

The Book of Nahum

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(1980 and 1992 Studies)

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1. Each paragraph preceded by “**Comment**” or “**Q**” (an abbreviation for “**Question**”) was introduced by someone other than Bro. Frank.
2. The original study did not follow a prepared text but was extemporaneous in nature.
3. Although the transcriber tried to faithfully, with the Lord’s help, set forth the thoughts that were presented in the study, the notes are not a verbatim rendering and, therefore, should be considered in that context.
4. Finally, Bro. Frank did not review the notes for possible errors that may have inadvertently entered the text.

With this disclaimer in mind, may the notes be a blessing as a useful study guide.

THE BOOK OF NAHUM

(Studies led by Bro. Frank Shallieu in 1980 and 1992)

Nahum 1:1 The burden of Nineveh. The book of the vision of Nahum the Elkoshite.

The name Nahum means “comfort” or “consolation.” With a change of vowels, the same consonants signify “vengeance,” which is a rather strange combination, but “consolation” is given the greater priority because of its importance.

Two conflicting birth sites are associated with Nahum: Israel and Assyria. Evidence that Israel was his birth site is the town of Capernaum. *Caper* means “town” or “village,” and *naum* is an abbreviation for Nahum. The prophet was an Elkoshite, and according to Young’s *Analytical Concordance*, Elkosh was in the Galilee area. Present ruins there traditionally bore the name of the little village of Elkosh. In addition, a site on the Tigris River near Nineveh in Assyria is reputed to be identified with Nahum. We conjecture that Nahum was born in Israel and died in Assyria, for there is some evidence along that line.

The term “the burden of Nineveh” indicates that the Book of Nahum focuses on Nineveh, the capital of Assyria. Nineveh is a symbol of *Christendom*. The burden of Obadiah’s message was against Edom, which, in the spiritual sense, also represents Christendom. Incidentally, Obadiah prophesied before the destruction of Jerusalem in 606 BC, and some of the things he described very shortly thereafter indicate he must have been an eyewitness of the destruction. As a Jew, he was taken captive to Babylon. Although there is no information about him, he would have been spared so that he could record the events for posterity.

Nahum 1:2 God is jealous, and the LORD revengeth; the LORD revengeth, and is furious; the LORD will take vengeance on his adversaries, and he reserveth wrath for his enemies.

In just this one verse, Nahum stated that God is jealous, He revenges (said twice), He is furious, He will take vengeance on His adversaries, and He reserves wrath for His enemies. Thus this verse gives the *vengeful* aspect of Jehovah. Since the burden of Nahum’s prophecy is directed against Nineveh, verse 2 is associated with verse 1.

It is interesting that both Babylon and Nineveh had two rises and two falls. The Book of Nahum is addressed nominally to the same Nineveh that Jonah visited earlier. A heathen power, Nineveh was an enemy of the Jew. Although the city was spared in Jonah’s day, it eventually received judgment and was destroyed, so that only the ruins remain today. At the time of Jonah, the king of Nineveh was very influential in bringing the inhabitants to repentance, but when he passed off the scene, the people returned to their wicked ways. Therefore, judgment came on the city in Nahum’s day.

Why was God seeking vengeance against Nineveh—and also against the nominal Church systems, or Christendom, in the antitype? Judgment was merited because of *wickedness* and the *accumulation of guilt* in abusing and persecuting the Lord’s true followers. Also, Nineveh was the capital of Assyria, and several Assyrian kings were responsible for taking the ten tribes into captivity. Like a wolf, Assyria stole sheep (the ten tribes) from the flock, and the Lord keeps in memory acts that are committed against His own. While retribution may not be instant, and while it may seem that no punishment is forthcoming, the guilt is stored up.

Comment: Both literal and spiritual Nineveh sinned against *light*, for Jonah had preached a judgment message, telling the people to repent. God is patient, but He will not abide

wickedness forever, especially when it is against light.

The time setting of the Book of Nahum seems to suggest that Nahum was a contemporary of Isaiah, who had a long ministry. Several parts of Nahum are similar to Isaiah's writings. For example, the last verse of chapter 1 is similar to Isaiah 52:7, "How beautiful upon the mountains are the feet of him that bringeth good tidings, that publisheth peace; that bringeth good tidings of good, that publisheth salvation; that saith unto Zion, Thy God reigneth!"

Nahum 1:3 The LORD is slow to anger, and great in power, and will not at all acquit the wicked: the LORD hath his way in the whirlwind and in the storm, and the clouds are the dust of his feet.

