

An ancient Egyptian relief carving on a stone wall. It depicts three male figures. The figure on the left is shown in profile, wearing a checkered kilt and a headband. The central figure is shown in profile, wearing a tall, ornate headdress and a checkered kilt, holding a long staff or scepter. The figure on the right is shown in profile, wearing a checkered kilt and a headband, holding a severed head in his right hand and another object in his left. The entire scene is carved in a reddish-brown stone.

NAHUM

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Nahum

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Chapter 1

The G-d of Genesis is the same G-d as the One we see throughout the book of Psalms, the books of the prophets and the One revealed in the New Testament. He is perfect. There is no need for Him to change (Hebrews 13v8). G-d is gracious, merciful and loving, but, because He is holy and just, He is also vengeful. He will punish those who rightly deserve it - those who reject the gospel.

Nahum means 'comfort'. What comforts G-d?

1. When His will is lived out among His people.
2. When His judgement/wrath deals with evil - 'evil' is defined as doing those things that are not in accordance with the will of G-d.

Nahum was written after the prophecy of Jonah.

Verse 1: *"The burden (מִשָּׁאָה) of Nineveh. A book of revelation (נְבוּאָה), Nahum the Elkoshite."*

מִשָּׁאָה means 'a lifting up and a placing upon'. It is a *burden*, a weight or an affliction that is placed on an individual, a nation or an empire (as is the case here).

נְבוּאָה can also mean a 'vision'.

This prophecy was a burden that was placed upon Nineveh. Nineveh was the capital city of Assyria. At the time of Jonah, they had repented as a nation, but now they were exploiting the grace of G-d that they had received. G-d's judgement fell mightily upon this Empire because of their unrighteousness, ungodliness and unwillingness to walk in His ways.

Elkoshite has to do with the region that Nahum was from.

Verse 2: *"The L-rd is a jealous and avenging G-d. The L-rd will avenge, He is a master of wrath. The L-rd avengers His enemies. He knows how to deal with those who are His foes."*

G-d is a *jealous* G-d. He was not just jealous in the Tanakh, but He is still jealous today. This means that He demands our FULL and COMPLETE obedience. Those who are not obedient to Him are usually submitting to the enemy. G-d is a G-d of *vengeance*. His enemies will not be left unpunished. Are we enemies of G-d? It is only through the person and work of Messiah Yeshua that we become a friend of G-d (Romans 10v13, James 2v23).

Verse 3: *“The L-rd is long suffering and great in power; He will not acquit the guilty. A storm and a hurricane are His way, and a cloud of dust is His feet.”*

G-d had been patient with the Ninevites and, in Jonah’s day, had given them 40 days to repent. Jonah’s message had been one of judgement to come, yet, despite this, the Ninevites had quickly repented and sought G-d’s forgiveness – which He graciously gave them.

G-d is holy. His justice is absolute, and He will not acquit the guilty. This prophecy of Nahum is testimony to the fact that if we neglect, or tarry in our response to, G-d His judgement will certainly fall.

G-d, who rules over nature, is greater than the power of nature. *Hurricanes and windstorms* can be extremely destructive. The wrath of G-d, that is going to fall upon the earth (as seen in Revelation), is going to be much greater than any devastation that happens in natural disasters. We can look at the devastating power of these disasters and glimpse what G-d’s judgement and wrath is going to look like.

Verse 4: *“He rebukes the sea and He dries it up. All the rivers He makes arid. Bashan and Carmel become miserable; the flower of Lebanon also becomes miserable.”*

Bashan and Carmel were two beautiful places in the land of Israel.

Miserable is used twice in this verse. It emphasizes a miserable, horrible condition.

Verse 5: *“Mountains shake before Him, hills melt away. The earth rises up before Him and the world and all that dwells within.”*

In response to sin in the world, G-d is going to reveal Himself and the whole world is going to take note of it and respond. Everything responds to G-d (*mountains, hills, rivers and seas*). Will we respond appropriately to the Presence of the righteous and Holy G-d coming, to earth, to establish His Kingdom?

