

NAHUM

THE JUDGMENT OF NINEVEH AND THE TRIUMPH OF GOD

A Verse-by-Verse Commentary
on the Book of Nahum



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PREFACE

The Book of Nahum is one of the shortest books in the Old Testament, yet its message is among the most powerful declarations of God's justice found anywhere in Scripture. At first glance, Nahum may seem to be a difficult book because it speaks extensively about judgment, destruction, warfare, and the downfall of a powerful empire. But beneath the language of judgment is a profound revelation of the character of God.

Nahum: The Judgment of Nineveh and the Triumph of God was written to examine this remarkable prophetic book verse by verse and to help the reader understand not only what Nahum said, but why his message mattered to God's people then—and why it still matters today.

Nahum's prophecy is directed primarily against Nineveh, the capital of the mighty Assyrian Empire. Nineveh represented military power, political domination, violence, oppression, and human pride. The Assyrians had conquered nations, destroyed cities, taken people captive, and spread terror throughout the ancient world. Yet despite their tremendous power, they were not beyond the authority of God.

That is one of the central truths of Nahum: no earthly kingdom is greater than the Kingdom of God.

The people of Judah had experienced the terrifying power of Assyria. They knew what it meant to live under the shadow of an empire that appeared unstoppable. From a human perspective, Assyria seemed invincible. But God saw what human beings could not always see. He saw the violence, wickedness, arrogance, and oppression that characterized Nineveh.

And God would eventually say, “Behold, I am against thee, saith the LORD of hosts” (Nahum 3:5).

Those words remind us that God's patience should never be mistaken for God's approval.

The story of Nineveh is especially significant because generations earlier the city had heard the preaching of Jonah. Nineveh had once responded to God's warning with repentance. Yet the repentance of that generation did not permanently transform the nation. In time, wickedness returned, and the city once again became an instrument of violence and oppression.

Nahum therefore presents a sobering truth: God offers mercy, but persistent rebellion carries consequences.

At the same time, Nahum is not merely a book about the destruction of an ancient city. It is a book about the justice of God. It reminds suffering people that evil does not have the final word. It assures the oppressed that God sees what happens in the world. It declares that those who build their kingdoms upon violence, pride, injustice, and rebellion against God will ultimately discover that human strength cannot withstand divine judgment.

Yet perhaps the most beautiful verse in Nahum appears in the middle of this message of judgment:

“The LORD is good, a strong hold in the day of trouble; and he knoweth them that trust in him.”

— Nahum 1:7

This verse provides an essential balance to the entire book.

The God who judges Nineveh is also the God who protects His people.

The God who destroys wickedness is also the God who provides refuge.

The God who brings justice is also the God who knows those who trust Him.

Therefore, Nahum should never be read merely as a prophecy of destruction. It should be read as a declaration of hope. God's judgment against evil is itself good news for those who have suffered under evil.

In preparing this commentary, I have sought to examine each verse carefully, consider its historical and theological setting, explain significant themes, and draw practical applications for the Christian life. My desire is not simply to provide information about Nahum but to help the reader encounter the God whom Nahum proclaimed.

Throughout this commentary, we will consider several important questions:

What does Nahum teach us about the character of God?

Why did God judge Nineveh?

What can the fall of Nineveh teach us about human pride and political power?

How should believers respond when evil appears to prosper?

What does Nahum teach us about God's patience, justice, wrath, mercy, and sovereignty?

And perhaps most importantly:

Where can God's people find refuge when the world around them is filled with trouble?

The answer is found in Nahum 1:7: “The LORD is good.”

That statement is the foundation upon which this entire study rests.

We live in a world where nations rise and fall, governments change, empires disappear, economies fluctuate, and human beings continually seek power and control. It is easy to look at the world and wonder whether justice will ever prevail.

Nahum answers that question with certainty.

God reigns.

Nineveh fell.

Assyria disappeared.

The power of an empire that once terrified nations was eventually reduced to ruins.

But God remained.

The lesson is timeless: the kingdoms of men are temporary, but the Kingdom of God is eternal.

My prayer is that this commentary will help you understand Nahum more clearly, appreciate the seriousness of God's judgment more deeply, and trust God's goodness more completely.

May these pages remind us that we do not need to fear the powers of this world when we belong to the God who rules above them all.

May they remind us that evil will not reign forever.

May they remind us that pride will ultimately bow before God.

And may they continually bring us back to the comforting truth proclaimed by the prophet Nahum:

“The LORD is good, a strong hold in the day of trouble; and he knoweth them that trust in him.”

— Dr. Paul Crawford

PROLOGUE

When God Says, “I Am Against You”

Nineveh was a city that believed it could not fall.

Its walls were massive. Its armies were feared. Its kings commanded one of the most powerful empires the ancient world had ever known. Nations trembled at the mention of Assyria. Cities were conquered, populations were displaced, and enemies were crushed beneath the military machine of an empire that seemed unstoppable.

Nineveh had learned to trust in its walls.

It had learned to trust in its soldiers.

It had learned to trust in its wealth.

It had learned to trust in its political power.

And eventually, Nineveh learned to trust in itself.

But Nineveh had forgotten something.

God was watching.

The prophet Nahum entered history with a message that would have sounded impossible to the people of his generation. He announced that the city that had terrorized nations would itself be judged. The empire that appeared invincible would be brought down. The oppressor would become the oppressed. The conqueror would become the conquered.

Nahum's prophecy begins with a burden:

“The burden of Nineveh.”

It was not merely a prediction of political events. It was a declaration from the throne of Heaven.

Nineveh had become a symbol of human arrogance. Its violence had reached beyond the battlefield. Its power had become an instrument of oppression. Its leaders believed they could determine the destiny of nations.

But there was a greater King.

There was a higher throne.

There was an authority that no army could overthrow.

There was a Judge who could not be bribed.

And that Judge was God.

Nahum declares:

“God is jealous, and the LORD revengeth; the LORD revengeth, and is furious.”

These words can be uncomfortable for modern readers. We often prefer to think about God's love, mercy, compassion, and grace while avoiding the biblical teaching concerning His holiness and judgment.

But the God of Scripture cannot be divided into convenient pieces.

The same God who saves also judges.

The same God who forgives also condemns persistent rebellion.

The same God who offers mercy also holds the wicked accountable.

And this is precisely what makes Nahum so important.

Nahum does not present a God who is indifferent to evil.

He presents a God who sees.

God saw the violence of Nineveh.

God saw the suffering of the nations.

God saw the arrogance of its rulers.

God saw the bloodshed.

God saw the oppression.

And God would eventually bring judgment.

Yet Nahum's message is not intended only to frighten the wicked. It is also intended to comfort the righteous.

For those who had suffered under Assyria, the fall of Nineveh meant that their oppressor would not have the final word.

For those who wondered whether God had forgotten them, Nahum offered reassurance.

For those who lived in fear, Nahum declared that God remained sovereign.

And in the middle of this prophecy of judgment appears one of the most beautiful declarations in the entire book:

“The LORD is good, a strong hold in the day of trouble; and he knoweth them that trust in him.”

There is the heart of Nahum.

The Lord is good.

Not merely powerful.

Not merely sovereign.

Not merely righteous.

Good.

His goodness means that His judgment is not arbitrary. His justice is not cruel. His wrath is not uncontrolled. God judges because He is holy, and He opposes evil because He is righteous.

But Nahum also reminds us that God's goodness means refuge for those who trust Him.

The same God who is a consuming fire against persistent rebellion is a stronghold for His people.

This creates a striking contrast throughout the book.

Nineveh has walls, but God's people have God.

Nineveh has armies, but God's people have the Lord of hosts.

Nineveh has wealth, but God's people have an eternal inheritance.

Nineveh trusts in its strength, while God's people are called to trust in Him.

And history would prove which foundation could stand.

Nineveh fell.

Its walls could not save it.

Its soldiers could not save it.

Its wealth could not save it.

Its alliances could not save it.

Its gods could not save it.

Its kings could not save it.

The city that had once terrified the nations eventually became a testimony to the temporary nature of human power.

What seemed permanent was temporary.

What seemed invincible was vulnerable.

What seemed eternal disappeared.

But God remained.

This is one of the great lessons of Nahum.

Never measure God's power by the apparent strength of His enemies.

There are seasons when evil seems to prosper.

There are moments when wickedness appears to have won.

There are times when injustice seems stronger than righteousness.

There are circumstances when God's people may ask, "Where is God?"

Nahum answers:

God is not absent.

He is watching.

He is ruling.

He is patient.

And when His appointed time comes, He will act.

Nahum therefore speaks not only to ancient Judah but also to every generation that has ever lived under the shadow of oppression, injustice, violence, corruption, or fear.

Empires still rise.

Empires still fall.

Leaders still seek power.

Nations still place their confidence in military strength.

People still build their lives around wealth, influence, and human achievement.

But the message remains unchanged:

Human power is temporary. God's sovereignty is eternal.

The Book of Nahum also challenges us personally.

It forces us to ask where we place our confidence.

Do we trust our resources?

Our accomplishments?

Our position?

Our government?

Our possessions?

Our abilities?

Our reputation?

Or do we trust God?

Nineveh's greatest problem was not that it possessed power.

Its greatest problem was that it believed its power made it independent of God.

That is the danger of pride.

Pride whispers that we are self-sufficient.

Pride tells us that we do not need God.

Pride convinces us that consequences belong to everyone else.

But Scripture repeatedly demonstrates that pride eventually meets the holiness of God.

Nahum's prophecy is therefore both a warning and an invitation.

It warns the sinner that God takes sin seriously.

It warns nations that power does not exempt them from accountability.

It warns leaders that authority is temporary.

It warns the proud that no fortress is strong enough to hide from God.

But it also invites the weary to take refuge in the Lord.

“The LORD is good, a strong hold in the day of trouble.”

What a remarkable promise.

Not merely a stronghold when everything is going well.

A stronghold in the day of trouble.

That means God does not promise His people a life without trouble. He promises Himself in the midst of trouble.

He does not promise that every storm will immediately disappear.

He promises that He will be our refuge while the storm rages.

He does not promise that evil will never surround us.

He promises that evil will never ultimately defeat His purposes.

And He does not promise that earthly kingdoms will last forever.

He promises that His Kingdom will.

As we begin this verse-by-verse journey through Nahum, we will walk through the ruins of an ancient empire and listen carefully to the voice of a prophet who proclaimed God's judgment.

We will examine every chapter.

We will explore every verse.

We will consider the historical setting.

We will examine the theological truths.

We will confront the seriousness of sin.

We will study the holiness and justice of God.

And we will discover the hope that exists even within a prophecy of destruction.

Because Nahum is not ultimately about Nineveh.

Nineveh is the setting.

Judgment is the message.

But God is the subject.

The book calls us to look beyond the ruins of Nineveh and see the eternal King.

The city fell.

The empire vanished.

The armies disappeared.

The walls crumbled.

But the Word of God endured.

And the message still speaks:

God is sovereign.

God is just.

God is holy.

God sees.

God judges.

God protects His people.

And above all:

The Lord is good.

So let us enter the world of Nahum.

Let us walk through the streets of Nineveh.

Let us witness the rise and fall of human power.

Let us listen to the warning of God's prophet.

And let us remember the truth that Nahum proclaimed thousands of years ago—a truth that remains just as certain today:

The kingdoms of this world may rise and fall, but the throne of God will never be shaken.

