

Nahum 3

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All right. Good evening, everyone. It's good to see you all tonight. And we're in Nahum chapter three, Nahum chapter three, and we'll finish this book tonight. And I think we're gonna do, we'll do Jonah next because Jonah is a really good companion. To Nahum because it's addressing the same group of people and in the one there's mercy and the other one there's judgment.

And so we'll do it and then probably do a few more of these minor profits and then we'll proceed from there. Nahum chapter three and let's read the chapter and then we'll have our study says, Woe to the bloody city, completely full of lies and pillage. Her prey never departs the noise of the whip.

The noise of the rattling of the wheel, galloping horses and bounding chariots, horsemen charging, swords flashing, spears gleaming, many slain, a mass of corpses and countless dead bodies. They stumble over the dead bodies. All because of the many harlotries of the harlot, the charming one, the mistress of sorceries, who sells nations by her harlotries and families by her sorceries.

Behold, I am against you, declares the Lord of Hosts, and I will lift up your skirt over your face, and show to the nations your nakedness, and to the kingdoms your disgrace. I will throw filth on you, and make you vile, and set you up as a spectacle, and it will come about that all who see you will shrink away from you and say, Nineveh is devastated.

Who will grieve for her? Where will I seek comforters for you? Are you better than Noamon, which was situated by the waters of the Nile, with waters surrounding her whose rampart was the sea, whose wall consisted of the sea? Ethiopia was her might, and Egypt too, without limits. Put in Lubim. Were among her helpers Yet she became an exile, she went into captivity And her small children were dashed to pieces At the head of every street They cast lots for her honorable men And all her great men were bound with fetters You too will become drunk You will be hidden You too will search for a refuge from the enemy All your fortifications are fig trees with ripe fruit When shaken, they fall into the eater's mouth.

Behold, your people are women in your midst. The gates of your land are open wide to your enemies. Fire consumes your gate bars. Draw for yourself water for the siege. Strengthen your fortifications. Go into the clay and tread the mortar. Take hold of the brick mold. There, fire will consume you. The sword will cut you down.

It will consume you as the locust does. Multiply yourself like the creeping locust. Multiply yourself like the swarming locust. You have increased your traders more than the stars of heaven. The creeping locusts strip and fly away. Your guardsmen are like the swarming locusts. Your marshals are like the hordes of grasshoppers settling in the stone walls on a cold day.

The sun rises and they flee, and the place where they are is not known. Your shepherds are sleeping, O king of Assyria. Your nobles are lying down. Your peoples are scattered on the mountains, and there is no one to regather them. There is no relief for your breakdown. Your wound is incurable. All who hear about you will clap their hands over you for on whom has not your evil pass continually.

Let's pray. Heavenly Father, Lord, we ask that you might Lord, be with us tonight, Lord, that your Holy Spirit might fill us and fill our minds, Lord, our hearts, Lord, that he might instruct us and teach us Lord in recalling to remembrance everything that Christ has said to us. Amen. Lord, may your word so fill us tonight, Lord, and may you grant to us the wisdom and understanding that we need, Lord, that we might live the Christian life and live faithfully before you, Lord, may we always remember that sin is very deadly, Lord, that it has its consequences that there is a day of judgment that is coming and Lord, that there is only one way of escape.

And that is through our Lord and savior, Jesus Christ, Lord, may these truths be confirmed to us over and over again. Lord, as we read so often in the scriptures about your judgments or that come upon those who are wicked Lord, and when we read about your mercy, that comes upon those who are repentant.

Lord, may we not be those who are obstinate, but rather those who are humbled Lord, those who seek for refuge in our Lord and savior, Jesus Christ. So Lord grant to us such a mind and spirit tonight and Lord, may we walk in humility. Lord, in repentance all the days of our life, and it isn't Christ in that we pray.

Amen. All right. Well, we remember that the book of Nahum is addressing the wickedness of the city of Nineveh and the ultimate judgment of God that is coming upon them. That their time has come, right? Their sins have reached up to the heavens and there is no relief for them. And now God is going to bring to ruin this great city and all of their people because of their many sins that they have committed against God.

And this is what. Nahum is predicting he's prophesying concerning this destruction that is about to come upon Nineveh and he is giving a foretelling of what it is like so he's describing beforehand the events that are going to transpire in the city of Nineveh when the Babylonians are raised up by God to come and be his tool or his weapon of judgment against the people of Nineveh and this is what the book is written describing But it's written for the people of Israel, right?

Upon whom Nineveh was a constant source of threat, of turmoil of difficulty, of trials and tribulations. In that they were the ones who were plaguing the entire world at this time, or at least that area of the world, with all of their brutalities, the pillaging, the savageries that they committed against other people, including the people of Israel.

And it is a reminder to us that God will ultimately He will deliver his people and he will bring all of their enemies unto judgment. We just need to be patient and wait for God to do such things. So let's pick up there in verse one and here again, he's described, describing more and more what this judgment will be like, and just the arrogance of the city of Nineveh, the certainty of the judgment that's coming upon them, that there is no escape for them because At this point, their disease is an incurable disease, right?