Verse 6: *“Before His wrath who is able to stand? Who is able to rise up with His hot and fearful anger? It is like fire that is poured out, and the rocks split in two from before Him.”*

This verse gives us an example of what G-d’s wrath looks like. The Father’s full wrath was upon Yeshua when He died on the cross. The cross is a powerful message in regard to how much G-d hates sin, as well as how His wrath, toward us, was satisfied by the perfect sacrifice of Yeshua (Romans 5v9-10).

Verse 7: “Good is the L-rd for a place of refuge in the day of trouble. He knows those who take cover(תִּסִּי) in Him.”

תִּסִּי – those who trust in Him, rely on Him, take refuge in Him. G-d knows those who respond to Him.

Verse 8: “In a flood He passes, and He makes an end of her place (Nineveh). His enemies He will pursue with darkness.”

There are two words in the Hebrew Bible used for the word *flood*.

1. מַבּוּל – the type of flood at the time of Noah. There is a deluge of water which gets deeper and deeper. It is a flood that takes place slowly but surely.
2. שִׁטְפוֹן – the type of flood spoken of here. It can be likened to when a dam breaks; the water pours out rapidly, sweeping everything away and leaving destruction in its wake.

חֹשֶׁךְ - *darkness*. This is the same kind of *darkness* spoken of in the book of Exodus – the plague of darkness (Exodus 10v21-23). It was a thick, tangible darkness that could be felt. It wasn't merely an absence of light. The people couldn't hear, stand up or sit down – they were frozen in place. They didn't know where they were or what had happened to them. According to the ancient sages, this plague was the most terrifying of all the plagues. Those who don't know G-d are going to be cast out into utter darkness (Matthew 8v12).

Verse 9: “He plots against the L-rd. He will come to an end. He will not rise twice.”

The first time this city rose up was with Jonah. G-d promises that they are not going to rise again.

Verse 10: “For unto thorns they will be entangled. They are going to be as one utterly drunk. They are going to be consumed as the dry straw is consumed.”

The people who are against G-d are going to be entangled, like as in a thicket of thorns.

Verse 11: “For from you shall go out the one who plots evil concerning the L-rd, and who is a counselor of wickedness (בְּלִיעַל).”

בְּלִיעֵל means those whose counsel is evil. These are the ones who have the same mentality as satan. They believe that they can outfox, overcome, be greater than and defeat G-d.

If we separate ourselves from G-d's principles, we are as those plotting evil against Him. Nobody is exempt from 'Whatever a man sows, that shall he also reap' (Galatians 6v7) .

Verse 12: *"Thus says the L-rd: 'Even if they were complete ones (perfect) and there was many of them, yet they will be cut off and pass away. For I have afflicted you and I will not afflict you again.'"*

In Jeremiah, evil had risen to such a level that G-d told him not to pray for the people anymore - His judgement would come regardless (Jeremiah 7v16, 20)

In the same way, Assyria were going to be punished and it would be the end of them. They would be utterly destroyed. G-d would not have to afflict them again, because there would be nothing or no one left that could rise again.

Verse 13: *"Now I will break the rod which is upon you, and your cords I will cut off."*

This verse is the only one, in this chapter, that relates to Israel. Up to this time G-d has been speaking to the Ninevites. G-d promises, here, to set Israel free.

Verse 14: *"And the L-rd commanded concerning you: 'Your name shall not be sung anymore in the house of your god. I will cut off the statue and the molten image. I will put you in your grave for you have been riotous living.'"*

The L-rd is again addressing Nineveh. He is going to cut off their *name* (future) and the people will no longer continue in the worship of their pagan deities.

The Ninevites have had their full of *riotous living* – eating and drinking for today, as they think they are going to go into non-existence when they die (Isaiah 22v13) They do not realize that it is appointed to man to die once and after that to face judgement (Hebrews 9v27).