Introduction to Nahum Chapter 1

A Jealous and Avenging God: The Lord Slow to Anger, Great in Power, and Good to Them That Trust Him

Nahum is a short, fiercely poetic prophetic book directed entirely against a single foreign power, Nineveh, the capital of the Assyrian empire, the same city whose repentance under Jonah's preaching, roughly a century and a half earlier, had once spared it from destruction. By Nahum's day Assyria had long since returned to the brutal violence and idolatry for which it was infamous throughout the ancient Near East, having devastated the northern kingdom of Israel in 722 BC and repeatedly threatened Judah itself, and Nahum's prophecy, most plausibly dated between the fall of the Egyptian city of Thebes in 663 BC, mentioned later in the book as already past, and Nineveh's own actual destruction in 612 BC, announces with unwavering confidence that Assyria's cruelty will not go permanently unanswered.

The author identifies himself only as "Nahum the Elkoshite," his name meaning comfort or consolation, fittingly, since the book's message, however severe toward Nineveh, is fundamentally a message of comfort to Judah, a people who had suffered under Assyrian oppression for generations and needed assurance that the empire responsible for so much suffering stood under God's own certain judgment. Where Jonah had emphasized God's mercy extended even to history's cruelest empire, Nahum emphasizes the corresponding truth that mercy repeatedly refused eventually gives way to justice fulfilled, the same God, unchanged in character, now bringing to completion what an earlier generation's repentance had once postponed.

Chapter 1 opens with one of the Old Testament's most vivid theophanies, a poetic description of God's appearing in judgment, built loosely around the first half of the Hebrew alphabet in its original language, celebrating in quick succession God's jealous zeal, his avenging justice, his patient slowness to anger, his cosmic power over sea and mountain, and, at the chapter's pivotal center, his fundamental goodness and stronghold-like protection for those who trust him, before turning directly to address both Nineveh's certain, final destruction and Judah's corresponding, certain relief.

Opening Prayer

Lord God,

You are a jealous God, and you revenge; you revenge, and are furious; you will take vengeance on your adversaries, and you reserve wrath for your enemies. Yet you are slow to anger, and great in power, and you will not at all acquit the wicked. You have your way in the whirlwind and in the storm, and the clouds are the dust of your feet. The mountains quake at you, and the hills melt, and the earth is burned at your presence, yet you are good, a strong hold in the day of trouble, and you know them that trust in you.

Lord, when the wicked imagine evil against you, remind us that you will make an utter end, and that affliction shall not rise up the second time against those you deliver. When we, like Judah, have been afflicted, thank you for your promise that you will afflict us no more, that you will break every yoke from off us, and burst every bond in sunder.

And Lord, let us be found among those who bring good tidings and publish peace upon the mountains. Let us keep our solemn feasts and perform our vows, trusting that the wicked shall no more pass through us, for you are utterly able to cut off every enemy of your people. In Jesus' name, Amen.

Nahum 1:1–3

The Burden of Nineveh: A Jealous God, Slow to Anger, Who Will Not Acquit the Wicked

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

(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.

The Context

Verse 1's "the burden of Nineveh. The book of the vision of Nahum the Elkoshite" opens with "burden," a standard prophetic term for a weighty, often judgment-oriented pronouncement (compare Isaiah 13:1; Habakkuk 1:1), naming Nineveh, the Assyrian capital, as its specific target from the very first word. "Nahum the Elkoshite" identifies the prophet only by name and hometown, a location never certainly identified in the modern era, and "meaning comfort" fittingly describes a book whose harsh message toward Assyria functions, for Judah, as genuine consolation.

Verse 2's "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" opens the chapter's extended theophany with a deliberately repeated, escalating description of divine jealousy and vengeance, "jealous" describing not petty possessiveness but the exclusive, covenant-protecting zeal already familiar from the second commandment (Exodus 20:5), a quality that cannot tolerate the persistent cruelty and idolatry Assyria represented. The repetition of "revengeth" underscores the certainty rather than the occasional or arbitrary nature of this divine response to persistent evil.

Verse 3's "the LORD is slow to anger, and great in power, and will not at all acquit the wicked" draws directly on the classic self-revelation of God's character first given at Sinai (Exodus 34:6–7), holding together patience and justice within a single verse, the same slowness to anger that gave Nineveh a full generation of grace under Jonah's earlier preaching now paired with the assurance that such patience does not amount to eventual acquittal for those who refuse to repent. "The LORD hath his way in the whirlwind and in the storm, and the clouds are the dust of his feet" begins the chapter's vivid theophanic

imagery, picturing God's approach in the most overwhelming natural forces available to ancient imagination, storm and whirlwind serving merely as the dust beneath his advancing feet.

Plain American English

This is a message about Nineveh, the vision that Nahum from Elkosh wrote down. The LORD is a jealous and avenging God; the LORD takes vengeance and is filled with wrath. The LORD takes vengeance on his foes and vents his wrath against his enemies. The LORD is slow to anger but great in power, and the LORD will not leave the guilty unpunished. His way is in the whirlwind and the storm, and clouds are the dust of his feet.

Key Observations

“God is jealous, and the LORD revengeth... he reserveth wrath for his enemies”: This signifies **Covenant-Protecting Zeal Rather Than Petty Possessiveness Named as the Ground of Certain Divine Response to Persistent Evil.**

The repeated language of vengeance describes not an unpredictable temper but the exclusive, protective jealousy already established at Sinai, insisting that persistent, unrepented cruelty cannot indefinitely coexist with God's own covenant faithfulness.

“the LORD is slow to anger, and great in power, and will not at all acquit the wicked”: This signifies **Patience and Certain Justice Held Together Within a Single Verse Rather Than Presented as Contradictory.**

By pairing slowness to anger with the refusal to acquit the wicked, this verse refuses to let genuine divine patience, already demonstrated toward Nineveh a century earlier through Jonah, be mistaken for eventual indifference to unrepented evil.

“the LORD hath his way in the whirlwind and in the storm, and the clouds are the dust of his feet”: This signifies **Overwhelming Natural Forces Reduced to Mere Dust Beneath God's Own Advancing Presence.**

This image locates the most powerful natural phenomena available to ancient imagination, storm and whirlwind, in a position of complete subordination to God, dust stirred by his own footsteps rather than independent forces in their own right.

What This Means for Us Today

1. Hold Divine Patience and Divine Justice Together Rather Than Emphasizing One at the Expense of the Other: Verse 3's pairing of slowness to anger with the refusal to acquit the wicked invites contemporary believers to resist theological pictures of God as either only patient or only severe, holding both qualities together as this verse itself does.

2. Trust That Persistent, Unrepented Cruelty Does Not Escape Ultimate Accountability, However Long Patience Is Extended: The certainty of divine vengeance against Nineveh's renewed cruelty, after a full earlier generation of mercy under Jonah, offers contemporary believers confidence that patience extended toward evil is not the same as evil going permanently unanswered.

How This Relates to Today

This opening theophany speaks to any contemporary believer wrestling with the apparent persistence of cruelty and injustice in the world, offering the same assurance Nahum's original audience needed: that God's patience is real but not indefinite, and that his power over even the mightiest natural and political forces remains entirely undiminished.

Key Lesson: **This opening unit identifies the book as a burden against Nineveh, revealed to Nahum the Elkoshite, and launches its extended theophany by naming God as jealous and avenging toward persistent evil, yet slow to anger and great in power, a God who will not acquit the wicked and whose approach reduces even whirlwind and storm to dust beneath his own advancing feet.**

Nahum 1:4–6

Who Can Stand Before His Indignation: The Mountains Quake, the Hills Melt

(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.

The Context

Verse 4's "he rebuketh the sea, and maketh it dry, and drieth up all the rivers: Bashan languisheth, and Carmel, and the flower of Lebanon languisheth" continues the theophany with imagery echoing the Exodus itself, God's rebuke of the sea recalling the parting of the Red Sea (compare Exodus 14:21; Psalm 106:9), while naming Bashan, Carmel, and Lebanon, three regions famous throughout the ancient Near East for their exceptional natural fertility and beauty, as languishing before this same divine power, the very best of creation's abundance withering at his rebuke.

Verse 5's "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" intensifies the scope from specific regions to the entire created order, mountains and hills, the most stable and enduring features of the ancient landscape, reduced to quaking and melting, and "the world, and all that dwell therein" extending this trembling to every inhabitant of the earth, not merely to Nineveh alone, situating Assyria's coming judgment within a far larger, cosmic demonstration of divine power.

Verse 6's "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" closes this section with a rhetorical question expecting the answer "no one," underscoring the complete futility of any opposition to this power, "poured out like fire" and "rocks thrown down" picturing utterly comprehensive, unstoppable destructive force, directly preparing the ground for the specific application to Nineveh that follows in the chapter's second half.

Plain American English

He rebukes the sea and dries it up; he makes all the rivers run dry. Bashan and Carmel wither and the blossoms of Lebanon fade. The mountains quake before him and the hills melt away. The earth trembles at his presence, the world and all who live in it. Who can withstand his indignation? Who can endure his fierce anger? His wrath is poured out like fire; the rocks are shattered before him.

Key Observations

"he rebuketh the sea, and maketh it dry... Bashan languisheth, and Carmel, and the flower of Lebanon languisheth": This signifies **Even the Most Celebrated Natural Abundance and Fertility Named as Powerless Before Divine Rebuke.**

By naming three regions famous throughout the ancient world for exceptional beauty and fertility, this verse insists that no natural glory, however impressive, stands independent of the God whose rebuke can wither it entirely.

“the mountains quake at him, and the hills melt... yea, the world, and all that dwell therein”:

This signifies **Cosmic Scope Established Before the Chapter Narrows to Nineveh’s Specific Judgment.**

By extending trembling to the entire earth and all its inhabitants rather than to Assyria alone, this verse situates Nineveh’s coming destruction within a far larger demonstration of universal divine power, not an isolated act but one expression of a comprehensive sovereignty.

“who can stand before his indignation? and who can abide in the fierceness of his anger?”: This signifies **A Rhetorical Question Underscoring the Complete Futility of Any Opposition to This Power.**

The expected answer, no one, prepares readers directly for the specific claim about Nineveh that follows, that however formidable the Assyrian empire appeared, it stood no more capable of resisting God’s judgment than mountains capable of resisting his mere presence.

What This Means for Us Today

1. Locate Ultimate Security in God’s Power Rather Than in Any Impressive Natural or Political Force: This passage’s picture of the world’s most celebrated natural features withering before God invites contemporary believers to place their deepest confidence in the God who exceeds every impressive power, rather than in whatever seems currently unshakeable.

2. Take Seriously the Complete Futility of Opposing God’s Ultimate Purposes: The rhetorical question “who can stand before his indignation” invites contemporary readers toward humility regarding any presumption of standing successfully against God’s revealed will, whether individually or as part of any powerful human system.

How This Relates to Today

This vivid theophany speaks to contemporary anxiety about seemingly unshakeable powers, political, economic, or otherwise, reminding believers that even the most formidable forces in human experience remain entirely subordinate to the God whose mere presence causes mountains to quake.

Key Lesson: **This unit intensifies the opening theophany from specific fertile regions to the entire created order, mountains quaking, hills melting, the whole world trembling at God’s presence, and closes with a rhetorical question underscoring the complete futility of any opposition to his indignation, directly preparing the ground for the chapter’s specific application of this power to Nineveh’s coming judgment.**

Nahum 1:7–8

The LORD Is Good: A Strong Hold in the Day of Trouble

(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.

The Context

Verse 7's "the LORD is good, a strong hold in the day of trouble; and he knoweth them that trust in him" marks the chapter's pivotal turn, standing at the structural center of the acrostic hymn that has organized this opening theophany, and functioning as its emotional and theological heart. After six verses dominated entirely by vengeance, indignation, and cosmic upheaval, this single verse insists that the very God capable of such overwhelming judgment is, at his core, good, and that this same power becomes, for those who trust him, not a threat but "a strong hold," a place of refuge and protection in trouble. "He knoweth them that trust in him" uses "knoweth" in its fuller biblical sense of intimate, relational knowledge rather than mere factual awareness, naming a genuine, personal bond between God and those who trust him.