God is "slow to anger" but "great in power." Normally, if a mosquito or a fly bothers us, we immediately squash it, but God waits despite His tremendous POWER. This irritant, Assyria, committed a sin in taking God's people captive, even though the ten tribes were worthy of the punishment. God allowed the experience to take place because suffering the burden of captivity had some instructional value for the Israelites. However, Jehovah by no means acquits the enemy, the wicked, for there has to be retribution for sinning against light. Such sins do not receive carte blanche forgiveness. For example, even though the Apostle Paul was a great saint, he himself had to be stoned as retribution for being party to the stoning of Stephen, a sin against light. For the consecrated to receive a spiritual reward, their retribution must take place on this side of the veil. Of course Adamic sin is another matter—that can be freely forgiven by the Lord. Both communal and individual sins against light must be requited.

God has a long time held His peace, and He will continue to do so until the selection of the Little Flock is complete and until iniquity has come to the full (Isa. 42:14; James 5:7; Gen. 15:16). Here Nahum was explaining why God did not visit judgment earlier. Jehovah *deliberately* exercises patience until the right time.

Q: Does the fact that God refrained from destroying Nineveh in Jonah's day, and then later brought judgment, have a parallel with mystic Babylon?

A: Yes. In Jeremiah 51:9, God said, "We would have healed Babylon, but she is not healed." Because she is not healed, God will finally execute His vengeance upon her.

The attitude of mankind is, "Why doesn't God do something?" The fact that iniquity *abounds* seems to be an evidence of His impotence. However, God certainly has the power, and that power will be exercised when it behooves Him to do so. In the meantime, He is slow to anger and has much patience—until the time is right for judgment.

"The LORD hath his way in the whirlwind and in the storm." Demonstrations in nature show how powerful Jehovah is, and He manifested this power in different ways in the Old Testament, the Flood of Noah's day being an example. In the antitype, the "whirlwind" refers to the Lord's "great army," which will be His instrument of vengeance, or justice, upon Christendom (Joel 2:11).

"And the clouds are the dust of his [God's] feet." In other words, as awesomely powerful as God is, He can tread lightly on clouds as a carpet. He can walk on them as He sees fit. His omnipotent power can be exercised in *many* different directions.

Even the natural man can see the power of God in the creation and the appointing of the heavens. In referring to earth's atmosphere, God said that the clouds are like the dust of His feet; that is, they are as nothing. The clouds are insignificant when one considers that God

created the entire universe. In fact, Holy Writ tells us that the nations, or the earth itself, are as the small dust of a balance scale (Isa. 40:15). If the earth is so insignificant, the clouds are even *more* insignificant.

Nahum 1:4 He rebuketh the sea, and maketh it dry, and drieth up all the rivers: Bashan languisheth, and Carmel, and the flower of Lebanon languisheth.

God rebuked the Red Sea to part it by storm and tempest for the Exodus of the Israelites. He dried up the river Jordan for Elijah and Elisha to cross dry-shod so that their feet did not even get damp (2 Kings 2:8). Moreover, when Joshua and the Israelites entered the Promised Land, God dried up the Jordan River by cutting off the water supply upstream (Josh. 3:16,17).

“Bashan languisheth, and Carmel, and the flower of Lebanon languisheth.” Bashan, Carmel, and Lebanon—all symbols of Christendom—had fruitful, lush vegetation. These fertile areas were known for rich and productive alluvial soil and for cattle and the planting of crops, yet God could cause the fertility to dry up and famine to prevail. He could produce a drought to make them wither away. In antitype, the notable or high places of Christendom will be brought low.

As a territory related to Bethel, Bashan was the headquarters of the rival worship Jeroboam instituted in the ten-tribe kingdom. He set up a new center of religious worship that involved two golden calves, picturing Catholicism and Protestantism, which, like the golden calves, will be brought to naught in the final analysis. Just as the Israelites erected a golden calf in the Wilderness of Sinai, wanting to go back to the kind of worship in Egypt, so Jeroboam set up two golden calves. In fact, Jeroboam resided in Egypt for a while and returned to Israel to lead a rebellion when Solomon died. That rebellion eventuated in the ten-tribe kingdom and a new and false worship in contradistinction to the true worship at Jerusalem, the capital of the two-tribe kingdom.

Comment: Bashan was renowned for its oak trees and Lebanon for its cedars. Since trees are a symbol of people, the implication in the antitype is that the pillars of Christendom, the leaders, will be removed in the Time of Trouble.

Comment: Mount Carmel is where the contest took place between Elijah and the 450 prophets of Baal, with the latter being destroyed (1 Kings 18:17-40).

Q: How will God rebuke the “sea” in the antitype?