Chapter 2

Verse 1: *“Behold, upon the mountains are the feet of the one (מְבִישֵׁר) who proclaims peace. Keep your festivals, O Judah, pay out your vows. For no longer will continue to pass over you the evil counsellors. For all of her is going to be ultimately cut off.”*

This is verse 15 of chapter 1 in the English Bible, but is the first verse of chapter 2 in the Tanakh. It is very similar to the verse found in Isaiah 52v7 where there is a great proclamation of the gospel. Here, however, the proclamation has to do with the fact that **G-d judges the enemies of Israel**. G-d is slow to anger and, though it may take time, faithful to His Word – His judgement will fall. Chapter 2 is a powerful testimony to that truth.

Mountains, in many places throughout the Bible, speak prophetically of the nations/seats of government. In Isaiah 52v7 the gospel was presented to the nations. In the same way, God’s judgement of Israel’s enemies, and the deliverance of His people, will be proclaimed throughout the world.

מְבִישֵׁר speaks of the proclamation of good news. This includes the good news of redemption (spiritual salvation) or the good news of deliverance (physical salvation).

This verse announces to us G-d’s promise to deliver Israel - in this case the southern kingdom of Judah. G-d’s deliverance is not simply for the sake that Israel does not suffer, but in order that she might be freed to worship, and act in faithfulness toward, Him. She is again given the ability to fulfil her obligations and unique call placed upon her by G-d.

The *evil counsellors* want the wicked activity to keep on going. In 2 Kings 18 and 19 we read how the Assyrians mocked, threatened and brought fear to those living in Jerusalem. Judah is no longer going to have to listen to her enemies threaten her or fill her with fear.

Her - In Hebrew, empires are written of in the feminine.

Verse 2: *“One who scatters comes up from before you (Nineveh). Guard the palace (citadel). Look out on the way. Strengthen your loins. Embrace power.”*

The Assyrians were instructed to get ready to fight Babylon. Their preparedness was in vain. Babylon was going to triumph over them.

Verse 3: *“For the L-rd returns the pride (גִּאֲוֹן) of Jacob, just as the pride of Israel. For they have been completely emptied out, they have been stripped completely.”*

גִּאֲוֹן means a wise one or genius. In the book of Jeremiah (Jeremiah 13v9-10), the ‘pride’ refers to the temple. This verse talks about the restoration of temple worship in Jerusalem. People from the northern kingdom will once again come to Jerusalem to worship. They are going to realize that Jerusalem is the pride of G-d’s people - not Samaria.

Verse 4: *“The shields of His mighty ones are red. The men of valor are arrayed in crimson. Their chariots are going to be like iron that is melted in the fire, in the day of his preparation. Their cypress spears are going to be made ready.”*

This is a description of the soldiers of Assyria. Although they were prepared for war and looked perfect, arrayed in splendor, they would be no match for G-d’s judgement as He poured it out, through the Babylonians, upon them.

Iron melted in the fire is the best type of iron produced. These chariots were well prepared.

Their cypress spears are going to be made ready – dipped in poison.

Verse 5: *“In the streets they are going to go forth with chariots and they are going to jostle one another in the open places. Their appearance is going to be like a torch, like lightening that runs forth.”*

They were going to be a magnificent army, completely prepared to do battle. However, they would not be able to overcome G-d’s judgement.

Verse 6: *“The memory of the great ones are going to fail. They are going to fail in their walking. They are going to rush to the walls. They are going to prepare their shields (סִגְרֵי).”*

They were going to go into battle but would have to retreat to the walls to take cover/hide under them. סִגְרֵי is the same word that is used for the covering of the Sukkah.

Verse 7: *“The gates of the cities are going to be opened up (like a flood) and the palace (of Nineveh) is going to be dissolved.”*

Verse 8: *“Those who stand up are going into exile. Her (Assyria’s) maidens are going to go up and be led forth as the voice of doves. They are going to drum (beat) upon their hearts.”*

led forth as the voice of doves – their cries sounded like the sad moaning sound that is synonymous with the sound of a dove. They were so grieved that they beat their chests.