Verse 8's "but with an overrunning flood he will make an utter end of the place thereof, and darkness shall pursue his enemies" immediately returns to judgment, the same divine goodness of verse 7 proving entirely compatible with, rather than contradicted by, the certain destruction described here, "overrunning flood" possibly anticipating the actual historical circumstances of Nineveh's fall in 612 BC, when ancient accounts describe flooding of the Tigris River as playing a role in breaching the city's defenses. "The place thereof" names Nineveh specifically for the first time since verse 1, and "darkness shall pursue his enemies" closes the pairing with an image of relentless, inescapable pursuit awaiting those who stand against God, in sharp contrast to the strong hold offered those who trust him just one verse earlier.

Plain American English

The LORD is good, a refuge in times of trouble. He cares for those who trust in him, but with an overwhelming flood he will make an end of Nineveh; he will pursue his foes into darkness.

Key Observations

"the LORD is good, a strong hold in the day of trouble; and he knoweth them that trust in him":

This signifies **A Structural and Theological Pivot Naming Goodness and Refuge as the True Center of a Chapter Otherwise Dominated by Judgment.**

Positioned at the structural heart of this opening acrostic hymn, this verse insists that God's fundamental character is goodness, and that the same overwhelming power described throughout the surrounding verses becomes, for those who trust him, protective refuge rather than threat.

"he knoweth them that trust in him": This signifies **Intimate, Relational Knowledge Rather Than Mere Factual Awareness Named as God's Posture Toward Those Who Trust Him.**

The fuller biblical sense of "knoweth" describes genuine personal relationship, distinguishing the security offered here from a merely abstract or impersonal divine protection, naming instead a real, known bond between God and the trusting believer.

"with an overrunning flood he will make an utter end... darkness shall pursue his enemies": This signifies **The Identical Divine Goodness of the Preceding Verse Proving Fully Compatible With, Rather Than Contradicted by, Certain Judgment.**

By placing certain destruction immediately alongside a declaration of God's goodness, this pairing insists that judgment against persistent, unrepented cruelty is itself an expression of that same goodness, not evidence against it.

What This Means for Us Today

1. Trust God's Goodness as Fully Compatible With, Rather Than Contradicted by, His Judgment Against Persistent Evil: This central pairing invites contemporary believers to resist any theology that treats divine goodness and divine judgment as opposing qualities, recognizing instead that genuine goodness necessarily includes real, eventual accountability for persistent, unrepented cruelty.

2. Seek Refuge in a Genuinely Known, Personal God Rather Than in an Abstract or Impersonal Higher Power: The relational depth of “he knoweth them that trust in him” invites contemporary believers to pursue an actual, known relationship with God as the basis of security in trouble, rather than a vague, generic confidence in some undefined providence.

How This Relates to Today

This verse’s naming of God as “a strong hold in the day of trouble” offers real comfort to contemporary believers facing genuine hardship, insisting that the same God whose power exceeds every earthly force becomes, for those who trust him, a place of refuge rather than a source of dread.

Key Lesson: **This brief but pivotal unit stands at the structural and theological center of the chapter’s opening theophany, declaring that the LORD is good, a strong hold in the day of trouble who intimately knows them that trust in him, even as that same goodness proves entirely compatible with the overrunning flood that will make an utter end of Nineveh and the darkness that shall pursue his enemies.**

Nahum 1:9–11

What Do Ye Imagine Against the LORD: Affliction Shall Not Rise Up the Second Time

(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.

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

The Context

Verse 9’s “what do ye imagine against the LORD? he will make an utter end: affliction shall not rise up the second time” addresses Nineveh directly with a challenging rhetorical question, exposing the futility of whatever scheming or resistance the Assyrian empire might plan against God’s revealed judgment. “Affliction shall not rise up the second time” offers particular comfort to Judah, promising that the specific threat Assyria has repeatedly represented will not recur once this judgment falls, a decisive, final rather than merely temporary resolution.

Verse 10’s “for while they be folden together as thorns, and while they are drunken as drunkards, they shall be devoured as stubble fully dry” pictures Nineveh’s destruction using rapid, vivid imagery of consumption, thorns easily entangled and burned, drunkards unable to defend themselves, and dry stubble consumed instantly by fire, three overlapping pictures each conveying swift, total, and effortless destruction rather than a prolonged or uncertain struggle.

Verse 11’s “there is one come out of thee, that imagineth evil against the LORD, a wicked counsellor” likely refers to a specific Assyrian king, most plausibly Sennacherib, whose blasphemous threats against Jerusalem and against the LORD himself during his invasion of Judah (2 Kings 18–19; Isaiah 36–37) represent exactly the kind of evil imagination against God this verse names, “wicked counsellor” identifying a particular figure whose personal arrogance toward God epitomized the empire’s broader guilt.

Plain American English

Whatever you plot against the LORD, he will bring to an end; trouble will not come a second time. They will be entangled among thorns and drunk from their wine; they will be consumed like dry stubble. From you, Nineveh, has one come forth who plots evil against the LORD and devises wicked plans.

Key Observations

“what do ye imagine against the LORD? he will make an utter end”: This signifies **Whatever Scheming or Resistance Nineveh Might Devise Exposed as Entirely Futile Against Certain Divine Judgment**.

This rhetorical question dismisses in advance any confidence Nineveh might place in its own strategic planning or military strength, insisting that no counsel devised against the LORD can ultimately succeed.

“affliction shall not rise up the second time”: This signifies **A Promise of Decisive, Final Resolution Rather Than Merely Temporary Relief, Offered Specifically to Judah**.

This assurance addresses the real, repeated trauma of Assyrian aggression against Judah across generations, promising not a brief reprieve but a genuinely permanent end to this particular source of national affliction.

“there is one come out of thee, that imagineth evil against the LORD, a wicked counsellor”: This signifies **A Specific Historical Figure Named as Epitomizing the Empire’s Broader Blasphemous Arrogance Against God**.

By pointing to a particular counselor, most plausibly Sennacherib, whose actual recorded taunts against the LORD during his invasion of Judah are preserved elsewhere in Scripture, this verse grounds the chapter’s judgment in specific, remembered historical arrogance rather than vague accusation.

What This Means for Us Today

1. Recognize the Futility of Any Scheme or Resistance Devised Against God’s Revealed Purposes:

This passage invites contemporary readers to hold any confident opposition to God’s will, whether personal or on a larger societal scale, with appropriate humility, remembering the futility exposed here of even the most formidable empire’s counsel against the LORD.

2. Trust God’s Capacity for Decisive, Not Merely Temporary, Resolution of Persistent Sources of Affliction: The promise that “affliction shall not rise up the second time” offers contemporary believers a model of hope that looks beyond mere temporary relief toward genuine, lasting resolution of persistent hardship, trusting God’s power to bring real closure rather than only momentary reprieve.

How This Relates to Today

The naming of a specific “wicked counsellor” whose personal arrogance against God epitomized his empire’s guilt offers a useful reminder that national or institutional evil often traces back to identifiable individual choices and attitudes, inviting careful attention to the specific human decisions that shape collective injustice.

Key Lesson: **This unit exposes the complete futility of whatever Nineveh might scheme against the LORD, promises Judah that this particular source of affliction shall not rise up a second time, and names a specific wicked counsellor, likely Sennacherib himself, whose personal blasphemous arrogance against God epitomized the empire’s broader guilt now coming to its certain end.**

Nahum 1:12–15

I Will Afflict Thee No More: Behold Upon the Mountains the Feet of Him That Bringeth Good Tidings

(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.

The Context

Verse 12's "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" addresses two audiences within a single verse, Nineveh, described as presently secure and numerous yet destined for certain cutting down, and Judah, directly addressed as "thee," assured that the affliction God had permitted Assyria to inflict upon his own covenant people would now, decisively, come to an end.

Verse 13's "for now will I break his yoke from off thee, and will burst thy bonds in sunder" continues this direct word to Judah, "yoke" and "bonds" naming the real, oppressive burden of Assyrian domination in concrete, physical terms, and "now" marking this deliverance as imminent rather than distantly future, a promise particularly meaningful to a people who had lived under this specific threat for generations.

Verse 14's "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" turns back to address Nineveh directly, pronouncing the complete extinction of its royal or national line, "no more of thy name be sown," alongside the destruction of its idols, graven and molten images representing Assyria's own false gods proving powerless to save the very city that housed them, closing with the blunt, unflattering assessment "for thou art vile."

Verse 15's "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" closes the chapter with an image later echoed almost verbatim in Isaiah 52:7 and applied by Paul to the preaching of the gospel in Romans 10:15, a messenger's feet appearing on the mountains, visible from a distance, bringing news of peace after long affliction. "O Judah, keep thy solemn feasts, perform thy vows" calls the nation to renewed, joyful worship now that the specific threat of Assyrian passage through their land has been permanently, utterly removed, ending the chapter's severe theophany and oracle of judgment on a note of genuine relief and restored worship.

Plain American English

This is what the LORD says: Although they have allies and are numerous, they will be destroyed and pass away. Although I have afflicted you, Judah, I will afflict you no more. Now I will break their yoke from your neck and tear your shackles away. The LORD has given a command concerning you, Nineveh: No descendants will bear your name. I will destroy the images and idols in the temple of your gods. I will prepare your grave, for you are vile. Look, there on the mountains, the feet of one who brings good news, who proclaims peace! Celebrate your festivals, Judah, and fulfill your vows, for the wicked will never again invade you; they will be completely destroyed.

Key Observations

“though I have afflicted thee, I will afflict thee no more”: This signifies **Judah’s Own Genuine Past Suffering Named Directly, Alongside the Assurance of Its Decisive, Coming End.**

This verse does not minimize the reality of Judah’s past affliction under Assyrian domination but names it honestly before promising its permanent conclusion, a pattern of acknowledgment followed by assurance rather than assurance offered without honest acknowledgment.

“out of the house of thy gods will I cut off the graven image and the molten image... for thou art vile”: This signifies **Nineveh’s Own False Gods Exposed as Powerless to Save the Very City That Housed Them.**

By naming the destruction of Assyria’s idols specifically within its own temples, this verse directly exposes the impotence of the false gods Nineveh trusted, contrasting their helplessness with the LORD’s demonstrated, overwhelming power described throughout the chapter.

“behold upon the mountains the feet of him that bringeth good tidings, that publisheth peace!”: This signifies **A Messenger of Peace Image Later Echoed in Isaiah and Applied by Paul to Gospel Preaching.**

This image of visible, approaching good news, later reused for the announcement of both restoration from exile and the Christian gospel itself, closes Nahum’s severe opening chapter on a note of genuine, joyful relief, showing how images of judgment and images of good news can coexist within a single prophetic vision.

What This Means for Us Today

1. Name Genuine Past Suffering Honestly Before Offering or Receiving Assurance of Its End:

Verse 12’s pattern of acknowledging real affliction before promising its conclusion offers a model for contemporary pastoral care, resisting premature comfort that skips past honest acknowledgment of genuine past pain.

2. Receive Good News of Deliverance With Renewed, Active Worship Rather Than Passive Relief Alone: Judah’s call to keep solemn feasts and perform vows in response to deliverance invites contemporary believers to respond to answered prayer or genuine relief with deliberate, active worship rather than mere quiet relief that never finds outward expression.