Their sins have reached to a point where God has determined to judge them, and there's no turning back. There's no turning back, and there are times when this can happen, where

God gives a man either individually over to his sin, or when God can give a nation, or a family, or a group of people over to their sin.

So that there no longer is a place for them to repent, but only the expectation of judgment and the wrath of God. And this is why we must always be sensitive to the word of God, have a humble approach to the word of God and see the kindness of God as a means to lead us to repentance and not to indulge in sin and wickedness.

So let's pick up in verse one says, woe to the bloody city. Full of lies and pillage, her prey never departs. Here, he gives a description of the city and the city of Nineveh is described as a bloody city, right? This is what is a fitting description of this city, right? Oftentimes, even in the modern day, we will associate various attributes to a city and give a city a name according to those kinds of things.

So, for example, in America, Chicago is called the Windy City because It could be the wind blowing off of the lakes or the politicians there that are so full of wind, right? They're very very windy in the things that they say Vegas is called the Sin City because there's a place where people commit many many sins against God Detroit is the Motor City because it was the capital of the automobile industry for many years until they Outsourced it to Mexico.

New York is the city that never sleeps. Denver is the Mile High City So we have these kinds of names these depictions and descriptions That will communicate some attribute or some characteristic about a city. Well, when God describes the city of Nineveh, what is most fitting for it is a bloody city. It is a city that has shed innocent blood and it is full of the blood of other people.

It is a violent and a brutal people, a civilization that is built upon violence, bloodshed and brutality. And again, of all of the empires in the ancient Near East in this. Period of time. The most brutal, the most savage were the Assyrians, right? They committed acts of barbarity that were even uncommon amongst other wicked pagan civilizations.

This is how brutal and how ruthless they were. He says the city is completely full of lies. That they have built their empire upon lies, upon deceit, treaties that have been broken, promises of friendship to other nations, that they promised to be on friendly terms with them, and then they would undo those promises, they would go back on their word, and then use these types of things to exploit them, right, to take advantage of them.

Also, full of pillage. Right. Their wealth, the wealth of this city and of this empire is from the pillaging of all of the nations around them that they have gone every year and gone into these other nations and have stolen from them, taken their resources, taken their wealth, taken their hard earned money and their children and their families and their estates.

And brought all of those things back to their own city so that they are living in luxury. They are living in comfort. They have pleasure. They have ease, but all at the expense of other people, pillaging them unjustly, right? Stealing from others, failing to love their neighbor as themselves. They say their prey never departs.

Their prey, those that they have preyed upon, are never able to depart from their authority, from their oppression, right? So many nations, so many of those that surrounded them, were vassal states to the Ninevites. That they would have to send tributes to them. They were levying these heavy taxes upon them, these great burdens financially, that these other nations and kingdoms had to pay yearly.

to the people of Nineveh, and if they didn't, then they would come and destroy them and they would take it anyway. Also, this would depict the many slaves that they would take as they would go into these other nations. Then they would take whomever they want and bring them back and slave them and make them their own property.

And the city would have been full of such people. So this is a city. that has been built upon sin and wickedness. Right? Failing to love God and failing to love their neighbor as their selves. And they have exploited many people in order to build up themselves, in order to give themselves great wealth and comforts.

Now verses 2 and 3 describe What it's going to be like for them when the battle comes to them, right? What they have done is going to return upon them. Now, instead of it being another city that they are invading, that their horses and chariots are running through, that their swords and spears are going and piercing and slaying people, now it's their turn, and it's all going to come upon them, and this is what it's going to be like.

Verse 2 says, The noise of the whip. The noise of the rattling wheel, galloping horses and bounding chariots. Here, he combines both elements of sight and sound to describe the terror, the what's going to be like in Nineveh whenever the Babylonians come. The cracking of whips. As horses are driven by their masters, by their owners through the city right to go here and there and to strike down those who are in their way, the rumbling of wheels as their chariots come into the city as they go and they overtake them and as they destroy them, the galloping of horses running to and fro going and putting people to death.

He says in verse three, horsemen, charging swords, flashing spears, gleaming. There are swords, there are spears, all of these things there in display. The result of this bodies are everywhere. Many slain, he says, a massive corporate corpses, countless dead bodies. They stumble over the dead bodies. There are so many people dead.

Lying in the streets that you can't even walk without tripping over a dead body. Someone who has been cut down, someone who has been slain. This is how devastating the destruction, the judgment of God that is going to be upon Nineveh. The city will be filled with blood. But now it's not the blood of foreigners whose blood is filling the city now.

It is their own blood. Their own blood is going to be measured out. You have filled the city with the blood of others. Now the city will be filled with your own blood as God strikes them down and puts them to death. So many bodies that you can't even walk without stumbling over them. Countless bodies heaped up there in the city.

