

Commentary Notes - Nahum

by Walter Beuttler

Walter Beuttler's sermon on Nahum explores the themes of divine judgment and mercy in the context of Nineveh's impending destruction.

Scripture: Nahum 1:3

Topics: "Gods Judgment", "Divine Sovereignty"

Description

Walter Beuttler preaches on the book of Nahum, a complement to Jonah, focusing on the destruction of Nineveh due to their relapse into sin and defiance of God's sovereignty. Nahum, the prophet of vengeance and mercy, delivers a message of comfort to a fearful people facing a cruel enemy, highlighting God's attributes of justice and care for those who trust Him. The book reveals the inevitable judgment on Nineveh, a city known for its cruelty and idolatry, emphasizing the principle of sowing and reaping.

Transcript

A. THE BOOK OF NAHUM

1. The book of Nahum is a complement to the book of Jonah, written about 150 years later
2. The theme is the destruction of Nineveh which occurred a century later in the manner predicted
3. The Ninevites had repented under Jonah, but soon relapsed into their old sins, and now Nahum pronounces their sentence
4. They were finally destroyed for their arrogant pride, cruel oppression, base idolatry, and for their defiance of the sovereignty of God
5. The destruction of Nineveh brought about the overthrow of an empire which had been built by bloody violence and outrageous cruelty
6. The key phrase to the book is "utter end"

B. THE PROPHET NAHUM

1. The character of his prophecy gives Nahum the highest place among the minor prophets

2. The predictions of Nahum are especially remarkable because at that time Assyria was at the height of her power and prosperity and its capital, Nineveh, was deemed impregnable, yet the end came in a most unexpected manner

3. Nahum was the prophet of vengeance and mercy

C. THE MESSAGE OF THE BOOK

1. Comfort to a harrassed and fearful people in peril of a cruel enemy

2. The character of God makes Him not only "slow to anger," and "a stronghold to them that trust him," but also one who "will not at all acquit the wicked." (Scofield)

(With due acknowledgment to Pulpit Commentary)

THE JUDGE, 1:1-7

A. THE JUDGE, 1:1-7

1. The description of the Judge in 1 :1-7 is for what purpose? To show that the attributes of God constitute the basis of all his actions

2. Specifically, what concerning God is shown in:

(1) 1:2? The capabilities of his emotions from the jealousy of love to furious wrath

(2) 1:3? His inflexible justice which permits no deviation or compromise

(3) 1:4-6? His irresistibility which precludes any possibility to escape judgment

(4) 1:7? His care for those who trust him and his ability to preserve them

THE JUDGMENT, 1:8-3:10

A. THE VERDICT, 1:8-15

1. How is Nineveh's judgment described in:

(1) 1:8? As to its manner - irresistible

(2) 1:8? As to its extent - complete

(3) 1:14? As to its finality - permanent

2. Comment on:

(1) 1:8 - The overrunning flood is probably an allusion to a flood of the Tigris which made possible the capture of the city

(2) 1:10 - Having thrice repulsed the enemy, the Assyrians gave themselves to festivities and while they indulged in drunkenness and feasting, they were surprised and defeated

(3) 1:15 - This description refers to Israel's joyfulness over the news of Nineveh's overthrow, freeing Israel from the oppressor and enabling her to continue her religious observances unmolested from Assyria

B. THE VERDICT'S EXECUTION, 2:1-13

1. In general, what do the following sections describe:

(1) 2:1-8? The siege of Nineveh

(2) 2:9-13? The plundering of Nineveh

2. Comment on 2:4: This refers to the combat between glittering chariots by day and the torch lit chariots by night in the streets and boulevards of the city

3. Comment on 2:6-7: The capture of the city was made possible by a great inundation which destroyed a large portion of the fortifications so that Huzzab ("the established") was herself led into captivity by the Medo-Babylonian army under Cyaxares and Nabopolassar

C. CAUSE OF THE JUDGMENT, 3:1-19

1. What is described in 3:1-7? The sins of Nineveh, not the least of them being her idolatries

2. Why is Nineveh called "the bloody city," 3:1? Because of her almost incredible cruelty. Prisoners were impaled alive, dragged to death with ropes passed through rings in their lips, had their eyes gouged out with a spear, and their tongues pulled out by the roots. Bleeding heads of the slain were tied around the necks of the living prisoners while they awaited further torture

3. Give the general thought of 3:8-13: The ruin of Nineveh can no more be averted than that of No, (Thebes), which was one of the wonders of the world--a city of unimaginable magnificence

4. Point out the general thought of 3:14-19: In spite of all her efforts and resources, Nineveh will meet its well deserved and terrible end, for as Nineveh sowed, so must she also reap

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