

The Prophecy of Nahum

The Fall Of Nineveh

Nahum 1:12 to Nahum 2:6

9/17/2023

The Main Idea

This prophecy is directed against the nation of Assyria, a nation that God has used to discipline His chosen people, because of their falling away from their covenant relationship with God. However, in each case where a nation persecuted God's people, there came a point in history where God's wrath was poured out on that persecuting nation.

With this being the backdrop for this study, let's consider two main topics revealed in this short passage. The first being the narrative of God's wrath pouring out on Nineveh. The second is the teaching of God's hope for His people, Israel, through His Amazing Grace. A hope for both Israel then, and the Church today.

Verses 12, 13 and 15 are the focus of this study and will be topic for discussion!

A Bible Study Methodology

1. Highlight Key Verses
2. Explanation of The Word
3. Application Revealed
4. The Response

H – E – A – R

Let's start by reading these 12 verses and as we do make note of words, phrases or entire verses that make an impact on you through the leading of the Holy Spirit.

What did you observe that speaks to the Judgement of God and what speaks to the Grace of God.

What does this teach us about God?

What does this teach the Christian of today?

How do we let the word of God renew our mind and give us a new heart?

Nahum 1:11 through Nahum 2:6 KJV Handout

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

12Thus 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.

13For now will I break his yoke from off thee, and will burst thy bonds in sunder.

14And 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.

15Behold 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.

1He that dasheth in pieces is come up before thy face: keep the munition, watch the way, make *thy* loins strong, fortify *thy* power mightily.

2For 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.

3The 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.

4The 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.

5He shall recount his worthies: they shall stumble in their walk; they shall make haste to the wall thereof, and the defence shall be prepared.

6The gates of the rivers shall be opened, and the palace shall be dissolved.

Nahum 1:11-15 ESV

¹¹ From you came one

who plotted evil against the LORD,
a worthless counselor.

¹² Thus says the LORD,

“Though they are at full strength and many,
they will be cut down and pass away.

Though I have afflicted you,
I will afflict you no more.

¹³ And now I will break his yoke from off you
and will burst your bonds apart.”

¹⁴ The LORD has given commandment about you:

“No more shall your name be perpetuated;
from the house of your gods I will cut off
the carved image and the metal image.
I will make your grave, for you are vile.”

¹⁵ ^[b] Behold, upon the mountains, the feet of him

who brings good news,
who publishes peace!

Keep your feasts, O Judah;
fulfill your vows,

for never again shall the worthless pass through you;
he is utterly cut off.

Nahum 2:1 – 2:6

The Destruction of Nineveh

2 The scatterer has come up against you.

Man the ramparts;
watch the road;
dress for battle;^[a]
collect all your strength.

2 For the LORD is restoring the majesty of Jacob
as the majesty of Israel,
for plunderers have plundered them
and ruined their branches.

3 The shield of his mighty men is red;
his soldiers are clothed in scarlet.
The chariots come with flashing metal
on the day he musters them;
the cypress spears are brandished.

4 The chariots race madly through the streets;
they rush to and fro through the squares;
they gleam like torches;
they dart like lightning.

5 He remembers his officers;
they stumble as they go,
they hasten to the wall;
the siege tower^[b] is set up.

6 The river gates are opened;
the palace melts away;

[Nahum 1:11 through Nahum 2:6 OUTLINE \(KJV\)](#)

Nahum 1:11-15

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

Question: Who is this wicked counsellor and what was the assault on the Lord?

1. Read 2 Kings 18:17, 27-32
2. Man with the title of Rabshakeh is the king's chief prince.
3. He was sent by Sennacherib, king of Assyria
4. Don't ally with Egypt.
5. Ally with Assyria or face destruction.
6. Essentially he claims that the god of Assyria is greater than the God of Israel.

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.