Now why did all of this happen? Verse four, all because of the many harlot trees of the harlett, the charming one, the mistress of Sorceries who sells nations by her harlot trees and

families, by her Sorceries. Here, the reason why this is happening to them is because Nineveh is the harlett of harlots. She has many harlot trees.

This city is described as a prostitute or as a harlot who uses her charm, her the way that she looks, her appearances in order to captivate people and to take advantage of them. And in this way, great nations or great cities are able to do this typically by trade, by merchants, right? All the things that they have, people want to do business with them because It's a way of enriching yourself.

And so they appeal to people on this basis. And also in cities like this, there are many occasions to do what? To commit sin. Many, many sins are available. When you go to the big city, right, there are all sorts of, of unreputable establishments, places to go get drunk, places to go and commit immorality, to do drugs, right?

To go commit idolatry. All of these things are there in, in many of these big cities, even in our own day, there are. There are sins and there are establishments where any sin that a person wants to commit, it is available to them in these kinds of places. And this would have been no different than in Nineveh in this time of the, of the world.

It is the greatest city on earth. This would be the place to go if you want to have a good time. Right? Just like people go to Vegas today. It's Sin City. This is Sin City. And that is very deceptive. It is charming. It is appealing to many people. But what happens when you fraternize with the harlot? You get a disease, right?

You get some, something comes upon you, some destruction, some judgment. There's an aftermath and effect of these kinds of things. And this is what the city is described as. She has sold nations by her harlotry. She has seduced people to come and to do business with her, to come and to enjoy the pleasures of sin in her midst and has made a lot of money off of such exploitation.

Well, now. God is going to return it upon them. He's going to expose her and this city for what it truly is. We remember Obadiah, Obadiah chapter 1, verse 15, Obadiah 1, 15 says, The day of the Lord draws near on all the nations. As you have done, it will be done to you. Your dealings will return on your own head.

As you have done, it will be done to you. Isn't that true with Nineveh? We have a statement, a declaration in Obadiah 115. We have its fulfillment, a manifestation of it in the book of Nahum, and specifically in the destruction of Nineveh. As they did, it is being done to them. They deceived people, now God will deceive them.

They shed blood, now their blood will be shed. All their sins are coming down upon their own head and on their own palate. Revelation chapter 18, here this is described of Babylon, Babylon the Great which is an emblem of this wicked world, the world of sinful men, right, the world system. And certainly Nineveh would be a small manifestation of Babylon the Great, as is every civilization, every kingdom, every city that sets itself up in opposition to God and follows and is led by Satan.

Revelation chapter 18 verse 1 says, after these scenes, I saw another angel coming down from heaven. having great authority, and the earth was illumined with its glory. He cried out with a mighty voice, saying, Fallen, fallen, is Babylon the Great. She has become a dwelling place of demons, and a prison of every unclean spirit, and a prison of every unclean and hateful bird.

For all the nations have drunk of the wine of the passion of her immorality. and the kings of the earth have committed acts of immorality with her, and the merchants of the earth have become rich by the wealth of her sensuality. I heard another voice from heaven saying, Come out of her, my people, so that you will not participate in her sins and receive of her plagues.

For her sins have piled up as high as the heavens, and God has remembered her iniquities. Pay her back even as she has paid, and give back to her double according to her deeds. In the cup which she has mixed, mix twice as much for her. to the degree that she glorified herself and lived sensuously, to the same degree give her torment and mourning.

For she says in her heart, I sit as queen, and I am not a widow, and will never see mourning. For this reason, in one day her plagues will come, pestilence and mourning and famine, and she will be burned up with fire, for the Lord God who judges her is strong. There. This is the same as Nineveh, right? To a lesser degree, this Babylon the Great is describing the wicked world as it is.

And what is true generation from generation in Nineveh is certainly a manifestation of Babylon the Great and what she was like and what God will do to all wicked nations. He will pay them back according to what they have done. Verses five to seven, a description of the destroyer. Who is the one who is doing this to Nineveh?

And it's very important that we see and understand this because what is happening to them is not, it's not happenstance, it's not chance, it's not fate. It's not the gods who are doing this. It isn't the will of man who is doing this, though. The instrument was. Another nation. It was men that God used, but ultimately the primary opponent of Nineveh is the Lord of hosts.

And when we see their destruction, we need to see God as the primary one who was against them. Their primary opponent is the Lord of hosts. The Babylonians are simply the instrument. In the hand of God to bring his judgment upon this wicked nation. Verse 5, Behold, I am against you declares the Lord of hosts, and I will lift your skirts over your face and show the nations your nakedness and the kingdoms your disgrace.

It is the Lord of hosts. who is doing this. He makes it very clear to them that he wants them to know. He wants us to know. He wants all men to know that God is the one who has set himself up against the Ninevites, the Ninevites, and he is the Lord of hosts. The Lord of heaven's armies has risen himself.

