveh (v13)
- God was the one who would make sure that Nineveh's armed forces would be burned and her people would be killed (v13)
- God was the one who was going to end Nineveh's power over the world (v13)
- God is called the Lord of hosts (armies) (v13)
- God has the power to raise up nations and tear them down (v13)
- God can save people and He can destroy them (v13)
- God can destroy powerful nations (v13)
- God judges nations (v13)

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## Nahum 3

- God pronounced woe upon Nineveh (v1)
- God called Nineveh the bloody city (v1)
- God holds cities accountable for their sins (v1)
- God does not ignore the sins of cities (v1)
- It is possible for a city to be evil in the sight of God (v1)
- The city of Nineveh was full of lies (v1)
- The city of Nineveh was full of thieves (v1)
- Judgment was going to come upon Nineveh because of its lies and its thefts (v1)
- The city of Nineveh preyed upon others, as a lion tears its prey apart (v1)
- Lies and thefts can bring God's judgment upon a city (v1)
- Nineveh was full of the noise of oppression (whips and chariots) (v2)
- The noise of the city of Nineveh testified against it, and made known its cruelty and violence (v2)
- Nineveh was full of the sound of whips (v2)
- Nineveh was full of chariots and horses (v2)
- God was going to bring the sword of the horseman upon Nineveh (v3)
- God was going to fill the city of Nineveh with corpses (v3)
- God was going to slaughter the people of Nineveh as punishment for their wickedness (v3)

- God was going to fill Nineveh with so many dead bodies that people would stumble over them (v3)
- The people of Nineveh would be killed with the sword and the spear (v3)
- The city of Nineveh was guilty of witchcraft (v4)
- Nineveh used witchcraft to destroy families and oppress nations (v4)
- God was going to fill Nineveh with dead bodies because of the way the city oppressed nations and families (v4)
- God compared witchcraft to harlotry (v4)
- God called Nineveh the mistress of witchcraft (v4)
- Nineveh was a city of great power; it oppressed entire nations (v4)
- In spite of Nineveh's great power, the city was going to be destroyed; its power and witchcraft would not be able to save it (v4)
- God hates witchcraft (v4)
- God compared Nineveh to a harlot (v4)
- God referred to Himself as the Lord of armies (v5)
- God said that He was against Nineveh (v5)
- God was going to bring great shame to Nineveh (v5)
- God was going to bring shame to Nineveh in the sight of the nations (v5)
- One of the judgments that God sends upon cities and nations is shame (v5)

- God was going to make Nineveh vile in the sight of the nations (v6)
- God was going to put Nineveh on public display, in a way that would cause the nations to hate and despise her (v6)
- God was going to cast abominable filth upon Nineveh (v6)
- God does not just punish sin; He also brings shame upon the wicked (v6)
- God does not treat the wicked with respect and courtesy; instead He heaps filth and shame upon them (v6)
- God was going to destroy Nineveh and turn the city into a ruined wasteland (v7)
- When Nineveh was destroyed, no one would mourn her destruction (v7)
- When Nineveh was destroyed, everyone who saw the ruined city would run away from it (v7)
- One of God's judgments upon the wicked city of Nineveh was that no one would mourn her destruction or be sad that the city was gone (v7)
- Those who saw Nineveh's destruction would not be moved with compassion and mercy; instead they would flee (v7)
- God compared Nineveh to the large ancient city of No (which is also known as Thebes) (v8)
- The ancient city of No was filled with people (v8)
- The ancient city of No was positioned in the midst of rivers, by the sea (v8)
- The ancient city of No was greater and better than

## Nineveh (v8)

- The ancient city of No had immense strength (v9)
- The ancient city of No was protected by both Ethiopia and Egypt, and aided by Put and Lubim (v9)
- God is telling Nineveh about the destruction of another city that was greater than itself, as a warning that His judgment was certain and Nineveh would surely be destroyed (v9)
- God holds Gentile cities and nations accountable for their actions, and He destroys them because of their sins (v9)
- God did not have a covenant relationship with the cities of No or Nineveh, and yet He still destroyed them because of their wickedness (v9)
- No matter how great a city might be or how powerful its allies might be, God can still destroy it; no city is strong enough to withstand God (v9)
- Those who do not take God's judgment seriously can look at the past and find many examples of His judgment upon cities and nations (v9)
- Even though the city of No was immensely powerful and had strong allies, she was defeated and her people were carried away into captivity (v10)
- The young children of the inhabitants of No were dashed to pieces; her great and honorable men were put in chains (v10)
- The great men of powerful civilizations may think that they are immune from judgment and can do whatever they please, but they are wrong; God can send judgment

upon them very quickly (v10)