How This Relates to Today

The image of the messenger’s feet bringing good tidings upon the mountains, echoed later in Isaiah and applied by Paul to the preaching of the gospel, offers contemporary believers a vivid picture of what it means to carry good news to those still waiting for relief, an image whose visual power has shaped Christian preaching about the gospel across every subsequent generation.

Key Lesson: **This closing unit promises Judah that their genuine past affliction under Assyria will not continue, that their yoke and bonds will be broken, while pronouncing Nineveh’s own idols powerless and its national line permanently cut off, and closes the chapter with the enduring image of a messenger’s feet upon the mountains bringing good tidings and publishing peace, calling Judah to renewed festival worship now that the wicked shall no more pass through them.**

Closing Prayer

Lord God,

You are jealous, and you revenge; you are slow to anger, and great in power, and you will not at all acquit the wicked. Your way is in the whirlwind and in the storm, and the mountains quake at you, and the hills melt, yet you are good, a strong hold in the day of trouble, and you know them that trust in you.

Lord, whatever is imagined against you, you will make an utter end of it, and affliction shall not rise up the second time against those you deliver. Thank you that though we have been afflicted, you afflict us no more, that you break every yoke from off us, and burst every bond in sunder, and that every false thing we have trusted in is powerless before you.

And Lord, let us behold upon the mountains the feet of him that bringeth good tidings, that publisheth peace, and let us, like Judah, keep our solemn feasts and perform our vows, trusting that the wicked shall no more pass through us, for he is utterly cut off. In Jesus' name, Amen.

Introduction to Nahum Chapter 2

The Siege of Nineveh: Chariots Like Torches, and the Lion's Den Emptied at Last

Chapter 2 moves from the sweeping theophany and general oracle of chapter 1 into a vivid, cinematic depiction of Nineveh's actual military destruction, rendered with such specific, sensory detail, flashing chariots, jostling streets, collapsing river gates, a captive queen led away, that many readers across the centuries have found in these verses an almost eyewitness quality, poetic prophecy anticipating with startling precision the historical siege that would in fact end the Assyrian empire in 612 BC at the hands of a coalition of Babylonians and Medes.

The chapter opens with an ironic call to Nineveh's own defenders to prepare for a battle they cannot win, before shifting into an extended, almost frantic battle sequence depicting the attacking army's overwhelming speed and force, the city's own defenses failing catastrophically, and its population fleeing in terror and despair. The chapter's closing image reaches back to Assyria's own favorite royal symbol, the lion, long used throughout Assyrian art and inscription to depict the empire's ferocity and dominance, now turned directly against it: the same lion's den that once devoured prey without limit or fear will itself, Nahum declares, be emptied and burned, the LORD of hosts himself directly, personally opposed to the empire that had for so long terrorized the ancient world.

Opening Prayer

Lord God of Hosts,

You are the one who turns away the excellency of the proud and restores the excellency of your own people, as you turned again the excellency of Jacob and of Israel after the emptiers had emptied them out. Thank you that no wall, no chariot, no fortified defense can stand against the purpose you have determined, for when you pass through, gates of rivers are opened and every stronghold is dissolved.

Lord, let us never place our trust in the pleasant furniture of this world, in silver or gold or any store or glory, knowing that such things may become empty, and void, and waste in a moment, while you alone remain our sure foundation. Where the proud have filled their dens with prey, and thought themselves untouchable as lions, remind us that you say, Behold, I am against thee, to any power that sets itself against your people.

And Lord, thank you that you fight for those who trust in you, and that no voice of a wicked messenger shall be heard forever against your purposes. In Jesus' name, Amen.

Nahum 2:1–2

He That Dasheth in Pieces Is Come Up: The LORD Hath Turned Away the Excellency of Jacob

(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.

The Context

Verse 1's "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" addresses Nineveh directly with a series of urgent military commands, keep the garrison, watch the road, gird for battle, strengthen defenses, that read, on the surface, as genuine advice, yet function throughout as bitter irony: the coming destroyer has already arrived, and no amount of frantic defensive preparation described in this verse will prove sufficient, a rhetorical strategy that lets the futility of Nineveh's coming resistance speak for itself.

Verse 2's "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" pauses the battle imagery briefly to explain its deeper theological cause, naming Assyria's own past role as "the emptiers" who had ravaged Israel and Judah, God's own covenant people, their vines marred, likely referring to the widespread devastation Assyria had historically inflicted on Israelite and Judean agriculture and prosperity during its campaigns. "The LORD hath turned away the excellency of Jacob" promises restoration of what Assyria had stripped away, tying the coming judgment on Nineveh directly to justice on behalf of the very people it had oppressed.

Plain American English

An attacker advances against you, Nineveh. Guard the fortress, watch the road, brace yourselves, marshal all your strength. The LORD will restore the splendor of Jacob like the splendor of Israel, though destroyers have laid them waste and have ruined their vines.

Key Observations

"keep the munition, watch the way, make thy loins strong, fortify thy power mightily": This signifies **Urgent Military Commands Deployed With Deliberate Irony to Underscore the Futility of Nineveh's Coming Resistance.**

By issuing genuine-sounding defensive advice to a city already facing an unstoppable destroyer, this verse lets the pointlessness of frantic preparation speak for itself, no amount of fortification proving sufficient against the judgment already determined.

"the LORD hath turned away the excellency of Jacob... for the emptiers have emptied them out": This signifies **Nineveh's Coming Judgment Directly Tied to Its Own Past Role in Ravaging God's Covenant People.**

By naming Assyria specifically as "the emptiers" who had devastated Israel and Judah, this verse grounds the coming destruction not merely in abstract divine justice but in specific, remembered historical wrong done to God's own people, now finally being answered.

What This Means for Us Today

1. Recognize That No Amount of Self-Reliant Preparation Can Withstand Judgment Already Determined by God:

This passage's ironic military commands invite contemporary readers to consider what forms of self-reliant fortification, whether personal, institutional, or national, might prove similarly futile against consequences already set in motion by persistent wrongdoing.

2. Trust That God Remembers and Will Eventually Answer Wrongs Done to His People: The direct link between Nineveh's judgment and its past oppression of Israel offers contemporary believers confidence that God takes genuine notice of harm done to his people, even when justice appears delayed across generations.

How This Relates to Today

This passage's ironic call to futile defensive preparation speaks to any contemporary situation where confidence in self-generated strength or resources proves ultimately powerless against consequences already determined by persistent wrongdoing, a caution against misplaced trust in one's own fortifications, however mighty they may appear.

Key Lesson: **This opening unit issues a series of ironic, urgent military commands to Nineveh, whose defensive preparation will prove entirely futile against the destroyer already come up before its face, and grounds this coming judgment directly in Assyria's own past role as the emptier of Jacob's excellency, promising that the LORD will now restore what the empire had for so long stripped away.**

Nahum 2:3–5

Chariots Like Torches: They Shall Run Like the Lightnings

(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.

(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.

(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.

The Context

Verse 3's "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" launches into vivid, sensory battle imagery, red shields and scarlet-clad warriors likely describing either actual dyed military equipment, a known ancient Near Eastern practice, or, more ominously, the color of imminent bloodshed. "The fir trees shall be terribly shaken" may refer to the trembling of spear shafts, often made of fir, as the army advances, or to the natural landscape itself reacting to the army's approach.

Verse 4's "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" intensifies the chaos with rapid, overwhelming motion, chariots colliding in the city's own streets, their movement compared to both fire and lightning, images conveying speed, brightness, and destructive force all at once, a scene of frenzied, unstoppable momentum overtaking the city from within its own defenses.

Verse 5's "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" shifts attention specifically to Nineveh's own commander mustering his forces, "stumble in their walk" suggesting panicked, disorganized haste rather

than confident, orderly defense, as the defenders rush toward the wall to prepare what protection they still can, a picture of desperate, last-minute scrambling rather than calm readiness.

Plain American English

The shields of the soldiers are red; the warriors are dressed in scarlet. The metal on the chariots flashes on the day they are made ready; the spears of juniper are brandished. The chariots race through the streets, rushing back and forth through the squares. They look like flaming torches; they dart about like lightning. He summons his picked troops, yet they stumble on their way. They dash to the city wall; the protective shield is put in place.

Key Observations

“the chariots shall rage in the streets... they shall seem like torches, they shall run like the lightnings”: This signifies **Overwhelming Speed, Brightness, and Chaos Deployed to Convey Unstoppable, Frenzied Momentum.**

The compressed, rapid-fire imagery of colliding chariots compared to fire and lightning creates a sense of frenzied, overwhelming chaos overtaking the city, conveying destructive momentum that no organized response can effectively contain.

“he shall recount his worthies: they shall stumble in their walk”: This signifies **Nineveh’s Own Defenders Pictured as Panicked and Disorganized Rather Than Confident and Orderly.**

This detail undercuts any expectation of a competent, composed Assyrian defense, describing instead desperate, stumbling haste, a striking reversal for an empire whose military reputation had for generations inspired terror throughout the ancient Near East.

What This Means for Us Today

1. Recognize That Reputation for Strength Offers No Guarantee Against Genuine Collapse: The picture of Nineveh’s once-feared military stumbling in panic invites contemporary readers to hold any reputation for strength or invincibility, whether personal, institutional, or national, with appropriate humility, aware that outward reputation and actual resilience under real pressure are not the same thing.

How This Relates to Today

This chapter’s vivid battle imagery, remarkable for its specific, almost cinematic detail, continues to be cited by historians and readers alike as a striking example of prophetic literature anticipating actual historical events with unusual precision, offering contemporary readers a concrete case study in the relationship between biblical prophecy and verifiable history.

Key Lesson: **This unit renders Nineveh’s coming destruction in vivid, sensory battle imagery, red shields and scarlet warriors, chariots raging through the streets like torches and lightning, and Nineveh’s own once-feared defenders reduced to stumbling, panicked haste as they scramble toward the wall in desperate, last-minute preparation.**

Nahum 2:6–8

The Gates of the Rivers Shall Be Opened: Nineveh Is Like a Pool of Water, Yet They Shall Flee Away

(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.

(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.

The Context

Verse 6's "the gates of the rivers shall be opened, and the palace shall be dissolved" describes what many historians identify as the decisive factor in Nineveh's actual historical fall, ancient records suggesting that flooding of the Tigris and its tributaries breached portions of the city's defenses, allowing the attacking coalition entry, "the palace shall be dissolved" naming the destruction of Assyrian royal power at its very seat and symbol.

Verse 7's "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" pictures a royal or symbolic female figure, possibly the queen, a goddess-image, or a personification of the city itself, led away into captivity, her attendants mourning with the plaintive sound of doves and the ritual gesture of beating their breasts in grief, a poignant image of humiliation replacing former royal glory.

Verse 8's "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" compares the city, famous for its water supply and canal systems, to a pool now draining away, its population fleeing despite desperate cries to stand and hold the line, "none shall look back" picturing total, irreversible panic and abandonment rather than any organized, defensible retreat.

Plain American English

The river gates are thrown open and the palace collapses. It is decreed that Nineveh be exiled and carried away. Her female slaves moan like doves and beat on their breasts. Nineveh is like a pool whose water is draining away. Stop! Stop! they cry, but no one turns back.

Key Observations

"the gates of the rivers shall be opened, and the palace shall be dissolved": This signifies **A Detail Widely Understood to Anticipate the Actual Historical Circumstances of Nineveh's Fall by Flood.**

This image aligns remarkably closely with ancient historical accounts describing river flooding as a key factor in the actual siege and fall of Nineveh in 612 BC, an alignment between prophetic image and later verified history that has drawn considerable scholarly attention.