He has roused himself off of his throne, and now he is coming to wage war and to bring judgment Here upon this city, God will expose them for what they truly are. Jeremiah chapter 50, verse 31, Jeremiah 50, verse 31,

there it says, Behold, I am against you, O arrogant one, declares the Lord God of hosts. For your day has come, the time when I will punish you. Here, he's speaking to Babylon. Babylon, who was used as the instrument. To bring judgment upon Nineveh, then ultimately one day God would be against them. They were arrogant as well.

God will come and God will punish them. By another nation, by the Medes and the Persians. And then their day would come, and God would raise up the Greeks to be an instrument against them. And then their day would come, and God would raise up the Romans to be an instrument against them. And so it goes year after year, generation after generation.

God raises up nations, He sets the boundaries upon which men live. He gives kingdoms to this one and to that one. He uses them for His purposes. And then he brings his judgments upon them because of their own sins. And this is the way it is. It was that way with Nineveh. It was that way with Babylon. And it will continue on because God does not change.

Here, also in verse 5, he is exposing them for what they truly are. They are a harlot, but they present themselves in sensuality. They present themselves in a way that is very appealing to, to men, right? To those who come into the city. And so God is going to show the true nature, what they are on the inside, what they are spiritually in an invisible hidden way.

God will manifest this outwardly, right? Just as it would be with a harlot. Here, he says that he will pull their skirt over their face and show the nations their nakedness and the kingdoms their disgrace. He will show those things that are hidden, that are private. He will expose them outwardly so that it is obvious to everyone how grotesque, how disgusting, how vile and despicable this kingdom and this nation truly is, right?

This is the great trial of faith. That when the wicked prosper, when they have comfort, they have ease, they have luxury, the city is filled with great buildings, with great wealth, with all these pleasures and all these comforts, there's fine food that you can get there, there's drink, you can have a really good time when you go to these kinds of places.

It has the appearance that God's blessing is upon them, especially when you see them in contrast to the other nations, the ones that they're exploiting. who are in misery, who are in poverty, right, who are suffering and in this type of, of cruelty that has been inflicted upon them by the people of Nineveh.

And people begin to wonder if God is just, then why do these wicked nations, why do they have so much prosperity? Why are they living in luxury? Why do they have access to all these great things if God is a just God? And so here, God is manifesting outwardly. What he really thinks about these nations, though, though they have a moment of prosperity, there was a period of time when it seemed as if God was on their side.

But was God ever on the side of the Ninevites? No, he was always against them. But now he's going to manifest that. Outwardly. So that their outward condition matches what they are spiritually. Spiritually, they're dead, they're dry bones, they're a wicked people. And so God is going to show the whole world what they are like to Him.

And that is at their destruction. Just as, again, the pulling up of the skirt. The showing of those things that are hidden. Now they are being revealed and everyone is seeing what God really thinks about the city of Nineveh. He is manifesting it in human history, what was hidden, what was secret, what was in the mind of God, and what was also known amongst the righteous.

Because all of those who are righteous, they know that God will not dwell with such people. That God is not pleased with men who are wicked, who are depraved in this way. But other people don't see that. They think that God's blessing is upon them. But now God will expose them for what they truly are. So that their outward condition and their spiritual inward condition is also manifested and it is seen in this present world.

This is what God did to them. The Lord makes known what He thinks of Nineveh. Jeremiah chapter 13. Jeremiah 13, 22 to 27. Jeremiah 13, 22

says, If you say in your heart, Why have these things happened to me? Because of the magnitude of your iniquity. Your skirts have been removed, and your heels have been exposed. Can the Ethiopian change his skin, or the leopard his spots? Then you also can do good who are accustomed to doing evil. Therefore I will scatter them like drifting straw to the desert wind.

This is your lot, the portion measured to you, from me, declares the Lord. Because you have forgotten me and trusted in falsehood. I myself have also stripped your skirts off over your face, that your shame may be seen. As for your adulteries and your lustful names, the lewdness of your prostitution, on the hills and the field I have seen your abominations.

Woe to you, O Jerusalem! How long will you remain unclean? Here, the same thing being described of Jerusalem, of Israel. This is what they were like as well. Like an adulteress, like a prostitute. And God will strip them bare so that their shame may be seen. And what is the shame of the nations? It is their idols, their idolatries, and their immoralities.

This is what brings them contempt and shame from God. And so God will expose that openly. Because when this judgment comes upon them, then go cry to your idols and let them deliver you. Let them save you from the Babylonians. Let them save you from the men of Nineveh. Let them save you from the oppressor.

Can those idols save and deliver anyone? No, they can't. So go trust them and see where your help comes from. And this is what God will do. to Israel. He'll do it to Babylon. He'll do it to Nineveh. Then in verse 7, God's gonna make them this spectacle. He's throwing filth on them. He's making them vile. He's setting them up as a spectacle for other people to see.

This is not some isolated event. But this would be something in that part of the world that everyone would know about. Everyone is going to hear about the fall of the great city of Nineveh. And be amazed that something like this could ever come about. So it's going to spread far and wide and everyone is going to know about it and everyone's going to be talking about it.

