

5/1/16

Nahum 3

We come to the last chapter of the book of Nahum regarding the judgment of God over the city of Nineveh and the nation of Assyria.

- I. The proclamation of the judgement. Nah. 1
- II. The description of the judgment. Nah. 2
- III. The vindication of the judgment. Nah. 3

3:1-7 The moral reasons for the deserved judgment.

3:1-4 The wicked character of the city of Nineveh.

3:1 The corruption of the city of Nineveh.

- 1) The word woe “howy” is an expression of judgment and it is well deserved.
* Nahum gives the reasons why God is against Nineveh. Nah. 2:13, 3:5
- 2) The city is identified as “bloody” for its violent brutality.
- 3) The city is also a city that could not be trusted, a city of lies “kachash”, deceptions.
- 4) The city was a city of robbery “qereq”, means parting of the way, crossroad, a breaking in upon or plundering.
- 5) The city was oppressive, its victim “tereph”, means prey, be it booty or capture it never departs.

3:2-3 The description of the conquest over Nineveh.

- 1) They were fearfully intimidating with their chariots. vs. 2
 - a) By the sound of the snapping whip by the charioteer to his horse to charge forwards.
 - b) By the sound of rattling “ra’ ash”, quaking, trembling or shaking of the chariot wheels, causing panic of those in the city, as the Assyrian troops had breached their walls or broken down their gate.
- c) By the sound of the galloping horses and clattering chariots “skipping about”, bringing about helpless desperation, as the enemy had breached their walls or come through their gates, even as the second chapter describes the battle from God’s revelation.
 - 1) “The chariots *come* with flaming torches In the day of his preparation, And the spears are brandished.” Nah. 2:3b-c
 - 2) “The chariots rage in the streets, They jostle one another in the broad roads; They seem like torches, They run like lightning.” Nah. 2:4
 - 3) “Behold, I *am* against you,” says the LORD of hosts, “I will burn your chariots in smoke, and the sword shall devour your young lions; I will cut off your prey from the earth, and the

- voice of your messengers shall be heard no more.” Nah. 2:13
- 2) They were fearlessly intimidating with their violent brutal. vs. 3
- a) Their attack was without hesitation committed to kill their enemy, “Horsemen charge with bright sword and glittering spear.” vs. 3a
- 1)) The horsemen “parash” indicate the cavalry on their warhorses, in pairs attacking with unhesitating commitment to kill the Assyrians.
- 2)) The reference to their bright “lahab” swords and glittering “baraq” spears refers to the flashing point of the blade of the sword and the lightening flash of the point of their spears.
- b) Their eyes and hearts were not moved with any sense of human compassion or mercy, evident by the four-fold repetition. vs. 3b-e
- 1) Regardless of the many killed, “*There is a multitude of slain.*” vs. 3b
- 2) Regardless of the incredible amount of bodies and body parts laying around, “A great number of bodies.” vs. 3c
- 3) Regardless of the endless number to end up dead, “Countless corpses.” vs. 3d
- 4) Regardless of having to trample and ride over the dead, “They stumble over the corpses.” vs. 3e

- 2) They were fearfully intimidating by the advancing armies with their horsemen. vs. 3
- a) Nahum depicts the enemy as fearless, “Horsemen charge with bright sword and glittering spear.” vs. 3a
- 1)) Nineveh was not defeated for having an inferior military, but because the Holy jealous God was bringing righteous judgment for having turned away from their repentance and the oppression of Israel and Judah. Nah. 1:2-3
- b) The second chapter again gives us God’s described the fear and despair they took place in the actual battle.
- 1)) “He remembers his nobles; They stumble in their walk; They make haste to her walls, And the defense is prepared.” Nah. 2:5
- 2)) “The gates of the rivers are opened, And the palace is dissolved.” Nah. 2:6
- 3)) “It is decreed: She shall be led away captive, She shall be brought up; And her maidservants shall lead *her* as with the voice of doves, Beating their breasts.” Nah. 2:7
- 4)) “Take spoil of silver! Take spoil of gold! *There is* no end of treasure, Or wealth of every desirable prize.” Nah. 2:9
- 5)) “She is empty, desolate, and waste! The heart melts, and the knees shake; Much pain *is* in every side, And all

their faces are drained of color.” Nah. 2:10

- 6)) “The LORD has given a command concerning you: “Your name shall be perpetuated no longer.” Nah. 1:14a-b
- 7)) The city was to be breached by the flooding of the Tigris, “The gates of the rivers are opened, And the palace is dissolved.” Nah. 2:6

3:4 The sexual and occultic practices of the nation of Assyria.

- 1) The imagery is one of sexual lewdness, “Because of the multitude of harlotries of the seductive harlot.” vs. 4a
 - a) Their practice had seduced and infected nations, one of the main reasons for her judgment.
 - b) The word harlotries “anuwn”, means whordoms, usually identified with fornication, adultery or prostitution.
 - c) The nature of her harlotries is said to be one of a seductive harlot.
 - 1)) The word seductive “towb”, means pleasant and agreeable, but in order to allure to deceive and destroy.
 - 2)) The degree of her treacherous deceiving seduction is said to be multitude “rob”, abundant and numerous.
 - 3)) She is well verse in her life-style.
- 2) The spiritual source is Satanic, “The mistress of sorceries.” vs. 4b

a) The mistress “ba’ alah”, means the female owner, the nation is the channel and instrument of the Satanic activity.

b) The reference to sorceries “kesheph”, means witchcraft, the seeking and calling on demonic spirits.