Verse 9: *“Nineveh is like a pool of water from the days of old. Yet they shall flee away. ‘Stop! Stop!’ they cry, but she doesn’t turn back.”*

In the Scripture, water refers to a great multitude of people (Revelation 17v15). One cannot hold onto water. It flows through your fingers – you cannot stop water from going where it wants to go to. Nineveh’s defeat was sure. She could not respond. She was going to go into exile.

Verse 10: *“Plunder the silver, plunder the gold, there is no end to the preparation. For heavy (a vast amount) are all the vessels of delight.”*

Nineveh was going to be plundered by the enemy. All of her choice vessels were taken, and she was left empty handed.

Verse 11: *“For utterly emptied is she. She is cut off. The heart melts. Her knees knock together and all of her loins ooze out. The face of all of them will be gathered as blackness.”*

Loins are synonymous with power (Job 38v3). Assyria is going to be shocked by the power of the enemy. Some scholars say that Assyria represented the largest of the ancient empires, with a very large land mass. *Blackness* shows death.

Verse 12: *“Where is the den of the lions? Where is the pasture for the young lions -which the lions walked, even the young lions there? For the cubs of the lions are no more and there is no one to scare them away.”*

Lions are synonymous with pride and intimidation. There would be no more strong men (like lions with strong power) left in Assyria or Nineveh. Young lions show strength. In Nineveh even the youngest of the virile lions (not the cubs, the early adult lions) were not going to be able to survive. Assyria was going to come to an end - to the point where there would be no one left to be scared.

Verse 13: *"The food of the lion is not enough for even the smallest lions to feed upon. That which is strangled is not for the lions anymore. She cannot fill up her holes (she has no prey in storage) and all of its dens are empty."*

Verse 14: *"Behold', unto you says the L-rd of Hosts, 'I will cause to burn up in smoke your chariots. Your young lions shall be devoured by the sword. You shall be cut off (all of your prey) from the land. It will no longer be heard the voice of your messengers.'"*

Assyria was famous for sending out its messengers (2 Kings 18 and 19) The messengers were well versed in many languages, and they would harass their enemies in their own native tongues. Their aim was to scare the people into surrendering so that a battle would not need to take place. G-d put an end to the messengers of Nineveh.

G-d is faithful to judge. Those who are wise enough to enter into a covenant relationship with G-d may experience His discipline (and this discipline may be harsh) but it is rooted in His love. His consuming wrath and judgement are rooted in His hatred of those who reject Him, reject His truth and violate His plans and purposes.

The Holiness and righteousness of G-d, to accomplish His purposes and His will, are going to be seen by all – those who are justified as well as those who are condemned. All are going to see the righteousness of G-d's word being established in His creation.

Chapter 3

Part 1: Nahum 3v1-10

G-d is faithful to punish evil doers - those who will not submit to His Word.

Verse 1: *“Oi, how awful it is going to be for the city of bloodshed. All of it is (built on) deceit. It is going to be full of disaster (פָּרֶק), their prey will not be removed.”*

Oi/Woe warns of something terrible that is about to happen. G-d’s grace has run out, the time has run out and these people can expect G-d’s judgement to come upon them. *Blood* here is in the plural. The Assyrians did not think twice about shedding the blood of others. They ruled sternly and simply killed all who stood against them or opposed them. The measure that they used was measured back to them (Matthew 7v2).

All of it is (built on) deceit - A government wanting to hide truth comes against those who try to expose their lies, corruption and deceit.

פָּרֶק means to disassemble. A synonym for this would be ‘destruction’ – that which is completely broken apart.

When there has been a disaster in a city/place (earthquake etc.) the animals come into it to scavenge and eat what they can find. The destruction in Nineveh was going to be so great that the prey (wild beasts) would have plenty of food to devour.

Verse 2: *“The voice of the whip. The sound of noise. The wheel and the horse jump. The chariots dance.”*

This speaks of the Babylonian empire.

Verse 3: *“Their horsemen raise up a sword of a flame. They grasp a spear that is like lightening/shining. A great abundance of dead bodies, for heavy (numerous) are going to be the corpses. There will be no end of dead bodies and they will even stumble upon them.”*

The imagery here is one of such mass destruction that the invading army is going to stumble over the unburied corpses lying on the ground.