They will be a spectacle to the nations. And then it'll come about that all who see you will shrink away from you and say, Nineveh is devastated. Who will grieve for her? Where will I seek comforters for you? This is what it will be like for them. Who's going to weep and cry and mourn whenever Nineveh is destroyed?

Nobody. Israel's not going to. Egypt isn't going to. The Babylonians aren't going to. The Phoenicians aren't going to. The the Philistines, they're not going to. No one's going to weep for Nineveh. Because they have committed all of these crimes against everyone else. Everyone's going to rejoice whenever they die, whenever they come to their end.

This is how miserable their ultimate state will be. That they will cease to exist and no one will be sad about it. Everyone's going to rejoice at the end of Nineveh. Verse 8. Their arrogance. The arrogance of Nineveh. Verses 8 to 10. Are you better than Noah Amon, who was situated by the waters of the Nile with water surrounding her, whose rampart was the sea, whose wall consisted of the sea?

Ethiopia was her might, and Egypt, too, without limits. Put and Luban were among her helpers. Yet she became an exile, she went into captivity, and her small children were dashed to pieces. At the head of every street, they cast lots for her honorable men, and all her great men were bound with fetters. The arrogance of Nineveh and the certainty of their judgment, right?

How can this come about seeing that Nineveh is such a mighty city? The Assyrians are such a great military force. How could they ever be destroyed? How could they ever come to ruin and destruction? This is what no doubt many people around them would have thought, but this is their own thoughts as well.

They believe that they are invincible. That they will never fall. And this is the way it is with all of the arrogant. They think that they will continue on year after year after year, and there will never be a day of judgment. There will never be a time when they come under the judgment of God. However, Nineveh is forgetting about the city of Noamon.

That is just here in my translation. It's Noamon. Some of yours may be the city of Thebes. They are one in One is one name from from one translation. The other is the translation as we would receive it today. Modernly, right? The city of Thebes, he is bringing forward this city, the city of Thebes, as an example of an, a city that was impregnable, that was invincible, that had stood for many years that had never been destroyed, that had never had a foreign army invade them.

And yet eventually what happened to the city of Thebes? They were brought to ruin, right? They were destroyed. A foreign power was able to invade Egypt and even invade the capital

city, the city of Thebes, and bring them to ruin and destruction. Right? Egypt was the greatest, the most consistent empire of the ancient near east.

They existed for many, many years. So in this part of the world, you have all of these nations rising and falling, rising and falling. But during that period of time, the most consistent. The one that was always there, year after year after year after year, was the nation of Egypt. And this is because they had many benefits, many advantages to the other nations.

One of those was the Nile River. That gave them fertility, it gave them prosperity, they were situated in a great place. They were also separated in large parts. By Israel in this part of the ancient Near East, the other great empires, whether it be Greece or the Assyrians or the Babylonians or the Persians, they were a great distance away from the Egyptian empire and for them to go and try to invade them and to try to conquer them.

Would take great effort, right? It would take them traveling many, many miles in order to go into invade that great empire, and then they were a very powerful people who had many citizens. They had a great military. They had a great army. So it was not an endeavor that very many people ever attempted to do.

To invade the kingdom of Egypt and to go and try to invade and to take the city of Thebes, which was their capital city. And this is why for 1400 years, the city of Thebes had never been conquered here. He describes some of their advantages, the advantages of Thebes. They're situated by the waters of the Nile water surrounding her, whose rampart was the sea whose wall consisted of the sea.

The city of Thebes had these natural fortifications from the sea, from the river, the Nile River, also to the west was the Sahara Desert. You don't want to go across that, right? You gotta have water or you're gonna die. You can't invade from that way. You can't invade from the north because the sea is there.

There's only one way in and that is to the east. And then they have all of these fortifications of water that is built around the city that makes it almost impossible for anyone to ever get in, right? They use these things to their advantage, right? Geographically. The city of Thebes is 1,300 miles from the city of Nineveh and it sits 400 miles within the inland of the kingdom of Egypt.

So not only do they have to travel the Ninevites 1,300 miles to get to this city, which would be about the same as going from Oklahoma City to Mexico City. That's about the distance that we're talking about. That's a very long way to travel, especially with an army or a military of 100,000 men that you have to feed, that you have to travel that great distance and have all the supplies that are necessary to bring them there.

This is where they were at. And then 400 miles into the interior of Egypt. They're not there on the border where you have friendly people on your side. You have to go through this kingdom for 400 miles to even get to this city and then also they have many allies in verse 9 Ethiopia Egypt which means greater Egypt these other great cities in Egypt that were behind her also he describes here put Lubam which would be Libya so Kush or Put and then Luban

which is Libya all these were her allies That were on friendly terms with the Egyptians and they shared some common heritage some common descent So they considered themselves though they may squabble and fight amongst each other just like brothers do or you met with your cousins But if some outsider comes and begins to try to start a fight with you, what's your brother gonna do?

He's gonna come to your side and this is the way they were as well because they relied upon and they depended upon Egypt For their own wealth, their own resources, for their trade, they had a vested interest in Egypt, continuing on and being very strong and stable. So they have these allies that are there that will come and fight on their side and who will defend them and who will not betray them.