A: God will rebuke the anarchistic masses. Just as He manifested His authority and judgment along natural lines on various occasions in Old Testament times, so He will manifest judgments along a spiritual or figurative line with His professed people of the Gospel Age.

Q: How will the rivers be dried up in the antitype?

A: To capture Babylon, Cyrus diverted the waters of the Euphrates River, cutting off the water supply. The antitype has a similar significance in that the people who support mystic Babylon will one day become thoroughly disenchanting and cease to give moral, financial, and physical support to the system. The result of the drying up of the sources of revenue for mystic Babylon will be the destruction of the system (Rev. 16:12). Just as the literal city of Babylon became commercially rich and powerful because of its unique position astride the Euphrates River, so the support of the people has made the nominal Church rich and powerful.

Verse 2 tells that God’s vengeance *will come*, and verses 3-6 show that it will come in *His way*

and in *His* time, for Jehovah has *full* control. But verses 3-6 have an even stronger *natural* application, for God has *great power* and *great ability*, and what He has already done at the Red Sea, the Jordan River, etc., manifests this power.

The fact that Nahum's prophecy was directed to Nineveh shows that it was intended not for natural Israel but for false (or nominal) spiritual Israel (verse 1). The lesson was emphasized that God is slow to anger, but when He does become angry, He will manifest *great strength* and power—just as He did in a few isolated cases in the past.

When natural Israel saw the judgment come on Nineveh, laying it utterly waste, their faith in the Lord's Word was increased, but the literal judgment was only the letter of the Word. We are especially interested in the spiritual application yet future.

Nahum 1:5 The mountains quake at him, and the hills melt, and the earth is burned at his presence, yea, the world, and all that dwell therein.

Not only do literal "mountains quake" at God's presence but also governments and kingdoms in antitype. For example, Mount Sinai quaked at the establishment of the Law Covenant (Exod. 19:18). Thus there is a dual application between natural mountains and professed Christendom. The "hills" melted in connection with Sodom and Gomorrah in the type. Nineveh, Babylon, Sodom, and Gomorrah all represent Christendom. In antitype, civil and religious institutions will be figuratively melted down to bring the world to their knees so that they look to God for help. Religious bastions of power, wealth, and influence will be humiliated and destroyed.

"The earth is burned at his presence, yea, the world, and all that dwell therein." Isaiah 40:4 similarly applies to that juncture of time, when God will establish His Kingdom through Jesus. "Every valley shall be exalted, and every mountain and hill shall be made low: and the crooked shall be made straight, and the rough places plain." Present society will be leveled, and a new structure, or order, set up.

Comment: The wording is similar in Psalm 97:5, "The hills melted like wax at the presence of the LORD, at the presence of the Lord of the whole earth."

For those who think the earth will be literally burned up, the almost standard citation to moderate this prophecy in Nahum is Zephaniah 3:8,9, which shows there will be survivors. "Therefore wait ye upon me, saith the LORD, until the day that I rise up to the prey: for my determination is to gather the nations, that I may assemble the kingdoms, to pour upon them mine indignation, even all my fierce anger: for all the earth shall be devoured with the fire of my jealousy. For then will I turn to the people a pure language, that they may all call upon the name of the LORD, to serve him with one consent."

Natural Israel, which was puny by comparison with Assyria, was fearful of Nineveh as a power, so Nahum's prophecy was encouraging. The Book of Jonah brings out the mercy of God, and the lesson to the Jew was not to be high-minded or too hasty in judgment. However, Nahum's prophecy is different, for it predicted the destruction of not only Nineveh but also Christendom. God is a jealous God, and He was jealous for Israel (Exod. 20:5; 34:14; Deut. 4:24). Therefore, Israel's enemies have to be punished sooner or later.

Nahum 1:6 Who can stand before his indignation? and who can abide in the fierceness of his anger? his fury is poured out like fire, and the rocks are thrown down by him.

Any living today who dishonor, discredit, or oppose God, who has held this potential power in patience and in abeyance, will have to reckon with His anger in the great Time of Trouble in

the near future. If the people had any sanity, they would certainly try to make straight paths for their feet to avoid unnecessary retribution.

This wording of the manifestation of God's power reminds us of how He spoke to Job, starting in chapter 38. There God began to catalog the things He has done, thus embarrassing Job to such an extent that he became speechless and was ready to listen to instruction. Subsequently God blessed Job greatly.