* “There shall not be found among you *anyone* who makes his son or his daughter pass through the fire, *or one* who practices **witchcraft**, *or a* soothsayer, or one who interprets omens, or a sorcerer, or one who conjures spells, or a medium, or a **spiritist**, or one who calls up the dead.” Deut. 18:10-11

3) The purpose is to rule others, “Who sells nations through her harlotries, And families through her sorceries.” vs. 4c-d

a) Assyria would seduce other nations by her deceptive lies and betray the nations she made treaties with.

b) Assyria would do this to enrich and empowerment themselves over other people and nations by slavery.

* Just like it will be during the Great-Tribulation and the Mother of Harlots through her sorceries. Rev. 17:1-5, 18:2-3; 9-13, 23

3:5-7 The opposition of God against Nineveh.

1) God was against Assyria. vs. 5a-b

a) He is the Captian of the armies of heaven, the LORD of host. Nah. 2:13a-b

- b) This is repeated. Nah. 1:1, 2, 9, 10, 14
- 2) The vileness and shame of Nineveh would be exposed by God. vs. 5c-e
- a) The lifting up of her skirts over your face was to expose the shame of harlotries to the kingdoms.
- b) This is found in the Scriptures to expose a woman's unchastity to public gaze. Ezk. 16:37-39; Is. 47:2-3; Jer. 13:22; Hos. 2:3
- 3) God would desecrate her openly to all. vs. 6
- a) Casting abominable filth on her, indicates excrement.
- b) Make her vile "nabel" contemptible.
- c) A spectacle "ro; iy" a sight of derision, a gazingstock.
- 4) Non one will want to join themselves to Niveveh or Assyria. vs. 7
- a) Seeing her all will flee from her, saying, "Nineveh is laid waste." vs. 7a-c
- b) No one will lament for her nor attempt to comfort her in her disgraced condition. vs. 7e

3:8-19 The moral judgments of God taught from history.

3:5-8 The defeat of No Amon.

3:8-9 The defeat of No Amon by Assyria.

- 1) Did Assyria thing herself better prepared to defend herself against God, than No Amon. vs, 8a

- * No Amon was the famous capital city of Upper Egypt, Thebes.
- 2) Situated by the Nile River, a great barrier of protection, waters all around her, rampart and wall. vs. 8b-d
- a) 701 B.C. was conquered by Sennacherib.
- b) 671 B.C. was conquered by Esarhaddon..
- c) 663 B.C. was conquered by Ashurbanipal
- * The city had its defenses and strength with the Nighty Nile and desert on two sides, yet fell.
- d)) On his second campaign in 663 BC, Ashurbanipal went to No-Amon and defeated the city and razed it. There were Judeans in the Assyrian army that saw this event. When they heard or read the words of Nahum they would have been encouraged. The Assyrians were able to defeat a strong and impregnable Thebes, and God would now fulfill His Word and Nineveh would fall.
- 3) The uselessness of the allies of No Amon for protection in the north and south. vs. 9
- a) Ethiopia "Kuwsh", meaning black, the descendents of Cush, on the southern parts of the Nile River.
- b) Put "Pwt", means a bow, probably the Libyans.
- c) Lubin "Luwbiy", empty hearted, in norht Africa, west of Egypt.
- d) After the fall of No-Amon (Thebes), Ashurbanipal bragged that he took: Silver, gold, precious stones, the goods

of his palace, all there was, brightly colored and linen garments, great horses, the people, male and female, two tall obelisks...I removed from their positions and carried them off to Assyria. Heavy plunder, and countless, I carried away from Ni' [Thebes] (Luckenbill 1989, 2:296, ¶778).

- e) Ashurbanipal commissioned a relief depicting the fall of No-Amon. It is labeled “an Egyptian fortress” in the British Museum. Yadin cautiously states,
- f) The crowing achievement of Ashurbanipal’s expeditionary force to Egypt was the capture and destruction of Thebes “of the hundred gates” (the Egyptian capital during the XXVth Dynasty) in the year 663 BC. It is most probable that this is the event which the Assyrian artist depicted in such detail here in his portrayal of an attack on an Egyptian city (1963:462).
- g) If this is the case, we have a very graphic illustration of the Biblical text. The top of the relief has the Assyrians besieging the city the ladders, soldiers undermining the walls and a soldier torching the gate. A close examination of the defenders reveals that there are two ethnic groups defending the city. One group from Ethiopia (Cush) and the other are the Egyptians. Nahum said, “Ethiopia and Egypt were her strength. And it was

boundless.” (3:9a). This article was first published in the Fall 2003 issue of [***Bible and Spade.***](#)

3:10-11 No Amon was taken destroyed, so would Assyria.