So all of these advantages that Thebes have, and these are advantages that Nineveh does not have. Nineveh has none of the advantages that are afforded to the city of Thebes. And yet, What happened to the city of Thebes verse 10? She became an exile. She went into captivity. She was conquered, ultimately.

And her people were taken captive. She was destroyed. She was brought down. The impossible happened. What never had happened and what for 1400 years had not happened, one day it did happen, right? And she was brought into this state. And her children were dashed to pieces. Her children were put to death.

Their heads were smashed there onto the streets. It's a very brutal thing. Her great ones, the honorable men, the great men, they were, they cast lots for them. Meaning that they sold them as slaves. That they cast lots to take them as their prisoners. Took them back and sold them as slaves. These are their great men, right?

And if that happens to the great men, what happens to the common man? Typically, it's worse for them than it is for the great ones. Now, all of this happened to thieves, and Nineveh knows that all of this happened to thieves, because who's the ones that did it to them? It was Nineveh. Nineveh was the empire, the Assyrians, they were the empire that was able to do what no one else had ever done.

They went into Egypt and they conquered Thebes, even though it had all of these advantages. And yet now, what does Nineveh think of herself? That she will never be destroyed. That she is invincible. That she will never be conquered. She should know better. Because she has a living example. of an invincible empire that came crumbling down and at their own hands.

They're the ones that did it, and yet they are not learning this lesson. That just as it happened to them, it could just as easily happen to us. And they believe that they will never fall. But if thieves could fall, So can Nineveh, but this never crosses their mind. It never enters into their heart that such a fate could ever come to them.

Daniel chapter 5, this was part of the rebuke that Daniel gave

to Belshazzar

because he did not learn from what happened to Nebuchadnezzar. Daniel chapter five verses 17 to 24. This was after he was having this feast. He was blaspheming God and the hand appeared and wrote there on the wall and no one can interpret what it means and then they called Daniel to come and interpret it and this is what Daniel said.

Daniel answered and said before the king, keep your gifts for yourself or give your rewards to someone else. However, I will read the inscription to the king and make the interpretation known to him. O King, the Most High God, grant its sovereignty, grandeur, glory, and majesty to Nebuchadnezzar, your father.

Because of the grandeur which he bestowed on him, all the peoples, nations, and men of every language feared and trembled before him. Whomever he wished, he killed, and whomever he wished, he spared alive, and whomever he wished, he elevated, and whomever he wished, he humbled. But when his heart was lifted up, and his spirit became so proud, that he behaved arrogantly, he was deposed from his royal throne, and his glory was taken away from him.

He was also driven away from mankind, and his heart was made like that of a beast, and his dwelling place was with the wild donkeys. He was given grass to eat like cattle, and his body was drenched with the dew of heaven, until he recognized that the Most High God is ruler over the realm of mankind, and that He sets over it whomever He wishes.

Yet you, his son, Belshazzar, have not humbled your heart. Even though you knew all of this, but you have exalted yourself against the Lord of heaven and they have brought the vessels of his house before you and you and your nobles, your wives and your concubine concubines have been drinking wine from them and you have praised the gods of silver and gold and bronze, iron, wood and stone, which do not see, hear or understand, but the God in whose hand are your life and breath and all of your ways you have not glorified.

Then the hand was sent from him, and this inscription was written out. So there, Belshazzar, though he knew all of these things that happened to Nebuchadnezzar, he still followed and repeated the same sin. He did not learn from the humility, the humbling of Nebuchadnezzar. And in the same way, Nineveh did not learn from the destruction of thieves.

But they themselves behave just as wickedly as the Thebans. And now, it's coming upon them, and they are also going to be destroyed. Verse 11. You too will become drunk. You will be hidden. You too will search for a refuge from the enemy. All your fortifications are fig trees with ripe fruit. When shaken, they fall into the eater's mouth.

Behold, your people are women in your midst. The gates of your land are open wide to your enemies. Fire consumes. Your gate bars, the same thing that happened to thieves will happen to them. And what has happened to many other nations, they will be drunk, drunk with the wine of the wrath of God. They will look for a place to hide.

They will look for a place of refuge from the enemy, but there will be no refuge for them. There will be no hiding place for them on that day of judgment. All of their fortifications, he says, are like fig trees with ripe fruit. Right when you shake them, when you shake the tree, when you shake the branch, it has the ripe fruit.

What happens to the fruit? It comes falling down to the ground, and this is what will happen to their fortresses. They will shake and they will fall easily into the hands of the Babylonians. Your people are women, he says in your midst. Now again, women, they have their nature, they have their purpose given to them by God, but in terms of fighting, in terms of strength.

Do you want a man fighting for you, going out to war? Do you want an army comprised of men? Or do you want an army comprised of women? Well, men are the stronger of the two. The one with more strength, more power, more endurance, that are equipped by God to be able to go out and fight. Yet here, their men, right, their warriors are like women.