"Nineveh is of old like a pool of water: yet they shall flee away": This signifies **The City's Own Famous Prosperity and Water Supply Turned Into an Image of Its Own Rapid, Irreversible Draining Away.**

By comparing the once-thriving city to a draining pool, this verse ironically reverses Nineveh's own celebrated resource, its abundant water, into a symbol of the empire's own life and power rapidly, irrecoverably emptying out.

"stand, stand, shall they cry; but none shall look back": This signifies **Total, Irreversible Panic Depicted as Overwhelming Any Attempt at Organized, Defensible Resistance.**

The futile cry to stand, unheeded by a fleeing population, pictures the complete collapse of order and courage within the city, a scene of total panic rather than any coordinated last stand.

What This Means for Us Today

1. Recognize That Scripture's Prophetic Claims Have Sometimes Been Verified by Later, Independent Historical Record: The remarkable correspondence between this prophecy and the

actual historical circumstances of Nineveh's fall offers contemporary believers a concrete example of prophetic Scripture's claims being borne out by subsequent, independently verified history.

How This Relates to Today

The image of a once-thriving city's resources rapidly draining away speaks to contemporary situations of sudden institutional or societal collapse, where apparent prosperity and permanence prove, under real pressure, to have been far more fragile and temporary than assumed.

Key Lesson: **This unit describes the decisive breach of Nineveh's defenses through opened river gates, a detail closely matching the city's actual historical fall, pictures a royal or symbolic female figure led away captive amid her attendants' mourning, and closes with the image of the once-thriving city draining away like a pool of water, its population fleeing in total, irreversible panic despite desperate cries to stand.**

Nahum 2:9–10

Take Ye the Spoil: She Is Empty, and Void, and Waste

(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.

The Context

Verse 9's "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" addresses the conquering army directly, inviting them to plunder Nineveh's accumulated wealth, "none end of the store and glory" naming the sheer scale of riches the empire had gathered across generations of conquest and tribute, wealth now, in a single devastating irony, becoming plunder for others exactly as Nineveh had once plundered so many nations before it.

Verse 10's "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" describes the city's aftermath and its inhabitants' terror using a triple description of desolation, echoing the language of Genesis 1:2's "without form, and void" applied here to complete devastation, alongside a vivid physical description of human terror, melting hearts, knocking knees, and darkened, ashen faces, a comprehensive picture of both physical ruin and psychological collapse.

Plain American English

Plunder the silver! Plunder the gold! The supply is endless, the wealth from all its treasures! She is pillaged, plundered, stripped! Hearts melt, knees give way, bodies tremble, every face grows pale.

Key Observations

"take ye the spoil of silver, take the spoil of gold... none end of the store and glory": This signifies **Wealth Once Gathered Through Assyria's Own Conquest Now Becoming Plunder for Others in a Deliberate Historical Irony.**

This invitation to plunder Nineveh's riches enacts a fitting reversal, the empire that had for generations enriched itself through conquest of others now itself becoming the source of plunder, exactly matching the pattern of the very violence it had inflicted.

“she is empty, and void, and waste”: This signifies **Language Echoing Genesis 1:2’s Description of Primordial Formlessness Applied to Nineveh’s Complete Devastation.**

By using language that recalls the earth’s condition before creation’s ordering work, this description frames Nineveh’s destruction as a kind of complete undoing, a total reversal of the order, structure, and glory the city had once possessed.

What This Means for Us Today

1. Recognize That Wealth Accumulated Through Injustice Provides No Lasting Security: The reversal in which Nineveh’s own plundered wealth becomes plunder for others invites contemporary reflection on the ultimate insecurity of prosperity built on exploitation or injustice toward others, however impressive that prosperity may presently appear.

How This Relates to Today

The vivid physical description of terror, melting hearts and trembling knees, offers a genuinely human, sympathetic glimpse into the real cost of judgment even within a prophecy otherwise focused on Nineveh’s deserved destruction, a reminder that scriptural judgment oracles do not celebrate suffering but soberly record its real, human weight.

Key Lesson: **This unit invites the conquering army to plunder Nineveh’s vast accumulated wealth, a fitting reversal for an empire that had built its own riches through conquest of others, and describes the city’s resulting devastation with language echoing Genesis’s primordial formlessness, paired with a vivid, sympathetic picture of genuine human terror, melting hearts, trembling knees, and darkened faces among Nineveh’s own inhabitants.**

Nahum 2:11–13

Where Is the Dwelling of the Lions: Behold, I Am Against Thee, Saith the LORD of Hosts

(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.

(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.

The Context

Verse 11’s “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?” deploys the lion as an especially pointed image, since the lion served throughout Assyrian royal art, palace reliefs, and inscriptions as the empire’s own favorite self-chosen symbol of strength and dominance, kings of Assyria frequently depicted hunting lions or portrayed as lions themselves. The rhetorical question “where is” anticipates the coming reversal, the once-secure lion’s den soon to be found empty and desolate.

Verse 12’s “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” describes the lion’s former, unrestrained predatory success, tearing prey without limit, filling its dens to overflowing, a direct picture of Assyria’s own historical practice of ruthless conquest and plunder across the ancient Near East, wealth and captives filling the empire’s own storehouses exactly as prey once filled the literal lion’s den.

Verse 13's "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" delivers the chapter's climactic, direct divine confrontation, "behold, I am against thee" among the most severe personal declarations in prophetic literature, spoken directly by "the LORD of hosts," God's own title as commander of heavenly armies, against an empire that had considered itself unstoppable. "The voice of thy messengers shall no more be heard" likely refers to the intimidating diplomatic and military messengers Assyria had long used to terrify subject and rival nations alike (compare 2 Kings 18:17–35), their voice now permanently silenced.

Plain American English

Where now is the lions' den, the place where they fed their young, where the lion and lioness went, and the cubs, with nothing to fear? The lion killed enough for his cubs and strangled prey for his mate, filling his lairs with kills and his dens with the prey. I am against you, declares the LORD Almighty, and I will burn up your chariots in smoke, and the sword will devour your young lions. I will leave you no prey on the earth. The voices of your messengers will no longer be heard.

Key Observations

"where is the dwelling of the lions... where the lion, even the old lion, walked": This signifies **Assyria's Own Favorite Royal Symbol of the Lion Turned Into a Deliberate, Pointed Rhetorical Question About Its Own Emptiness.**

By invoking the lion, a symbol Assyrian kings themselves proudly used throughout their own art and inscriptions, this rhetorical question directly turns the empire's own chosen emblem of strength into the very image of its coming, complete desolation.

"the lion did tear in pieces enough for his whelps... filled his holes with prey": This signifies **Assyria's Historical Practice of Ruthless Conquest and Plunder Directly Pictured Through the Lion's Unrestrained Predatory Behavior.**

This description of the lion's former, unlimited success at tearing and gathering prey serves as a direct, unmistakable picture of Assyria's own historical pattern of conquest, its storehouses filled with plunder exactly as a lion's den fills with prey.

"behold, I am against thee, saith the LORD of hosts": This signifies **One of Prophetic Literature's Most Severe, Directly Personal Divine Declarations Aimed at a Self-Proclaimed Unstoppable Empire.**

This direct first-person confrontation, God himself declaring personal opposition, represents the chapter's climactic statement, the LORD of hosts, commander of heavenly armies, personally opposing an empire that had considered itself beyond any such challenge.

What This Means for Us Today

- 1. Recognize That Symbols of Power and Dominance Offer No Lasting Protection Against God's Own Direct Opposition:** The reversal of Assyria's own lion imagery invites contemporary reflection on how any celebrated symbol of strength, whether personal, institutional, or national, ultimately provides no security against divine judgment when built on persistent, unrepented cruelty.
- 2. Take Seriously the Weight of God's Direct, Personal Opposition to Persistent, Unrepented Evil:** The severity of "behold, I am against thee" invites contemporary readers to consider with appropriate seriousness the reality that God's patience, extended repeatedly, does eventually give way to direct, personal opposition against persistent, unrepented wrongdoing.

How This Relates to Today

This closing image speaks to contemporary situations where institutions or powers built on exploitation of others project an image of invincibility, offering the sober reminder that such projected strength, however convincing, ultimately offers no protection against genuine accountability for the harm inflicted in gathering it.

Key Lesson: **This closing unit turns Assyria's own favorite royal symbol, the lion, directly against the empire, asking where its once-secure den has gone, describing the lion's former unrestrained predatory success as a direct picture of Assyria's historical conquest and plunder, and delivering the chapter's climactic divine declaration, behold, I am against thee, saith the LORD of hosts, promising the burning of Nineveh's chariots, the devouring of its young lions, and the permanent silencing of the messengers whose voice had once terrified the ancient world.**

Closing Prayer

Lord God of Hosts,

You have turned away the excellency of Jacob, as the excellency of Israel, restoring what the emptiers had emptied out and marred. Thank you that no fortification, no chariot, no defense prepared in haste can withstand the purpose you have determined, and that even the gates of rivers open at your word, dissolving every proud palace built upon oppression of your people.

Lord, let us never trust in silver or gold or any store and glory of pleasant furniture, remembering how quickly such things become empty, and void, and waste. Where the proud have filled their dens with prey, taking without fear or restraint, remind us that you say, Behold, I am against thee, to every power that sets itself against your people and your purposes.

And Lord, thank you that the voice of every wicked messenger shall in the end be silenced, and that you alone remain the LORD of hosts, able to burn every chariot in the smoke and cut off every prey from the earth. In Jesus' name, Amen.

Introduction to Nahum Chapter 3

Woe to the Bloody City: Nineveh's Guilt Named, Thebes Remembered, and No Healing for the Bruise

Chapter 3 brings the book of Nahum to its close with the prophecy's single most direct, unsparing indictment of Nineveh's actual guilt, opening with a formal "woe" oracle that names the city outright as "the bloody city," full of lies, robbery, and endless plunder. Where chapters 1 and 2 had built toward Nineveh's destruction through theophany and battle imagery, chapter 3 pauses to make the moral case explicit: Assyria's coming judgment is not arbitrary cruelty but the direct, fitting consequence of generations of violence, deceit, and exploitation practiced against nation after nation across the ancient Near East.

The chapter's central argument draws on recent, verifiable history rather than abstract threat, pointing to the actual fall of Thebes, the great Egyptian city known in Hebrew as "No" or "No-amon," conquered by Assyria itself in 663 BC despite its seemingly impregnable defenses and powerful allies. If Thebes, for all its strength, could not escape destruction, Nahum argues, neither will Nineveh, a rhetorical strategy

that grounds prophetic certainty in recent, memorable, and undeniable historical precedent rather than speculation alone.

The book closes with one of the most unrelenting dirges in the prophetic corpus, addressed directly to “the king of Assyria,” whose shepherds slumber, whose nobles lie scattered, and whose bruise, Nahum declares flatly, admits no healing, ending not with any word of restoration for Nineveh itself, as some other prophetic oracles against foreign nations occasionally include, but with a final, unanswered question that stands as the book’s own summary verdict: upon whom hath not thy wickedness passed continually? With this question the book of Nahum ends, its message of comfort to Judah complete precisely because its message of judgment against Nineveh has been carried through to its final, uncompromising conclusion.

Opening Prayer

Lord God,

You see every bloody city, full of lies and robbery, where the prey departeth not, and you are not silent before violence and deceit practiced against the nations. Thank you that you name wickedness plainly, and that you do not allow cruelty and exploitation to go forever unanswered, however long it may seem to continue unchecked.

Lord, remind us, as you reminded Nineveh, that no earthly strength, no multitude of merchants, no crowned captains, and no fortified stronghold can save what you have determined to bring down. Just as populous No, for all her rivers and allies, was carried away, let us never place ultimate confidence in any human alliance or defense.