- 1) She was taken and carried away to captivity. vs. 10a-b
- 2) Her children dashed to pieces. vs. 10c
- 3) Lots were cast for her honorable men of nobility. vs. 10d
- 4) All her great men bound in chains. vs. 10e
- 5) The arrogant pride of the Assyrians thinking the victory would be easy resorted to drinking and were drunk.m but would be feaerful and attempt to hide from the enemy. vs. 11

3:12-13 The condition of Ninevah was ripe for judgment before God.

- 1) All the strong defenses would not help them, in fact they would fall as ripe figs into the mouth of the Assyrians in judgment. vs. 12
- 2) The people would be overwhelmed with fear as a bunch of women. vs. 13a
- 3) Their gates would be compromised and set on fire. vs. 13b-c

3:14-15 The efforts to defend the city would fail.

- 1) Water supplies, fortifications and materials to make repairs on the walls. vs. 14
- 2) The city was burnt with fire and the sword would destory the people, overwhelmed

them, as the prophet in mockery calls for the Assyrians to gather their multitudes as locust, even a swarm, but it would be futile. vs. 15

3:16 The Assyrian had enriched themselves by their commerce.

- 1) Assyria had multiplied their merchants more than the stars of heaven, indicating the incredible control and influence Assyria had over the nations commercially. vs. 16a
- 2) Assyria like the locust plunders “pashat”, invades, stripes and plunder taking all the spoil or booty with her “flies away”. vs. 16b

3:17 The commanders and captains would be slow to move being gripped by fear.

- 1) The imagery of locust on a cold day, moving slowly, but when the sun rises they fly away.
 - a) On the archeological finds there was a bird swooping down on a lone locust sitting on the branch of a palm tree: the head of an Elamite king hangs in an adjacent fir tree (right). From the palace of Ashurbanipal at Nineveh, now in the British Museum.
 - b) To its right is a bird swooping down as if to catch it. One art historian described the scene this way:
 - c) Related to this is the image of a locust alight upon an upper branch of a tree, a short distance from the severed head of Teumman. A bird sweeps down toward the insect as if to devour it. This

apparently minor detail may have special meaning, for in the annals, Ashurbanipal described the Elamites as a “dense swarm of grasshoppers” (Luckenbill 1989, 2:329, ¶ 855). Within this context, the locust may signify the last vestige of a once dreadful enemy, now virtually eliminated (Albenda 1977:31–32).

- 2) How interesting that at the end of the book of Nahum we have another reversal of fortune. Instead of the Elamites being the locusts, the Assyrians are, and they are about to be eliminated! But Nahum does not describe the destructive aspects of the locust plague, but rather, the flight of the locusts after they have done their damage. In Nahum 3:17 he states,

*oYour commanders are like *swarming* locusts, and your generals like great grasshoppers, which camp in the hedges on a cold day; when the sun arises they flee away, and the place where they are is not known. *This article was first published in the Fall 2003 issue of [Bible and Spade](#).*

3:18-19 The verdict of God over Assyria.

3:18 The ineptness and futility of all the leaders of Assyria to avoid her destruction.

- 1) The announcement to the King of Assyria of the final destruction is by the metaphor of a shepherd slumbering “nywm”, drowsy,

creless inactivity, unable to defend the sheep to be slaughtered. vs. 18a-b

- 2) The nobles “addiyr” her great chieftains and leaders are at rest in the dust, dead. vs. 18c
- 3) The people are scattered on the mountains in fear of their lives and no one to help them or gather them. vs. 18d
- 3) No one gathers them to unite the nation, having been judged by God. vs. 18d
* Mene, Mene, Tekel-U-Pharsin. Dan. 5:27

3:19 The concluding summary statement of the unredeemable condition of Nineveh.

- 1) Her injury has no healing and wound is severe. vs. 19a-b
 - a) The word injury “sheber”, has the idea of breaking, fracturing or crushing, lift threatening.
 - b) The word no healing “kehad” has the idea of being weak, infective or colorless and terminal.
 - c) Wound server “chalah”, critically diseased and unrecoverable.
 - 1)) “For her wounds *are* incurable. For it has come to Judah; It has come to the gate of My people-- To Jerusalem.” Mic. 1:9
 - 2)) “And He will stretch out His hand against the north, Destroy Assyria, And make Nineveh a desolation, As dry as the wilderness.” Zeph. 2:13
- 2) The people will clap in celebration over her destruction. Ps. 47:1; Lam. 2:15

- a) Out of their hate for them.
- b) Out of their longing to see their destruction.
 - 1)) In rejoicing over God, “Oh, **clap** your hands, all you peoples! Shout to God with the voice of triumph!” Ps. 47:1
 - 2)) Like Jeremiah declared about Jerusalem for turning her back on God, “All who pass by **clap** *their* hands at you; They hiss and shake their heads At the daughter of Jerusalem: “*Is* this the city that is called ‘The perfection of beauty, The joy of the whole earth’?” Lam. 2:15
 - 3)) “His own iniquities entrap the **wicked** man, And he is caught in the cords of his sin.” Prov. 5:22