They're going to fight like women against the Babylonians who are going to fight like men. And regardless of what you see in Hollywood today, if a 110 pound woman is fighting a 250 pound man, who's going to win that fight every time? The man is, right? No problem. He just has to sit on her, right? And she's done with it because she can't even contend with all the weight, right?

So this is what it's going to be like for them. Their warriors are going to be like women in their midst and they are going to crumble and they are going to fall to the hands of the Babylonians. The gates of their land will be open wide for the enemies. Their gates are going to be wide open and they will easily pour into their city and they will destroy them and fire will consume their gate bars so that their walls, their gates, whatever they would use for their fortification, for their safety, these things will be taken away and there will be no stopping their enemies.

From coming into their city and completely destroying them. Verse 14, draw for yourself water for the siege, strengthen your fortifications. Go into the clay and tread the mortar. Take hold of the brick mold. There, fire will consume you, the sword will cut you down. It will consume you as the locust does.

Here, God is taunting them, mocking them. He's telling them, go, do everything that you need to do to strengthen yourself. To resist your enemy, right? To save yourself, get water for the siege, strengthen all of your fortifications, go and make bricks, tread the mortar so that you can build fortifications and you can strengthen your wall when it begins to show signs of weakness.

But no matter what they do, what is going to happen to them? It's all going to fall because who are they going against? They are not contending with man, they are contending with God, and it does not matter how great an empire, how strong a people, how much ingenuity they have, how great their fortifications, when God sets himself against a people, a city, a nation, they are going to be destroyed.

And this is what the Lord will do. He is showing how futile it is. To try to oppose God, the fire, the sword, it will consume them just as a horde of locusts comes upon the field and whenever they leave, there's nothing left. Right? It is completely stripped bare. There in verse 15, multiply yourself like the creeping locusts.

Multiply yourself like the swarming locusts. You have increased your traders more than the stars of heaven. The creeping locusts strips and flies away. Here, he's calling them, multiply yourself, call out your men, call out your troops, get them, right? Get and equip the old men, the young men, give the women weapons, whatever it takes.

But no matter what they do, it will be of no avail. In verse 17, your guardsmen are like the swarming locusts. Your marshals are like the hordes of grasshoppers settling in the stone walls on a cold day. The sun rises. And they flee, and the place where they are is not known. Here, their guardsmen, their marshals, these are their greatest, their strongest of warriors.

Those who are charged with overseeing their military, overseeing their fortifications, overseeing the defense of the city. Well, where do they all go? They're all gone. They're nowhere to be found. They're like grasshoppers. Sitting on the wall. And then when the sun rises, they fly away. And this is what will happen to their generals, their leaders.

They're all going to be gone. And then if the rank and file of the military, if they have no leader, then what are they going to be doing? They're going to be running around in chaos and confusion. Because there's no one to lead them. It's all crumbling around them. Verse 18. Your shepherds are sleeping. Oh, king of Assyria, your nobles are lying down, your peoples are scattered on the mountains and there is no one to regather them.

Your shepherds, their nobles, their leaders, the officials of the king of Assyria, those that he put in charge of his vast empire to oversee this and to oversee that, to oversee the military commerce, all of these various areas. All of them are asleep, they're all lying down, and they are of no help. So that the people, the people of Nineveh will be scattered on the mountains, but there will be no one to go and regather them.

Right, in the case of the church, in our lost state we are described as sheep who have been scattered on the mountains. But what do we have who comes and gathers us and brings us back into the fold? We have a good shepherd, our Lord and savior, Jesus Christ, who goes out and seeks his lost sheep and brings them back into the fold.

But the people of Nineveh, they're going to be scattered. There will be scattered into the nations and will they ever be gathered back into their own country, into their own city? No, there's no one to gather them back because their empire has come to an end and their kingdom has fallen and it is no more.

It will never be again and they will be dispersed and they will be lost. And assimilated into the nations, verse 19. There is no relief for your breakdown. Your wound is incurable. All who hear about you will clap their hands over you for on whom has not your evil past continually, no relief for them.

Their wound is incurable. This in contrast to the book of Jonah, where there, there was a reprieve, there was a cure. And it was repentance for the forgiveness of sins. And God did not bring the judgment that He swore to bring through the prophet Jonah. But here, their sins have reached a point that there is no turning back.

It doesn't matter what happens. God is going to destroy Nineveh regardless of what they do. And when He does, everyone who hears about it, they're gonna clap. They're gonna be very happy. They're gonna rejoice. At the downfall of Nineveh because their evil has spread throughout that part of the world continually.

And now this great source of evil that has tormented us, they're gone, right? They're gone and we don't have to deal with them anymore. And yes, the Babylonians will rise up and they're horrible as well. But at least you don't have to deal with the Assyrians anymore. At least they're dead and gone. And maybe the Babylonians will be a little bit better to us than, than these people.