And Lord, where there has been a wound in our own lives, or in the world around us, that seems beyond healing, remind us that you alone are the one who binds up what is broken, and that even where there is no healing of the bruise by human means, your mercy remains able to do what we cannot. In Jesus’ name, Amen.

Nahum 3:1–4

Woe to the Bloody City: The Wellfavoured Harlot, the Mistress of Witchcrafts

(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 prancing 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.

The Context

Verse 1’s “woe to the bloody city! it is all full of lies and robbery; the prey departeth not” opens with the classic prophetic “woe” formula, a formal pronouncement of doom (compare Isaiah 5:8–23; Habakkuk 2:6–19), naming Nineveh outright as “the bloody city,” a direct, unambiguous moral indictment rather

than merely a prediction of coming disaster. “Full of lies and robbery” and “the prey departeth not” name specific, characteristic sins, deceit, plunder, and endless, unrestrained exploitation of conquered peoples, as the actual grounds for the judgment already described in the preceding two chapters.

Verse 2’s “the noise of a whip, and the noise of the rattling of the wheels, and of the prancing horses, and of the jumping chariots” launches into rapid, auditory battle imagery, a cascade of noise conveying chaotic, overwhelming military assault, continuing the vivid sensory technique already established in chapter 2. Verse 3’s “the horseman lifteth up both the bright sword and the glittering spear: and there is a multitude of slain, and a great number of carcases; and there is none end of their corpses; they stumble upon their corpses” intensifies this imagery to its most graphic point in the entire book, corpses piled so extensively that survivors literally stumble over them, a deliberately unflinching depiction of the scale of coming devastation.

Verse 4’s “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” explains this devastation’s cause using metaphorical language common throughout prophetic literature (compare similar harlotry imagery applied to other nations and even to unfaithful Israel in Ezekiel 16 and 23), “harlot” and “witchcrafts” together picturing Assyria’s combination of seductive political manipulation, deceptive alliance-making, and outright exploitation, “selles nations” naming the empire’s practice of using treaties, tribute, and false promises to enslave and plunder the very peoples it had drawn into dependent relationships.

Plain American English

Woe to the city of blood, full of lies, full of plunder, never without victims! The crack of whips, the clatter of wheels, galloping horses and jolting chariots! Charging cavalry, flashing swords and glittering spears! Many casualties, piles of dead, bodies without number, people stumbling over the corpses, all because of the wanton lust of a prostitute, alluring, the mistress of sorceries, who enslaved nations by her prostitution and peoples by her witchcraft.

Key Observations

“woe to the bloody city! it is all full of lies and robbery; the prey departeth not”: This signifies **A Formal, Unambiguous Moral Indictment Rather Than Merely a Neutral Prediction of Disaster**. By opening with the classic prophetic woe formula and naming Nineveh directly as “the bloody city,” this verse grounds the coming judgment in explicit moral accusation, insisting that what follows is deserved consequence rather than arbitrary catastrophe.

“there is none end of their corpses; they stumble upon their corpses”: This signifies **Unflinching, Graphic Imagery Depicting the Full, Undeniable Scale of Coming Devastation**.

This deliberately vivid, uncomfortable image resists any softening of what the coming judgment against Nineveh will actually involve, insisting on the full moral and human weight of the consequence about to fall on a city whose own violence had inflicted comparable devastation on countless others.

“the multitude of the whoredoms of the wellfavoured harlot, the mistress of witchcrafts, that selleth nations”: This signifies **Political Manipulation and Deceptive Alliance-Making Pictured Through the Metaphor of Seductive, Exploitative Harlotry**.

This vivid metaphor names Assyria’s specific method of empire, drawing nations into dependent, exploitative relationships through treaty and false promise before plundering them, a pattern of manipulation this image captures more precisely than mere military conquest alone.

What This Means for Us Today

1. Recognize That Prophetic Judgment Rests on Specific, Named Moral Accusation Rather Than Arbitrary Threat: This passage's formal woe oracle invites contemporary readers to see biblical judgment language as grounded in specific, articulated wrongdoing, encouraging careful moral evaluation rather than treating divine judgment as unpredictable or capricious.

2. Take Seriously the Real Human Cost Behind Any System Built on Exploitation and Deceit: The graphic imagery of this passage resists sanitizing the true cost of empires and systems built on violence and manipulation, inviting contemporary readers to reckon honestly with the real human suffering behind such systems, past and present.

How This Relates to Today

This passage's naming of deceptive alliance-making and exploitative political manipulation as core to Assyria's guilt speaks to ongoing contemporary concerns about powerful nations or institutions using treaty, dependency, and false promise to exploit weaker parties, a pattern of injustice this ancient indictment names with unusual precision.

Key Lesson: **This opening unit pronounces a formal woe against Nineveh, naming it directly the bloody city full of lies and robbery, depicts the coming devastation in graphic, unflinching battle imagery, and grounds this judgment specifically in the empire's pattern of seductive political manipulation and deceptive alliance-making, selling nations and families through what the prophet names as harlotry and witchcraft.**

Nahum 3:5–7

I Will Discover Thy Skirts Upon Thy Face: Who Will Bemoan Her?

(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.

(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?

The Context

Verse 5's "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" repeats the same devastating direct declaration already delivered in chapter 2, "behold, I am against thee," now continuing the harlotry metaphor of the preceding verses into a specific, culturally shameful image of public exposure, a punishment historically associated with judgment against unfaithfulness or harlotry in the ancient Near East (compare Jeremiah 13:26; Ezekiel 16:37), Nineveh's hidden shame made publicly, universally visible before the very nations it had exploited.

Verse 6's "and I will cast abominable filth upon thee, and make thee vile, and will set thee as a gazingstock" intensifies this public humiliation further, "gazingstock" naming Nineveh's coming transformation from feared empire to object of open contempt and mockery, a complete reversal of the terror it had once inspired throughout the ancient world.

Verse 7's "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?" closes the unit with a striking, almost mournful rhetorical question, one made all the more pointed by its context: unlike so many oracles against foreign nations elsewhere in Scripture, which sometimes include at least a note of sympathy or eventual restoration, this question expects the answer "no one," naming Nineveh's

coming isolation as total, a city so thoroughly identified with cruelty that even in its fall it will find no genuine mourners among the very nations it once terrorized.

Plain American English

I am against you, declares the LORD Almighty. I will lift your skirts over your face. I will show the nations your nakedness and the kingdoms your shame. I will pelt you with filth, I will treat you with contempt and make you a spectacle. All who see you will flee from you and say, Nineveh is in ruins, who will mourn for her? Where can I find anyone to comfort you?

Key Observations

“behold, I am against thee, saith the LORD of hosts”: This signifies **A Second Direct, Personal Divine Declaration Repeated From Chapter 2 to Underscore Its Unrelenting Certainty.**

By repeating this same severe personal confrontation from chapter 2, this passage reinforces the certainty and personal directness of God’s own opposition to Nineveh, refusing to let the earlier declaration be treated as a single, isolated statement rather than the settled divine position throughout the book.

“I will set thee as a gazingstock”: This signifies **A Complete Reversal From Feared Empire to Object of Open Public Contempt and Mockery.**

This image names a total inversion of Nineveh’s historical position, from a power whose very name once inspired terror throughout the ancient Near East to a spectacle openly mocked by the same nations it once dominated.

“who will bemoan her? whence shall I seek comforters for thee?”: This signifies **A Striking Absence of Mourners, Naming Nineveh’s Isolation in Judgment as Total Rather Than Softened by Any Note of Sympathy.**

Unlike some other prophetic oracles against foreign nations that include eventual notes of restoration or sympathy, this rhetorical question, expecting the answer “no one,” names Nineveh’s coming fall as one that will draw no genuine mourning even from a watching world, so thoroughly is the empire identified with cruelty in the memory of those it once oppressed.

What This Means for Us Today

1. Recognize That Public Reputation Built on Fear Rather Than Genuine Respect Offers No Lasting Sympathy in Downfall: The absence of mourners for Nineveh invites contemporary reflection on the difference between power that inspires fear and power that earns genuine respect, the former proving unable to secure any lasting goodwill when circumstances change.

How This Relates to Today

This passage’s image of complete public reversal, from feared power to open spectacle, speaks to any contemporary situation where an institution or figure built its influence primarily on intimidation, offering a sober reminder of how quickly such influence can collapse into contempt once its underlying power is removed.

Key Lesson: **This unit repeats God’s direct personal declaration of opposition to Nineveh, pictures its coming public shame and humiliation using the harlotry metaphor already established, and closes with the striking, unanswered question of who will mourn for a city so thoroughly identified with cruelty that even its fall draws no genuine sympathy from a watching world.**

Nahum 3:8–11

Art Thou Better Than Populous No: Ethiopia and Egypt Were Her Strength, Yet Was She Carried Away

(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.

(11) Thou also shalt be drunken: thou shalt be hid, thou also shalt seek strength because of the enemy.

The Context

Verse 8's "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?" invokes recent, verifiable history rather than abstract warning, "populous No" referring to Thebes, the great Egyptian capital, its natural defenses, surrounded by the Nile's waters, described in the most impressive possible terms, a city whose apparent geographical invincibility closely paralleled Nineveh's own confidence in its river-protected defenses.

Verse 9's "Ethiopia and Egypt were her strength, and it was infinite; Put and Lubim were thy helpers" lists Thebes's formidable alliance network, Ethiopia (Cush), Egypt itself, Put, and Lubim (Libya), naming resources and allies that made the city's eventual fall seem, before it happened, virtually unthinkable, precisely the kind of overwhelming strength Nineveh itself now possessed and trusted in.

Verse 10's "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" names the actual, historical outcome, Thebes's conquest by Assyria itself in 663 BC under Ashurbanipal, described with the same unflinching graphic detail already established earlier in the chapter, its children killed, its leaders enslaved and gambled over, a fate history had already, undeniably confirmed. Verse 11's "thou also shalt be drunken: thou shalt be hid, thou also shalt seek strength because of the enemy" applies this precedent directly to Nineveh with the emphatic "thou also," insisting that the very fate Assyria itself had once inflicted on Thebes now awaits Assyria in turn, a pointed irony given that Nineveh was itself the conquering power in that earlier destruction.

Plain American English

Are you better than Thebes, situated on the Nile, with water around her? The river was her defense, the waters her wall. Cush and Egypt were her boundless strength; Put and Libya were among her allies. Yet she was taken captive and went into exile. Her infants were dashed to pieces at every street corner. Lots were cast for her nobles, and all her great men were put in chains. You too will become drunk; you will go into hiding and seek refuge from the enemy.

Key Observations

"art thou better than populous No... whose rampart was the sea": This signifies **Nineveh's Coming Fall Grounded in Recent, Verifiable Historical Precedent Rather Than Abstract Threat Alone.**

By invoking Thebes's actual, recent, historically documented fall rather than a hypothetical or purely future warning, this rhetorical question grounds the prophecy's certainty in undeniable precedent, a strategy considerably more persuasive than speculation alone.

“Ethiopia and Egypt were her strength, and it was infinite... yet was she carried away”: This signifies **Overwhelming Alliance and Resource Ultimately Insufficient to Prevent Thebes’s Actual Historical Destruction.**

The deliberate emphasis on Thebes’s seemingly limitless strength and formidable allies, followed immediately by its actual fall, undermines any confidence Nineveh might place in its own comparable resources and alliances.

“thou also shalt be drunken... thou also shalt seek strength because of the enemy”: This signifies **A Pointed Historical Irony in Which Assyria’s Own Past Conquest of Thebes Now Prefigures Its Own Coming Fate.**

The direct application “thou also” carries particular sting given that Assyria itself was the very power that conquered Thebes, insisting that the empire’s own history of inflicting this exact fate on others now returns to it in kind.

