

## The Book of the Vision of Nahum

*Nahum, Part Three*

Nahum 1:1b

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- A. Introduction (1:1)
- B. The God Who Judges (1:2-8)
- C. The Good News of God's Judgment (1:9-15)
- D. God's Decree Against Nineveh (2:1-13)
- E. Woe to the Bloody City (3:1-19)

### I. Why Study the Prophets? (Acts 3:12-26)

<sup>12</sup>So when Peter saw it, he responded to the people: "Men of Israel, why do you marvel at this? Or why look so intently at us, as though by our own power or godliness we had made this man walk? <sup>13</sup>The God of Abraham, Isaac, and Jacob, the God of our fathers, glorified His Servant Jesus, whom you delivered up and denied in the presence of Pilate, when he was determined to let Him go. <sup>14</sup>But you denied the Holy One and the Just, and asked for a murderer to be granted to you, <sup>15</sup>and killed the Prince of life, whom God raised from the dead, of which we are witnesses. <sup>16</sup>And His name, through faith in His name, has made this man strong, whom you see and know. Yes, the faith which comes through Him has given him this perfect soundness in the presence of you all. <sup>17</sup>"Yet now, brethren, I know that you did it in ignorance, as did also your rulers. <sup>18</sup>But those things which God foretold by the mouth of all His prophets, that the Christ would suffer, He has thus fulfilled. <sup>19</sup>Repent therefore and be converted, that your sins may be blotted out, so that times of refreshing may come from the presence of the Lord, <sup>20</sup>and that He may send Jesus Christ, who was preached to you before, <sup>21</sup>whom heaven must receive until the times of restoration of all things, which God has spoken by the mouth of all His holy prophets since the world began. <sup>22</sup>For Moses truly said to the fathers, 'The LORD your God will raise up for you a Prophet like me from your brethren. Him you shall hear in all things, whatever He says to you. <sup>23</sup>And it shall be that every soul who will not hear that Prophet shall be utterly destroyed from among the people.' <sup>24</sup>Yes, and all the prophets, from Samuel and those who follow, as many as have spoken, have also foretold these days. <sup>25</sup>You are sons of the prophets, and of the covenant which God made with our fathers, saying to Abraham, 'And in your seed all the families of the earth shall be blessed.' <sup>26</sup>To you first, God, having raised up His Servant Jesus, sent Him to bless you, in turning away every one of you from your iniquities."

### II. The Book of the Vision of Nahum

#### A. Nahum the Elkoshite (cf. 1:15)

The name "Nahum" means "\_\_\_\_\_." While his message is one of judgment for Nineveh, it would come as a "comfort" to those who were suffering under Nineveh's injustice, "*Behold, on the mountains The feet of him who brings good tidings, Who proclaims peace!*" (Nah 1:15) It appears most likely that Nahum ministered during Ashurbanipal's reign (668-627 BC). This would mean that he prophesied when either Manasseh (697-642 BC) or Josiah (640-609 BC) was King of Judah.

#### B. The Vision of Nahum (cp., 2:3-4; Heb 1:1)

Nahum describes his prophecy as a "vision" – this is what he saw. Paul reminds us in Hebrews that God revealed Himself through the prophets "*at various times and in various \_\_\_\_\_*" (Heb 1:1).

#### C. The Book of the Vision

Nahum was a \_\_\_\_\_, not – so far as we know – a preacher. Thus, though his prophecy is his *burden against Nineveh*, it is written for the benefit of God's people:

<sup>15</sup>*Behold, on the mountains The feet of him who brings good tidings, Who proclaims peace! O Judah, keep your appointed feasts, Perform your vows. For the wicked one shall no more pass through you; He is utterly cut off. (Nahum 1:15)*

### III. The Glory of Written Revelation

#### A. The Pervasiveness of Written Revelation

Our ability to communicate is not a result of evolutionary development but creational design (e.g., Gen 2:19, 23). Moses likely used written sources to write Genesis since he structures the book around the Hebrew word *toledoth*, “*These are the generations of . . .*” (2:4; 5:1; 6:9; 10:1; 11:10; 11:27; 25:12; 25:19; 36:1; 37:2). God Himself writes the *Ten Commandments* on two tablets “*with the finger of God*” (Ex 31:18). “*The tablets were written on both sides; on the one side and on the other they were written. Now the tablets were the work of God, and the writing was the writing of God engraved on the tablets*” (Ex. 32:15-16 cf. 34:1, 28b; Dt 10:4). Written revelation is mentioned often in the Bible. For example:

Torah: Ex 17:14; 24:7; 34:27; Dt 17:18; 28:58; 31:24-26

Elsewhere: Josh 24:26; 1 Sam 10:25; Is 8:1-2; Jer 30:2; 36:2,4; Hab 2:2; Dan 12:4; Ps 1:2; 2 Kgs 22:8; 2 Chr 25:4; Dan 9:2; Neh 8:9,13.

While many cultures rely heavily or even exclusively upon oral traditions and stories, *God founded Israel and the Church on \_\_\_\_\_ revelation.*

#### B. The Rationale for Written Revelation

So why do we human beings write? We communicate, both verbally and in writing, because we bear God’s image. God Himself has always been three Persons who have eternally spoken one with another. The Eternal Son of God, He who dwelt in the bosom of the Father, is the Word of God. “*In the beginning was the Word, and the Word was with God, and the Word was God*” (Jn 1:1). Ralph Smith remarks:

*In the Christian worldview, God is a God who communicates verbally. The rich fellowship of personal oneness and love in the Trinity comes to expression in words. Because God is this sort of God, he created the world by speaking and gave man the gift of language. The mutual indwelling of the persons of the Trinity is... the ultimate basis for the idea that words can communicate truth. (75)*

#### C. The Authority of Written Revelation

One of the things that makes written revelation unique is its permanence:

*<sup>1</sup>Now it shall come to pass, if you diligently obey the voice of the Lord your God, to observe carefully all His commandments which I command you today, that the Lord your God will set you high above all nations of the earth. <sup>2</sup>And all these blessings shall come upon you and overtake you, because you obey the voice of the Lord your God... (Dt 28:1-2)*

The Spirit of God speaks to us in and through the written word of God.

*<sup>14</sup>But you must continue in the things which you have learned and been assured of, knowing from whom you have learned them, <sup>15</sup>and that from childhood you have known the Holy Scriptures, which are able to make you wise for salvation through faith which is in Christ Jesus. <sup>16</sup>All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness, <sup>17</sup>that the man of God may be complete, thoroughly equipped for every good work. (2 Timothy 3:14–17)*

Thus, the Westminster Confession of Faith insists that *Scripture is our ultimate authority:*

*The supreme judge by which all controversies of religion are to be determined, and all decrees of councils, opinions of ancient writers, doctrines of men, and private spirits, are to be examined, and in whose sentence we are to rest, can be no other but the Holy Spirit speaking in the scripture. (I.10)*