1. In Hebrew, the phrase "They be quiet" means to be prepared, complete and ready.
2. Nahum reveals that God will judge Assyria and pour out his wrath on their armies.
3. Read 2 Kings 19.
4. Isaiah prophesies against Assyria. Read 2 Kings 19:32 – 37.
 - a. Sennacherib, king of Assyria attempts to take Jerusalem.
 - b. The angel of the Lord kills 185000 Assyrian soldiers. There is an easy to miss detail that speaks loudly for today.
 - c. While the people slept God went to war with the enemy. What could that mean to a Christian today?
 - d. Read Psalms 91:1-2 He who dwells in the secret place of the Most High will rest in the shadow of the Almighty. He is my refuge and my fortress, my God in whom I trust.
 - e. Sennacherib returns to his temple in Nineveh, to worship and is killed by his sons.
5. With the murder of Sennacherib, the yoke is removed from Judah. No king, no army.
6. Don't miss the message of God's grace and mercy.
 - a. God will show mercy to Judah and ends their affliction.

- b. God's grace disciplines His children. Hebrews 12:6 tells us that that God chastens those he loves.
 - c. God's grace of protection will protect them from the evil one. As stated in Psalm 91:1-2 above and 2 Thes 3:3 where Paul says the Lord is faithful to establish you and guard you from the evil one.
7. What is the difference between judgement and grace?

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.

- 1. No more descendants indicates an end to the line of kings in Assyria.
- 2. God will destroy their idols.
- 3. God will prepare their graves
- 4. Putting an end to their vile society.
- 5. This is God's judgement upon the Assyrians.

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.

- 1. Nahum sees a vision. The prince of peace brings good tidings to Judah.
- 2. See also Isaiah 52:7.
- 3. See also Romans 10:15
- 4. Assyria will no longer be assaulting the cities of Judah, allowing Judah to resume their temple worship and practice the feast days.
- 5. Judah experienced God's grace through His protection of Jerusalem from the Assyrian army. See v12-13 above.
- 6. How do we experience God's grace through protection?
- 7. Ephesians 6:10-18 "Be strong in the Lord".

Nahum 2:1–2:6

2 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.

1. God has come up before the face of the Assyrians. God will raise up a kingdom that will break into pieces the Assyrian kingdom.
2. God mocks Assyria by daring them to prepare for war.

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.

1. Theologians don't agree on the interpretation of verse 2. At least 3 explanations exist.
 - a. The Hebrew word for turned away is "Shuwb". Strong's 7726. See on page 9.
 - b. The glory of Jacob and Israel will be restored.
 - i. Who are the emptiers? We know from chapter 1.
 - ii. Does Israel get restored first then Jacob second?
 - iii. When will the Jew be fully restored?
 - c. Israel lost its glory when conquered by Assyria and Jacob will lose its glory soon.
 - i. Notice Israel is turned away first then Jacob is turned away.
 - ii. Biblical history tells us that Israel, the northern kingdom, went into captivity first. Judah went into captivity later. When?
 - iii. What does history tell us about future kingdoms leading up to the cross?
 - d. God has turned his face away from Israel and He will turn His face away from Judah.
 - i. Notice Israel first then Judah follows.
 - ii. Read Romans 11:15-23. The natural branch of the olive tree and wild branch grafted in.

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.

1. The shields of the invading army is red with the blood of the Assyrians.
2. The invaders are royally dressed in scarlet.
3. Their chariots run through the streets.

4. A metaphor of total destruction from an unlikely enemy empowered by God. A sign of God's grace to strengthen an army to defeat a more powerful, heavily defended army. Notice the strength of the walls of Nineveh. Much like the fall of Jericho.

⁴The 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.

⁵He shall recount his worthies: they shall stumble in their walk; they shall make haste to the wall thereof, and the defense shall be prepared.

1. The troops are summoned. In chaos, they stumble to their positions to defend the wall.
2. A sign that fear has set in.

⁶The gates of the rivers shall be opened, and the palace shall be dissolved.