G-d judges because He is holy and righteous. When we ignore that G-d is also an avenging/wrathful G-d we do not have a Biblical/Scriptural view of G-d. This can cause us to be careless in our relationship with Him. It can cause us to not take sin, or its consequences, seriously. As an outcome of this the nation becomes more immoral and unethical. Sin grows, because people no longer know the terror of the L-rd. (2 Corinthians 5v11) Understanding the wrath of G-d has a positive effect upon people. Removing the fear of G-d encourages sin to become rampant. We need to have the total picture of G-d (His love, His grace, His mercy and His wrath) We need to understand that G-d is a terrifying G-d (Hebrews 10v31).

Verse 4: *“Due to the abundance of her harlotries, the charm/seductiveness of this empire, masters of sorcery, they sold nations with their prostitution, and families because of this sorcery.”*

G-d does not just destroy them because they are not His covenant people and He does not like them. The Sovereignty of G-d does not cause Him to violate His attributes and character. G-d’s judgement rests solely on the behavior of the Ninevites.

Often, prophetically and scripturally, harlotry is not speaking about literal adultery but about idolatry. Under Jonah, the people had encountered the G-d of Israel, the Only True Living G-d. Instead of remaining faithful to Him they played the harlot. They were adulterers - spiritually speaking. G-d is a jealous G-d. Those who know Him but do not respond to Him according to His covenant truth will be held accountable.

charm/seductiveness: what the pagan leaders offered was exactly what the people wanted to hear. There was an occultic dimension to this empire. We need to be careful, today, to not follow leaders/Bible teachers who tell us what we want to hear, encourage us in our own pursuits rather than admonishing us to walk in the pursuits of G-d (2 Timothy 4v3-4). G-d is not there to accomplish our will. We are here to accomplish His.

Nineveh *sold nations* into slavery. They brought the nations with an allurement that came through their spiritual teachings. They used satan’s power in order to accomplish their own purposes.

Verse 5: *“Behold, I am against you,’ declares the L-rd of Hosts. ‘I will uncover the hem of your garment upon/over your face. I will show the nations your shame and the kingdoms your disgrace.”*

G-d was against them because of their inappropriate worship, they had turned away from what G-d had revealed to them (in the days of Jonah) and they followed untrue doctrines.

The *L-rd G-d of Hosts* speaks of the G-d of the armies. It is a threatening term. One of the first aspects of G-d’s judgement is that He reveals shame. When we sin, we are good at concealing/hiding our shame.

G-d is holy so, slowly but surely, the hidden things are exposed as they come into the light. We need to know the terror of G-d (2 Corinthians 5v11) so that we are wise enough to repent immediately, not waiting for His judgement to come and then only doing something about our sin. When we humble ourselves, and acknowledge our sin, G-d extends mercy, grace, forgiveness and loving kindness. He has given us the Holy Spirit to help us in our weaknesses, so that we can have the potential to walk with Him in righteous obedience.

Verse 6: *"I will cast upon you שְׂקִימָה (spiritual abomination) and physical decay (rot). I will also cast you as dung (is one translation: 'cast you as a spectacle/an example' – is a second translation)."*

שְׂקִימָה is the same word found in Daniel 9v27 when it speaks of the abomination of desolation. It is a word related to idolatry; it is that which is an abomination to G-d.

The word used for *physical decay/rot* is the same as the one used to speak about the dead carcasses of animals.

By using these two words, G-d told the Ninevites that He was going to place abomination (spiritual damnation) and filthy, rotten smelling carcasses upon them. G-d wants us to see that He is serious about how we live. Throughout the prophets we see the L-rd is faithful to punish wickedness. It is also through the prophets that we can learn to fear the L-rd and to be a people that G-d wants us to be.