What This Means for Us Today

1. Learn From Recent, Verifiable Precedent Rather Than Assuming One’s Own Situation Is Uniquely Exempt: This passage’s appeal to Thebes’s recent fall invites contemporary readers to take seriously the lessons of recent, comparable historical precedent rather than assuming that impressive present strength and alliance guarantee immunity from comparable future collapse.

2. Recognize the Irony of Reaping What One Has Previously Sown Against Others: The pointed application of Thebes’s fate to Assyria, the very power that had inflicted it, invites contemporary reflection on how patterns of harm inflicted on others can, in time, circle back upon those who first inflicted them.

How This Relates to Today

This passage’s use of recent, documented historical precedent to argue for a future outcome offers a useful model for contemporary argument and reflection, grounding claims about likely future consequences in careful attention to comparable, verifiable past events rather than in speculation alone.

Key Lesson: **This unit grounds Nineveh’s coming judgment in the recent, undeniable historical precedent of Thebes’s fall, a city whose seemingly impregnable natural defenses and vast alliance network proved ultimately insufficient to prevent its actual documented conquest, and applies this precedent directly and ironically to Assyria, the very power that had once inflicted this fate on Thebes and would now suffer it in turn.**

Nahum 3:12–15

Thy People Are Women: Draw Thee Waters for the Siege

(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.

(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.

(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.

The Context

Verse 12's "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" pictures Nineveh's supposedly formidable defenses using an image of remarkable ease and inevitability, ripe figs falling effortlessly the moment a tree is shaken, requiring no real force or effort to bring down, a deliberate contrast to the massive fortifications the city actually possessed.

Verse 13's "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" uses language reflecting the gender assumptions of its ancient context to picture Nineveh's defenders as lacking the courage and strength for effective resistance, its gates left defenseless and its protective bars consumed by fire, imagery of total, undefended vulnerability.

Verse 14's "draw thee waters for the siege, fortify thy strong holds: go into clay, and tread the mortar, make strong the brickkiln" returns to the same ironic style of urgent, futile military advice already established in chapter 2, commanding preparations, storing water, reinforcing walls, making bricks, that will ultimately prove entirely useless against the judgment already determined. Verse 15's "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" pivots directly from this futile advice to certain destruction by fire and sword, introducing the locust and cankerworm imagery that will dominate the chapter's closing verses, insects whose overwhelming numbers prove no defense against sudden, complete devastation.

Plain American English

All your fortresses are like fig trees with the first ripe fruit; when shaken, the figs fall into the mouth of the eater. Look at your troops, they are all weaklings. The gates of your land are wide open to your enemies; fire has consumed the bars of your gates. Draw water for the siege, strengthen your defenses! Work the clay, tread the mortar, repair the brickwork! There the fire will consume you; the sword will cut you down and, like the young locust, consume you. Multiply like the young locust, multiply like the swarming locust.

Key Observations

"all thy strong holds shall be like fig trees with the firstripe figs: if they be shaken, they shall even fall": This signifies **Nineveh's Formidable Defenses Reduced to an Image of Effortless, Inevitable Collapse.**

By comparing massive fortifications to ripe figs falling at a mere shake, this verse deliberately deflates any confidence in the city's military strength, insisting that its coming fall will require far less effort than its impressive defenses might suggest.

"draw thee waters for the siege, fortify thy strong holds... make strong the brickkiln": This signifies **A Continued Pattern of Ironic Military Advice, Genuine-Sounding Yet Ultimately Futile Against Determined Judgment.**

This second instance of urgent, seemingly practical defensive instruction, echoing chapter 2's similar technique, reinforces the book's consistent rhetorical strategy of letting the pointlessness of frantic self-reliant preparation speak for itself against a judgment already settled.

"make thyself many as the cankerworm, make thyself many as the locusts": This signifies **Overwhelming Numerical Strength Introduced as No Genuine Defense Against Sudden, Total Devastation.**

This introduction of locust imagery, developed further in the chapter's closing verses, insists that sheer numbers, however impressive, offer no real protection against destruction, an idea the chapter will develop through the locusts' own characteristic sudden disappearance.

What This Means for Us Today

1. Recognize That Impressive Defenses Do Not Guarantee Security Against Determined,

Deserved Consequence: The fig tree image invites contemporary reflection on how quickly seemingly formidable protections, whether institutional, financial, or personal, can collapse when the underlying situation has already reached its determined conclusion.

How This Relates to Today

This passage's image of effortlessly falling fortifications speaks to contemporary situations where confident institutions or systems, appearing formidable from the outside, prove far more fragile than expected once genuinely tested, a caution against mistaking outward impressiveness for actual resilience.

Key Lesson: **This unit pictures Nineveh's strongholds as ripe figs falling effortlessly at a mere shake, its defenders lacking courage for effective resistance, and issues a second round of ironic, urgent military advice, all of it ultimately futile against the fire and sword already determined to consume the city like a devouring cankerworm.**

Nahum 3:16–19

Thy Shepherds Slumber, O King of Assyria: There Is No Healing of Thy Bruise

(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.

(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?

The Context

Verse 16's "thou hast multiplied thy merchants above the stars of heaven: the cankerworm spoileth, and fleeth away" names Nineveh's vast commercial wealth, merchants beyond counting, before applying the cankerworm image directly to this prosperity, wealth that, like the crop-devouring insect, will strip the land bare and then simply vanish, leaving nothing lasting behind.

Verse 17's "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" extends this insect imagery to Assyria's own royal and military leadership, comparing their impressive but fleeting presence to locusts that settle briefly before vanishing entirely once conditions change, a pointed image of leadership that appears formidable yet proves, in the moment of real testing, utterly unable to hold its ground.

Verse 18's "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" addresses the Assyrian king directly for the only time in the entire book, "shepherds" naming the nation's failed leaders, "dwell in the dust"

describing death and burial, and “no man gathereth them” picturing the complete absence of any remaining structure or leadership capable of reassembling the scattered population, total, leaderless dispersal.

Verse 19’s closing words, “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?” bring the entire book to its final, deliberately unresolved conclusion. “There is no healing of thy bruise” names Nineveh’s coming destruction as final rather than merely temporary, no restoration or recovery to follow, in sharp contrast to some other prophetic oracles against foreign nations. “All that hear the bruit of thee shall clap the hands over thee” describes universal, unrestrained celebration rather than mourning, directly answering chapter 3’s earlier rhetorical question about who would bemoan Nineveh, no one will, because everyone will instead rejoice. The book’s final words, “for upon whom hath not thy wickedness passed continually,” close with a rhetorical question expecting the answer “no one,” a fitting final verdict naming the comprehensive, universal scope of the cruelty Nineveh had for so long inflicted, and thereby the comprehensive, universal relief its fall would finally bring.

Plain American English

You have increased the number of your merchants till they outnumber the stars in the sky, but like young locusts they strip the land and then fly away. Your guards are like locusts, your officials like a swarm of locusts that settle in the walls on a cold day, but when the sun appears they fly away, and no one knows where. King of Assyria, your shepherds slumber; your nobles lie down to rest. Your people are scattered on the mountains with no one to gather them. Nothing can heal your wound; your injury is fatal. Everyone who hears the news about you claps their hands at your fall, for who has not felt your endless cruelty?

Key Observations

“thy crowned are as the locusts, and thy captains as the great grasshoppers... their place is not known where they are”: This signifies **Impressive Leadership Compared to Insects Whose Formidable Appearance Proves Utterly Unable to Withstand Real Testing.**

This pointed image insists that Assyria’s royal and military leadership, for all its outward impressiveness, will prove no more durable than locusts scattering the moment conditions genuinely change, vanishing entirely rather than mounting any effective resistance.

“thy shepherds slumber, O king of Assyria”: This signifies **The Only Direct Address to Assyria’s King in the Entire Book, Naming Leadership Failure at the Book’s Climactic Close.**

This singular direct address to the king personally, reserved for the book’s final unit, locates ultimate responsibility for the nation’s fate specifically in its failed leadership, “shepherds” who slumber rather than protect the flock entrusted to their care.

“there is no healing of thy bruise... for upon whom hath not thy wickedness passed continually?”: This signifies **A Final, Deliberately Unresolved Verdict Naming Nineveh’s Judgment as Total and the Scope of Its Cruelty as Universal.**

By closing without any note of eventual restoration, unlike some comparable prophetic oracles, and ending on an unanswered rhetorical question about the universal reach of Nineveh’s wickedness, the book concludes with its judgment fully, deliberately unsoftened.

What This Means for Us Today

1. Distinguish Between Leadership That Appears Formidable and Leadership That Genuinely Protects Those Entrusted to It: The image of slumbering shepherds and vanishing locust-like leaders

invites contemporary reflection on the real difference between impressive appearance and genuine, faithful responsibility, particularly among those entrusted with the wellbeing of others.

2. Receive the Book's Final Question as an Invitation to Honest Self-Examination Regarding One's Own Wider Impact: The closing question, upon whom hath not thy wickedness passed continually, invites contemporary readers, whatever their own scale of influence, toward honest reflection on the reach and impact of their own conduct on others, however far short of Nineveh's scale that impact may fall.

How This Relates to Today

The book's unflinching, unsoftened ending, without any note of eventual restoration for Nineveh, offers a sober counterbalance to any contemporary tendency to assume that judgment must always eventually give way to comfortable resolution, insisting instead that some patterns of persistent, unrepented cruelty do reach a genuinely final, unrelieved conclusion.

Key Lesson: **This closing unit compares Nineveh's merchants and leaders to swarming, ultimately vanishing insects, addresses the king of Assyria directly for the only time in the book, naming his shepherds as asleep and his people as scattered beyond gathering, and brings the entire prophecy to its final, deliberately unresolved conclusion, no healing for the bruise, universal rejoicing rather than mourning at the news of the fall, and a closing question naming the comprehensive, universal reach of the wickedness this book has, across three chapters, at last brought to its full and certain end.**

Closing Prayer

Lord God,

You have named the bloody city for what it was, full of lies and robbery, and you have shown us that whatever wealth, whatever multitude of merchants, whatever crowned captains a nation or a person may gather, none of it can stand where you have determined judgment. Thank you that populous No, for all her rivers and her infinite strength, could not escape her own reckoning, and that no earthly stronghold, however fortified, falls outside your sight.

Lord, where our own shepherds have slumbered, where leadership has failed those entrusted to its care, have mercy, and raise up instead those who will watch faithfully. Let us hear honestly the question with which this book closes, upon whom hath not our own wickedness passed, and let it turn us toward true repentance rather than presumption.

And Lord, thank you that though there was no healing for Nineveh's bruise, you are the God who does heal, who binds up the brokenhearted, and who, through Christ, offers forgiveness even to the greatest cruelty repented of. Let us never presume upon your patience as Nineveh once did, but come to you while mercy may still be found. In Jesus' name, Amen.

Soli Deo Gloria

Glory to God Alone

EPILOGUE

When the Ruins Speak

The story of Nineveh ended in ruins.

The city that once stood as a monument to Assyrian power eventually fell. The walls that had seemed impossible to penetrate were breached. The armies that had conquered nations were defeated. The wealth that had been accumulated through conquest was scattered. The kings who had commanded fear could no longer command anything.

Nineveh had believed it would stand forever.

It did not.

But the fall of Nineveh is more than an ancient historical event. Its ruins continue to preach a message.

They remind us that *human power is temporary, but God's authority is eternal.*

The Book of Nahum begins with a burden against Nineveh, but it ends with something much greater than the destruction of a city. It leaves us standing before the holiness, sovereignty, justice, and goodness of God.