Incidentally, the symbolism used in chapters 1 and 10 of Ezekiel, where God gives a symbolic description of Himself, should excite attention and interest on the part of the Christian. Likewise, the statement at the beginning of the Book of Revelation should be of interest: "The revelation of Jesus Christ, which *God* gave unto him" (Rev. 1:1). For one to be so dull of perception as to not give some serious consideration to this subject would make us question the depth of the individual's consecration. As Christians, we can certainly study subjects we do not understand, and their very thrust and importance should excite us to ponder the meaning every now and then throughout our life.

Nahum 1:7 The LORD is good, a strong hold in the day of trouble; and he knoweth them that trust in him.

Verse 7, an abrupt change, is a consolation text for the faithful. Verses 1-6 were directed to Nineveh. Verse 7 is directed to Israel—and secondarily to the Christian, to whom God is "a strong hold in the day of trouble." God "is good, [and] a strong hold" to those who trust in Him. In spite of the power and vengeance that He has held in abeyance for the enemy, this verse strengthens those whose hope and trust are in Him and in His mercy. God knows those who "trust in him." In Jacob's Trouble, He will be a real stronghold to all right-hearted Jews. The Holy Remnant will be brought through the trouble, and in a general sense, even the Gentiles can find comfort if they "seek righteousness, seek meekness: [for] it may be ye shall be hid in the day of the LORD'S anger" (Zeph. 2:3).

Comment: Verse 7 is the answer to the questions in verse 6.

Reply: Yes. When we read about all these judgments that are coming "in the day of trouble," we begin to ask, "Lord, am I faithful?"

Comment: All will be deceived except the very elect (Matt. 24:24). Thus even the Great Company will be deceived—at least temporarily.

Reply: In addition to testings that come on Christians during their walk, there will be *dispensational* trouble on (1) the true Church, (2) the nominal Church, (3) the Great Company, (4) Israel, and (5) the world. In these different periods of time, God will be aware of those who call upon Him in sincerity and truth with the desire to please and obey Him.

Nahum 1:8 But with an overrunning flood he will make an utter end of the place thereof, and darkness shall pursue his enemies.

Verse 8 is an allusion to the Flood in Noah's day. Assyria's coming down against the ten tribes was a "flood" of the enemy coming in on the land. The Israelites were overwhelmed and taken into captivity. However, just as the Assyrians overwhelmed Israel in numbers, so they, in turn, would eventually be overrun with a "flood" in retribution. God would "make an utter end of the place [His enemies]."

Two Isaiah texts are related. "And he shall pass through Judah; he shall overflow and go over,

he shall reach even to the neck; and the stretching out of his wings shall fill the breadth of thy land, O Immanuel” (Isa. 8:8). “For the Lord GOD of hosts shall make a consumption, even determined, in the midst of all the land” (Isa. 10:23).

Q: Do these two Isaiah Scriptures pertain to Jacob’s Trouble in the antitype, whereas verse 8 applies to Christendom?

A: Yes, for there will be a purging with regard to Jacob’s Trouble. The Holy Remnant, the element that trusts in God, will be delivered, but most Jews will lose their lives in the trouble. Judgment is like a two-edged sword that cuts both the enemy and God’s people.

“And darkness shall pursue his enemies.” This highly figurative and poetic language shows the enemies *running* and a dark cloud *pursuing* them. “Darkness” will overtake the enemies in the sense that they will go into darkness, that is, into the *tomb*. Death, cessation, is the thought. In the type, Assyria would be defeated and go into destruction. In antitype, Christendom (Papacy and Protestantism) goes into utter destruction, the lake of fire, never to rise again (Rev. 19:20).

Nahum 1:9 What do ye imagine against the LORD? he will make an utter end: affliction shall not rise up the second time.

“Affliction shall not rise up the second time.” Verse 9 is centered on the opposing unrighteous system, as pictured by Nineveh. What Nineveh inflicted upon Israel would be terminated once and for all. Similarly, the beast will go into *everlasting* oblivion. When Jehovah makes an utter end of that false system, it will never again be resurrected. Stated another way, iniquity will not rise the second time. The “flood” (verse 8) will bring that order to a complete end.

“What do ye imagine against the LORD?” The religious leaders of Christendom will imagine that they can take counsel against Jehovah and His anointed (Psa. 2:1,2). However, the destruction will be so complete that God will have to afflict Christendom *only once*.

Q: Wasn’t Assyria especially noted for extreme cruelty and violence? Jonah 3:8 indicates that part of Nineveh’s repentance would be for the people to turn away from their “evil way, and from the violence that is in their hands.”

A: Yes, and in the antitype, unbelievable horrors and physical tortures were committed during the Inquisition.