So in Proverbs chapter 11, it says this, and this is true even in our own day as well. Proverbs 11 verse 10 says, when it goes well with the righteous, the city rejoices. And when the wicked perish, there is joyful shouting. When it goes well with the righteous, the city rejoices. The people rejoice because.

When the righteous one is ruling and reigning, having influence, it is a blessing and is a benefit to the people of the city because there is more justice, more righteousness that is established. It's better for everyone. But the wicked, when they have influence, when they're ruling and reigning, they bring evil and they bring corruption.

Right? They bring all sorts of horrors upon people. So when they perish, everyone is shouting joyfully. And this is the way it was with the city of Nineveh. People rejoiced at their downfall. Now, in conclusion here, just a couple of points to be reminded of. First, though the book of Nahum is primarily devoted to describing the judgment that is going to come upon the city of Nineveh.

It is a lot of doom and gloom, but it's ultimately it's a book of hope, right? The purpose of it is to give hope and to strengthen the hearts. Of the faithful, right? Of the faithful in Israel who have had to deal with these wicked nations and who throughout the course of their history have gone from one oppressor to another, right?

This was often the case in the history of Israel and it was justly their case because of their sins. Yet scattered throughout the history of Israel, there were righteous men and righteous women in each and every generation. And when these things are happening to them, Right. It's very, it can be very difficult.

It can be a very hard ordeal of a fiery trial to face, but here we are reminded that ultimately God will prevail over all of the wicked and all the ungodly, and he will punish his enemies and he will punish our enemies and God will be invincible in the end. So it seems like these nations are invincible, but they're not.

God is the only one who is invincible, and whenever he rouses himself, and whenever he determines to bring this nation or that nation down, whoever the oppressor is, God will ultimately do it. Whether that be wicked nations, wicked men, wicked rulers, or whether that be the spiritual forces of evil that are hidden from us in terms of our eyesight and what we see, but who are there lurking about all the time.

God will destroy all of His enemies, and He will ultimately grant victory to His church. And it's just a matter of what? Just a matter of time. We just have to be patient and wait for the day of judgment to come upon the ungodly and for God to deliver us from all of our enemies, whether those be external or whether those be the internal enemies within our own hearts and souls, which is our flesh and sin and temptation and death that remain a part of our current existence.

A second theme. That we should remember is the deception of sin. Sin is a very strong deceiver and it's deception temptation and sin is very powerful. And it's so common for men to believe that no matter how we live and no matter how we sin, that we will be able to escape it, that there will not be a day of judgment.

And yet we are reminded through books like Nahum and through what happened to these kinds of nations. that there is ultimately going to be a day of judgment. We cannot avoid it. So we must be prepared for it. And the only way for us to be prepared is repentance toward God and faith in our Lord Jesus Christ.

This is the only way to avoid coming to a ruin like the people of Nineveh. It is only in Christ that we can have a refuge from these things. And then thirdly and lastly, the kindness of God should lead us to repentance. God was kind to Nineveh during the days of Jonah. He relented from the disaster that he was going to bring upon them.

And that kindness did lead them to a temporary repentance for that generation. But was it long term? Was it sustained? Because very quickly after Jonah came and after the reformation of Nineveh, they're right back to their old ways. And now But because the kindness did not lead to sustained repentance, the kindness is going to give way to judgment.

Because of a man's hard and impenitent heart, he stores up wrath for himself on the day of wrath when God's judgment will be revealed. And this is what it says in Romans chapter 2. Romans chapter 2. Verses 1 to 11. Says, Therefore you have no excuse, O man, every one of you who passes judgment. For in that which you judge another, you condemn yourself, for you, the judge, practice the very same thing.

We know that the judgment of God rightly falls upon those who practice such things. Do you suppose This, oh man, when you pass judgment on those who practice such things and do the same yourself that you will escape the judgment of God, or do you think lightly of the richness of his kindness and forbearance and patience, not knowing that God's kindness is meant to lead you to repentance, but because of your hard and stubborn heart, you are storing up wrath for yourself on the day of wrath when God's righteous judgment will be revealed.

Right? God's kindness is meant to lead you to repentance. But if we do not take advantage of that kindness and of that patience. But presume upon the kindness of God and the patience of God, then we are only storing up wrath for ourselves on the day of wrath when his righteous judgments will be revealed.

So, today for us, then, is the kindness of God. It is the day of patience. And that day of patience, that day of salvation, today is the favorable day. Today is the day of salvation, so what should we seek today and every day of our life? We should seek the salvation of the Lord, whether we already have it or not, right?

Whether a person is an unbeliever, they should seek it. And if a person is a believer, what should he continue seeking? The salvation of God, the full realization of the glory of God that will be ours in the life to come. Right? That is what we should pursue. And while we have breath in us and while we have time on this earth, then make use and take advantage of the many blessings and kindnesses of God.

Such as our gathering together, our access to His Word, our, our ability to offer prayers to God. We should use those things for our own benefit, for our own salvation, and then for the salvation of our family, of our children, of our loved ones, of our friends, of whomever it is that we can come into contact with.