Nahum forces us to look beyond the empire and see the King.

The Assyrians believed they could conquer the world.

God demonstrated that they could not even preserve their own kingdom.

They trusted in military strength.

God showed that armies are powerless against His decree.

They trusted in wealth.

God showed that riches cannot purchase security.

They trusted in fortified walls.

God showed that no wall can stand when He commands its destruction.

They trusted in their own greatness.

God revealed the weakness of human pride.

This is the warning of Nineveh for every generation.

We must never confuse temporary success with permanent security.

A person may prosper and still be spiritually lost.

A nation may become powerful and still be morally corrupt.

A government may possess tremendous military strength and still stand under the authority of God.

An individual may build an impressive life while neglecting the One who gave that life.

Nineveh reminds us that *what appears strong in the eyes of men may be very weak before God.*

But there is another message in Nahum, and it is one of hope.

The prophet did not merely announce the downfall of God's enemy. He proclaimed the goodness of God toward those who trust Him.

“The LORD is good, a strong hold in the day of trouble; and he knoweth them that trust in him.”

Those words deserve to remain with us long after we have finished studying this book.

The Lord is good.

When circumstances are difficult, He is good.

When justice appears delayed, He is good.

When evil appears powerful, He is good.

When we do not understand what God is doing, He is good.

When the world around us is unstable, He is good.

And when our own strength fails, He remains our stronghold.

Nahum teaches us that God's goodness does not mean that He ignores evil. Quite the opposite. Because God is good, He must ultimately deal with evil.

A God who never judged wickedness would not be perfectly just.

A God who ignored oppression would not be perfectly righteous.

A God who allowed violence and corruption to continue forever without accountability would not be the God revealed in Scripture.

Therefore, divine judgment is not a contradiction of God's goodness.

It is an expression of His holiness.

The fall of Nineveh also reminds us that God's patience should never be mistaken for permission.

Nineveh had received warning.

Nineveh had experienced mercy.

But eventually the opportunity for repentance gave way to judgment.

That should cause every reader to examine his or her own heart.

Are we taking God's patience for granted?

Are there areas of our lives where we continually resist Him?

Are we trusting in ourselves rather than trusting in God?

Are we allowing pride to convince us that we do not need Him?

Nahum calls us to humility.

It calls us to repentance.

It calls us to trust.

And it calls us to remember that God sees what human beings cannot see.

There are times when we may look at the world and wonder why God allows certain things to continue.

We see injustice.

We see violence.

We see corruption.

We see oppression.

We see people who seem to prosper while doing evil.

And we may ask the same question that generations before us have asked:

Where is justice?

Nahum answers with certainty.

Justice belongs to God.

We may not know His timetable.

We may not understand His methods.

We may not see the final outcome during our lifetime.

But we can know that God has not surrendered His throne.

He has not lost control.

He has not forgotten His people.

He has not overlooked evil.

The God who judged Nineveh is still sovereign.

And the God who protected His people then is still the refuge of those who trust Him today.

There is also a deeper biblical truth that shines through Nahum.

The destruction of Nineveh points beyond itself to the larger biblical story of God's ultimate victory over evil.

Scripture continually moves toward the day when sin, death, rebellion, and Satan will be finally defeated.

The kingdoms of this world will ultimately give way to the eternal Kingdom of God.

The prophets looked forward.

The apostles proclaimed the fulfillment of God's promises.

And the church continues to wait for the return of Jesus Christ, the King of kings and Lord of lords.

Nahum therefore teaches us to look beyond earthly kingdoms.

Nineveh fell.

Babylon fell.

Persia fell.

Greece fell.

Rome fell.

Every earthly kingdom eventually discovers that human history does not belong to human rulers.

History belongs to God.

The final triumph will not belong to the strongest military.

It will not belong to the wealthiest nation.

It will not belong to the most influential leader.

It will belong to God.

That is why the Christian does not need to live in fear of the future.

We should remain faithful.

We should remain watchful.

We should stand for truth.

We should oppose injustice.

We should proclaim the Gospel.

But above everything else, we should trust God.

The ruins of Nineveh tell us that the world can change quickly.

The throne of God does not.

The empires of men disappear.

The Word of God remains.

Human rulers die.

God reigns forever.

And that brings us back to the central truth of this commentary:

The judgment of Nineveh was real, but the triumph of God was greater.

Nahum's message is therefore not merely a message about destruction.

It is a message about certainty.

God will accomplish His purposes.

God will defend His righteousness.

God will judge evil.

God will remember His people.

God will fulfill His promises.

And God will ultimately triumph.

Perhaps that is the greatest lesson we can take from the Book of Nahum.

When the world seems chaotic, trust God.

When evil seems powerful, trust God.

When justice seems delayed, trust God.

When your own strength is failing, trust God.

When you cannot see what lies ahead, trust God.

Because the prophet Nahum reminds us that the One who sits upon the throne has never surrendered His authority.

The ruins of Nineveh have disappeared into history.

But the Word that predicted those ruins remains.

And its message still speaks.

“The LORD is good, a strong hold in the day of trouble; and he knoweth them that trust in him.”

May we not merely read those words.

May we believe them.

May we live by them.

May we trust the God who spoke them.

And when the kingdoms of this world shake, may we remember that there is one Kingdom that cannot be shaken.

The Kingdom of God.

Nineveh fell.

God remained.

And God will reign forever.

To Him be the glory.

NOTE FROM THE AUTHOR

A Message to the Reader

Thank you for taking the time to open this book and study one of the most powerful, yet often overlooked, books of the Old Testament.

The Book of Nahum contains only three chapters, but within those chapters is a message that reaches across thousands of years and speaks directly to the world in which we live today.

Nahum is a book about judgment, but it is also a book about hope.

It is a book about the fall of an empire, but it is also a book about the faithfulness of God.

It is a book about the destruction of Nineveh, but ultimately it is a book about the sovereignty of the Lord.

As I worked through Nahum verse by verse, I was repeatedly reminded that Scripture is never merely an account of something that happened long ago. God's Word reveals His character, His purposes, His holiness, and His expectations for His people.

Nineveh was powerful.

Nineveh was wealthy.

Nineveh was feared.

Nineveh appeared secure.

But Nineveh was not sovereign.

God was.

That truth is just as important for us today as it was for the people who first heard Nahum's prophecy.

We live in a world where people often place their confidence in governments, military strength, financial resources, technology, political influence, personal achievements, and human wisdom. None of these things are necessarily wrong in themselves, but none of them can replace God.

Everything human is temporary.

God is eternal.

Everything earthly can change.

God does not change.

Human kingdoms rise and fall.

God's Kingdom endures forever.

One of the verses that has continually stood out to me throughout the study of Nahum is Nahum 1:7:

“The LORD is good, a strong hold in the day of trouble; and he knoweth them that trust in him.”

That verse gives us the proper perspective for understanding the entire book.

Nahum does not present judgment simply to frighten us. He presents judgment so that we will understand the holiness and justice of God. At the same time, he reminds God's people that the Lord is their refuge.

That is a message we desperately need.

There are times when we look around our world and wonder whether evil is winning. We see violence, injustice, corruption, hatred, suffering, and uncertainty. We may wonder why God does not immediately intervene.

Nahum reminds us that God's apparent silence should never be interpreted as God's absence.

God sees.

God knows.

God remembers.

And God will ultimately have the final word.

The story of Nineveh is also a warning against pride.

The city believed its power would protect it. Its walls seemed impenetrable. Its armies seemed unstoppable. Its wealth seemed inexhaustible.

But none of those things could protect Nineveh from the judgment of God.

That should cause each of us to examine our own lives.

Where are we placing our confidence?

What do we believe will protect us?

Are we trusting in ourselves, or are we trusting in God?

My prayer is that this commentary will not simply give you information about the Book of Nahum. I pray that it will draw you closer to the God whom Nahum proclaimed.

As you read each chapter and examine each verse, I encourage you to pause and ask:

What does this passage teach me about God?

What does it teach me about sin?

What does it teach me about judgment?

What does it teach me about faith?

How should this truth change the way I live?

Bible study should never end with information. It should lead us toward transformation.

My hope is that these pages will encourage you to take God's Word seriously, trust His promises completely, and remain faithful regardless of what happens around you.

I also pray that this book will encourage those who are facing difficult circumstances.

If you are living through a season of trouble, remember Nahum 1:7.

The Lord is good.

If you are discouraged because evil seems to be prospering, remember Nineveh.

Evil does not have the final word.

If you are afraid because the future seems uncertain, remember God's sovereignty.

God is still on the throne.

And if you are tempted to trust in your own strength, remember the ruins of Nineveh.

Human strength is temporary, but God's power is eternal.

Thank you for allowing me to walk with you through this remarkable little book of Scripture.

May the Lord use this study to deepen your understanding of His Word, strengthen your faith, increase your confidence in His sovereignty, and remind you that even in the darkest circumstances, you can take refuge in Him.

The message of Nahum remains clear:

God is holy.

God is just.

God is sovereign.

God judges evil.

God protects His people.

And above all:

The Lord is good.

May all glory, honor, and praise belong to Him.

Dr. Paul Crawford

A Closing Prayer

“Father, I thank You for every reader who has walked through these pages. For the one who does not yet know You, I pray they would hear Your voice and receive Your Son, Jesus, as Lord and Savior. For the one who already believes, I pray You would set their heart ablaze with urgency—to speak, to share, to love, and to never be silent. May we all live as faithful watchmen, sounding the trumpet until the day You call us home. In Jesus’ mighty name, Amen.”

THE BIBLE WAY TO HEAVEN

1. Admit you are a sinner.

"For all have sinned, and come short of the glory of God." (Romans 3:23)

No one is good enough to go to Heaven on his own merit.

No matter how much good we do, we still come short.

2. Realize the penalty for sin.

"For the wages of sin is death..." (Romans 6:23a)

Just as there are wages for good, there is punishment for wrong.

The penalty for our sin is eternal death in a place called Hell.

3. Believe that Jesus Christ died, was buried, and rose again for you.

"That if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved." (Romans 10:9)

4. Trust Christ alone as your Saviour.

"...But the gift of God is eternal life through Jesus Christ our Lord." (Romans 6:23b)

"For whosoever shall call upon the name of the Lord shall be saved." (Romans 10:13)

Eternal life is a gift purchased by the blood of Jesus and offered freely to those who call upon Him by faith.

Anyone who believes on the Lord Jesus Christ will be saved forever. Being saved is a one-time event.

Dr. Paul Crawford is more than just a Christian Author; His books are a source of inspiration and guidance on your spiritual journey. His books are created with a deep sense of faith and a desire to uplift and inspire all who read.

RESTORING HOPE IN THE FACE OF JUDGMENT

A masterfully crafted exploration of one of the Bible's most dramatic prophetic visions. Dr. Paul Crawford provides a crucial bridge between ancient context and modern faith. This verse-by-verse commentary unravels the complex themes of Divine judgment on the seemingly invincible Nineveh, juxtaposed with the profound theme of God's unshakable triumph. Discover a narrative that is both historically grounded and spiritually vital, revealing hope where many see only desolation. Perfect for scholars, pastors, and serious students of scripture.

"A thorough and enlightening guide to a difficult and powerful prophetic book." – *Dr. Alistair Finch, Review of Studies*

"Dr. Crawford's work is meticulous, offering deep insights into the theological and historical aspects of Nahum." – *Professor Eleanor Vance, Oakwood Theological Seminary*

"Essential reading for anyone seeking a deeper, text-focused understanding of this vital biblical message." – *Dr. Marcus Thorne, The Journal of Ancient Text*