Verse 7: *"It shall come about that all who see you shall wander away from you (avoid you). It shall be said that you, Nineveh, are plundered (wretched, empty, stripped away of everything). Who is going to comfort her? Where can I seek those who will comfort you?"*

There was no place where Nineveh would find any consolation, any help, any friend, any comfort. All her allies had already been taken over by Babylon.

Verse 8: *"Are you better than No Amon who dwells in the rivers of water around her? Which its navy were like a wall of water?"*

No Amon – probably a name related to a leader of some powerful naval (island) empire (Jeremiah 46v25). Whoever they were, they were very powerful, had a great navy and made their island almost impregnable to attack from others. However, they too were defeated by the Babylonians.

Verse 9: *"Cush and Egypt were her strength, Put and Luvim they were her helpers/allies."*

Cush probably relates to Ethiopia and Sudan – an Eastern African alliance. Put and Luvim usually refers to Libya/modern day Libya – a North African Alliance.

All Nineveh's allies had already been defeated by Babylon. It was just a matter of time before Assyria, and her capital city Nineveh, were also defeated. G-d's judgement may delay. It may be slow. The longer it tarries the more powerful it is going to be. Why? When G-d tarries He gives us an opportunity to repent. When we harden our hearts to the truth of G-d the intensity of G-d's judgement increases.

Verse 10: *"She is going into exile, into captivity. Her young children are going to be smashed/split in their head and all their streets are going to be destroyed. All her noblemen they are going to be cast lots for, all her great ones are going to be restrained in chains/handcuffs."*

This was the worst thing that could happen to an empire – to be taken into exile. Why? It reduced the citizens of the empire to slaves. Their nation and culture were destroyed.

The Babylonians did not want to deal with the children, so they killed them there and then. The nobles, more valued and prized in the eyes of the Babylonians, were dealt with more carefully. The great ones were led, with chains, into servitude.

This all happened because of G-d's righteous judgement. If we don't understand the wrath of G-d we will not be able to understand His mercy, grace and lovingkindness. If we don't understand His wrath we cannot understand the cross.

Chapter 3

Part 2: Nahum 3v11-19

God's judgement has an eternal aspect, it never ends. G-d can be comforted by His judgement.

Verse 11: *"You shall be drunk. You shall be vanished/disappeared. (נִעְלָם does not mean 'hidden'). You will seek power from your enemy."*

This is not a literal drunkenness from the consumption of alcohol. In this context it means the people are confused, they do not perceive things properly – as if they are inebriated. Nineveh was going to be confused about what they were going to experience.

It would have been inconceivable, in that day, for an empire like Nineveh to just vanish, disappear or be no more. As hard as it was to imagine, this was exactly what happened.

You will seek power from your enemy – they were not going to find any help. One of the outcomes of G-d's judgement is aloneness.

Verse 12: *"All your fortresses are going to be like figs. Figs that are like the first fruits. With a little shaking of the tree they fall into the mouth of the eater."*

Conquering empires built fortresses for themselves, because they were concerned that they would one day be attacked. Nineveh was ripe for G-d's judgement. It did not take much for her to be devoured by her enemy. Often G-d's judgement is not His direct wrath, but He raises up another people (Babylonians, in this case) to carry out His judgement.

Verse 13: *"Behold, your people are as women in your midst. They are going to be ripe for your enemies. The gates of your land are going to be utterly opened and the fire will consume your locks (bars)"*

The armies of Assyria were no match for the Babylonians. There was no way for them to protect the city.

There is no point to avoiding judgement. Immediate surrender is the easiest alternative in the long run. Barricading themselves in the city would postpone the judgement but it wouldn't turn it away - it may in fact make the judgement worse as the city's citizens start to die from thirst and starvation.

Verse 14: *"The siege waters draw for yourself. Strengthen your strongholds/fortresses. You can go to the plaster/clay. You can cover up with different materials in order to strengthen yourself - even with bricks."*

Assyria liked to lay siege to cities rather than to just go in and conquer. In this way a lot of suffering was inflicted upon the people. G-d is saying, here, that if they want to postpone the inevitable they can go ahead and do it, but in the end they are going to fall regardless.