- The enemy that came against No did not have pity on the young or the honorable (v10)
- God compared the cities of No and Nineveh to someone who is drunk (v11)
- When the day of judgment comes against Nineveh, they will look for strong allies to save them (v11)
- The city of No was a much greater city than Nineveh, and yet it still fell; Nineveh would be no different (v11)
- God compared the strongholds of Nineveh to a fig tree that yields its fruit whenever someone comes and shakes it (v12)
- Nineveh thought her strongholds were strong and would save her; God said they were extremely weak, and would fall at the slightest touch (v12)
- Nineveh would be easy prey for her enemies, who would consume her (v12)
- Fig trees yield their fruit easily when someone shakes the tree (v12)
- It is possible for a nation to believe that it is strong and invincible, and yet have no strength at all (v12)
- The strongholds of a nation cannot save it when God has decided to destroy it (v12)
- Even the strongest nation with the mightiest defenses can easily be destroyed by God (v12)
- In order to tell the people of Nineveh how weak they were, God compared them to women (v13)

- God teaches that women are weaker than men (v13)
- God teaches that women are not a strong force in battle, and are a terrible defense for a city (v13)
- The people of Nineveh thought they were strong, but God said they were weak and powerless (v13)
- God was going to burn the defenses of Nineveh with fire (v13)
- The defenses of Nineveh was not going to save the city (v13)
- The enemies of Nineveh were going to enter in through the gates, for God was going to open them wide to her enemies (v13)
- The people of Nineveh depended on their gates to save them, so God was going to open them wide to her enemies (v13)
- God told the people of Nineveh to go ahead and prepare for the siege; their preparations would not save them (v14)
- God told the people of Nineveh to make whatever defense preparations they wanted; those defenses would not save them (v14)
- In ancient times cities prepared for a siege by stockpiling water (v14)
- In ancient times people used clay and mortar to fortify strongholds (v14)
- It is useless to prepare for the day of God's judgment by stockpiling water and building defenses; those things cannot save a city from the wrath of God (v14)



- The city of Nineveh could not be saved from the wrath of God by storing water and piling up bricks (v14)
- God said that Nineveh would be devoured by fire (v15)
- The people of Nineveh would be killed by the sword (v15)
- God said it didn't matter how many people lived in Nineveh, or how numerous they were; God was going to kill them and fill Nineveh with dead bodies (v15)
- The size of the city would not be able to save it (v15)
- Nineveh was a prosperous city that was filled with an enormous amount of merchants (v16)
- When the day of judgment came, the merchants of Nineveh would not be able to save it; instead they would flee (v16)
- God compared the mighty men of Nineveh to grasshoppers who fled and hid themselves as soon as the sun rose and the day grew warm (v17)
- The captains and great men of Nineveh would not be able to save the city; as soon as they faced opposition they would flee (v17)
- The city of Nineveh appeared to be strong, but in reality it was weak; when it faced opposition it would fall (v17)
- The city of Nineveh would not be able to withstand the heat that God was going to send against it (v17)
- The book of Nineveh mentions the king of Assyria; in the Old Testament the antichrist is often called the king of Assyria (v18)
- God said that the shepherds and nobles of the king of

Assyria were all dead (v18)

- God said that the people of the king of Assyria were scattered among the mountains, and no one helped them (v18)
- God spoke about the judgment He was going to send upon the king of Assyria (which is probably a reference to the antichrist) (v18)
- Although the king of Assyria was strong, his people would be scattered and his leaders would be killed (v18)
- The king of Assyria was gravely wounded and would not be able to recover from his injuries (v19)
- When the king of Assyria was brought down, the people clapped their hands and rejoiced (v19)
- The people of the world hated the king of Assyria and rejoiced at his downfall (v19)
- The king of Assyria was greatly wicked (v19)
- The wickedness of the king of Assyria oppressed the people of the nations, and they rejoiced at his downfall (v19)
- The king of Assyria was continually wicked (v19)
- The day was coming when the king of Assyria would fall and be destroyed, and be unable to rise again (v19)

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