1. The invading army assaults Nineveh and destroys the palace of the Assyrian king.
2. God demonstrates miraculous grace causing a flood to break down a section of the wall.

The *gates of the river* refer to the points where the canals surrounding the city of Nineveh entered it. Since Nineveh was on the east bank of the Tigris River, King Sennacherib of Assyria had created an expanded network of canals and sluice gates to prevent Nineveh from flooding, providing irrigation channels to the city and its surrounding agricultural land. The king also built a *palace* in Nineveh between 703 BC and 691 BC and called it the "Palace Without Rival." The *palace* had a huge complex of interconnected rooms and courts.

Nahum predicted the destruction of both the *river gates* and the *palace*. This prophecy was fulfilled in 612 BC when the Babylonians and Medes invaded Nineveh. During the invasion, a flood broke down part of the city wall, leading to the city's ruin. God is faithful to His words. His judgment on the Ninevites was appropriate because they refused to abandon their wicked ways. Thus, God said, *It is fixed*, that is, it is decreed. God also said, *She is stripped, she is carried away*. That means that invaders would plunder the wealth of Nineveh, and she would go into exile.

Strong's No.: H7725

Hebrew: שׁוּב

Transliteration: shûwb

Phonetic: shoob

Word Origin: A primitive root

Bible Usage: ([break] {build} {circumcise} {dig} do {anything} do {evil} {feed} lay {down} {lodge} {make} {rejoice} {send} {take} weep)) X-(idiom) {again} answer (+ {again}) X-(idiom) in any case ({wise}) X-(idiom) at {all} {av} ({again} {back} home {again}) call [to {mind}] carry again ({back}) {ce} {certainly} come again (back) X-(idiom) {consider} + {continually} {con} ({again}) + {deny} draw {back} fetch home {again} X-(idiom) {fro} get {again} X-(idiom) give ({again}) go again ({back} {home}) [go] {out} { [see] {more} X-(idiom) {needs} be {past} X-(idiom) {pay} {pervert} pul ({again} up {again}) {recall} {recompense} {recover} {refresh} {relieve} ({again}) X-(idiom) {repent} {requite} {rescue} {restore} {retrieve} (cau to) {return} {reverse} {reward} + say {nay} send {back} set {again} slid X-(idiom) {surely} take back ({off}) (cause {to} make to) turn ({again} s {away} {back} back {again} {backward} {from} {off}) withdraw.

Part of Speech: Verb

**Strongs
Definition:**

to turn back ({hence} away) transitively or {intransitively} literally or figuratively (necessarily with the idea of return to the starting point); generally to retreat adverbially again

**Brown Driver
Biggs Definition:**

1. to return, turn back
 - a. (Qal)
 1. to turn back, return 1a
 - b. to turn back 1a
 - c. to return, come or go back 1a
 - d. to return unto, go back, come back 1a
 - e. of dying 1a
 - f. of human relations (fig) 1a
 - g. of spiritual relations (fig) 1a
 1. to turn back (from God), apostatise 1a
 2. to turn away (of God) 1a
 3. to turn back (to God), repent 1a
 4. turn back (from evil) 1a
 - h. of inanimate things 1a
 - i. in repetition
 - j. (Polel)
 1. to bring back
 2. to restore, refresh, repair (fig)
 3. to lead away (enticingly)
 4. to show turning, apostatise
 - k. (Pual) restored (participle)
 - l. (Hiphil) to cause to return, bring back

1. to bring back, allow to return, put back, draw back, give back, relinquish, give in payment

2. to bring back, refresh, restore

3. to bring back, report to, answer

4. to bring back, make requital, pay (as recompense)

5. to turn back or backward, repel, defeat, repulse, hinder, reject, re

6. to turn away (face), turn toward

7. to turn against

8. to bring back to mind

9. to show a turning away 1d

2. to reverse, revoke

a. (Hophal) to be returned, be restored, be brought back

b. (Pulal) brought back



ONE OF THE FIVE GATES OF NINEVEH