Verse 15: *"There you are going to be devoured by fire. There you will be cut down with the sword. You will be devoured as locusts devour. As locusts dying"*

G-d wanted Nineveh to understand her spiritual condition. The enemies were coming, and they were going to dine on Nineveh like locusts dine on a crop.

Verse 16: *"You can multiply your merchants as the stars of the heavens. For the locusts will spread forth and they will fly forth"*

If an empire had numerous merchants it meant that they were prosperous. Because they were prosperous meant nothing to G-d. It just meant that there would be more food for the locusts when they came to devour.

Verse 17: *"Your princes are as locusts; your workers are as locusts (a different word for locusts is used here) who camp in the hedges on a cold day. The sun comes out they flee. It is not known to where they have gone."*

In this verse Nahum is speaking of those who were loyal to the government – i.e. Government workers.

Assyria was full of merchants. These were going to be like food for the enemy. All the people who worked in this empire were going to flee away, like locusts who flee to the hills. This means that there would be no loyalty, to the empire, among the government officials.

Verse 18: *“Your shepherds are going to be asleep O King Assyria. Those who are your noblemen are going to dwell elsewhere. Your people are going to be stretched out upon the mountains, there is going to be no one to gather them.”*

Shepherds are those who are supposed to be watching and guarding the helpless sheep (citizens). The *noblemen* move elsewhere so as to not be identified as a part of this empire. They abandon Assyria. Sin brings about abandonment in a person’s life.

The *people* will be incapable of assembling together to make a stand against the enemy. Assyria is ALL ALONE.

Verse 19: *“There is no remedy for your destruction. There is no future for your blow. All those who hear of you will agree (תקעו) – to insert palm, like a handshake). For upon whom did not pass your evil continuously? “*

Simply stated: there is *no remedy, no cure, no medicine* for what ails Assyria. They have to endure G-d’s judgement and there will be no future or inheritance for them on the other side of it. Nothing will come from it except their utter destruction.

A business deal is sealed by shaking hands - showing that the agreement is finalized. The world will agree with Babylon defeating Assyria – ‘Well done,’ they will say.

Assyria *constantly afflicted* whoever they could.

It is applicable that the last thing mentioned about Assyria is that she is evil (רַע) means that what she did was not in accordance with the will of G-d – these are not necessarily only those things which are immoral etc. We may do things that look right, from mans perspective, but are wrong in G-d’s eyes because they are not done according to His will).

E.g. Giving is not wrong. If G-d tells us to give to person X but, we do not like person X so, we give to person Y instead this is considered as an evil in G-d’s eyes. Our thoughts and our wills are not like G-ds. (Isaiah 55v8-9) We need to bring our thoughts, and will, into alignment with His. We are absolutely

dependent on G-d's truth if we are going to walk in a way that is pleasing to Him. We need to have the mind of Messiah. This only happens when we have a redemptive relationship with Him.

There is a solution to the judgement of G-d: Messiah. He doesn't remove G-d's judgement. He redirects it to the cross. G-d's judgement – in its fullness -fell upon Messiah when He hung upon that tree. All the judgement that we should have received (death) was placed upon Him. He went to hell, but hell could not contain Him. His resurrection speaks about His victory over hell and death.

When we acknowledge our sin, and accept His work as sufficient (atonement, redemption, payment), then the judgement that should have been on us redirects to the finished work on the cross.

Everyone is going to appear before the judgement seat of Messiah (2 Corinthians 5v10). As a believer we are not going to experience G-d's eternal damnation (1 Thessalonians 5v9). Nevertheless, G-d is going to evaluate every one of our thoughts, words or deeds (Ecclesiastes 12v14). As believers in Messiah we are not going to suffer judgement, but we can suffer a loss (of rewards) -1 Corinthians 3v14 -15.

Rewards are given to those who have been obedient to the plans and purposes of G-d. They are utilized to bring/give glory to G-d, as a means to thank Him for what He has done. We want to live in a way so as to be recipients of all the things G-d has in store for us - not just for this age but, more importantly, for the age to come.