Our study of prophecy usually begins with the Babylonian Empire, but the Assyrian Empire existed before Babylon. The Assyrian power, with Nineveh as its capital, was overcome and replaced by the Babylonian power. Babylon was established on the ashes of that defeat, and in depicting world powers, the Lord started with that kingdom in later history.

Nahum, a contemporary of King Hezekiah, was familiar with King Sennacherib of Assyria, who came down intending to wipe out Judah, but God said in effect, “This is my battle. You do not have to lift a finger.” The next morning 185,000 Assyrians were dead, and Sennacherib fled to his homeland (2 Kings 19:35,36).

Nahum 1:10 For while they be folden together as thorns, and while they are drunken as drunkards, they shall be devoured as stubble fully dry.

“They [will] be folden together as thorns.” The Pastor coupled this verse with Isaiah 34:4 in regard to the heavens being rolled together as two ends of a scroll—a reference to the union of Papacy and Protestantism in the end of the Gospel Age. The two systems are pictured as being

“drunken as drunkards,” yet “they shall be devoured as stubble fully dry.” This coming together in the ecumenical spirit will be a very tight union. The confederacy will be formed out of the fear of things coming. The Lord’s true people are instructed to oppose this confederacy and to not be afraid, for God will be their “dread” (Isa. 8:12,13). Fear of the common enemy will pressure the two ends of the scroll, the two opposing parts of Christendom, Papacy and Protestantism, to unite in an hour of power against what they deem to be the common enemy, yet they will be a thorn in each other’s side (Rev. 17:12). Anarchy will follow the hour of power.

“They [Papacy and Protestantism] are drunken as drunkards” in the sense that they will not know what they are doing in forming this confederacy. If they could see what really is happening, the tendency would be toward conversion and sobriety. When a serious situation arises, the true Christian goes to the throne of grace to pray for help, but tares get confused like pack rats. Papacy and Protestantism will be intoxicated with the spirit of the world, and it is impossible to reason with those who are drunk. As a result, judgment will come on the tares.

In the coming forced union of the hour of power, the participants will be drunk with the wine of false doctrine. We are reminded of Belshazzar’s feast and of Salome’s dancing at Herod’s birthday party. At the time of Belshazzar’s feast, the city of Babylon was under siege. The king was present with a thousand of his lords. Those lords may not have been too happy with the king as a ruler, but they were all in the situation together. And that will be the basis of the coming unity—the people and the systems will fear falling if alone and will temporarily feel secure by uniting.

“They [Papacy and Protestantism] shall be devoured as stubble fully dry.” The destruction will be *sudden and complete*, for stubble burns *furiously*. The literal heat, fury, and sound of a fire that devours stubble is awesome. The burning of the tares will be a short process.

A thoroughly dry bush that is burned is thoroughly consumed, leaving no residue. Not only is it ripe for sudden and complete destruction, but when the harvest has fully ended, the leftover stubble is worthless residue.

In referring to the Great Company class, the Apostle Paul said that those who build a character of wood, hay, or stubble will be saved by fire, but their works will be burned (1 Cor. 3:11-15). The Great Company have a good foundation and their souls will be rescued, but because they improperly build upon the foundation of Christ, they will have an excruciating experience at the end of the age to destroy the wood, hay, and stubble. The same *principle* holds true for the nominal system. The destruction will be thorough.

Nineveh was a very large city for its time slot in history. In Jonah’s day, the city thoroughly repented because of the king’s influence. A king can be a powerful force for either good or evil and hence is accountable for his leadership. That same principle applies to elders in the true Church.

Comment: Since Nahum was dealing with a later generation of people in Nineveh who were under a different king, the memories of the inhabitants in Jonah’s day had faded by this time.

Nahum 1:11 There is one come out of thee, that imagineth evil against the LORD, a wicked counsellor.

Nahum 1:12 Thus saith the LORD; Though they be quiet, and likewise many, yet thus shall they be cut down, when he shall pass through. Though I have afflicted thee, I will afflict thee no more.

Nahum 1:13 For now will I break his yoke from off thee, and will burst thy bonds in sunder.

Verse 11, which speaks of “a wicked counsellor,” is a curious verse. When we also read verses 12 and 13 and the Book of Nahum as a whole, we see that there is first a natural and then a spiritual application. In review, Nahum’s prophecy was directed against Nineveh, the capital of Assyria, which had already taken the ten-tribe kingdom into captivity. At the writing of this prophecy, Judah and Benjamin had not yet gone into captivity. The time setting, which was about 125 years before the destruction of Jerusalem, was during the days of Hezekiah and Isaiah, or about 731 BC.

With the punishment of Nineveh being yet future from the events in Nahum’s day, the prophet may have died just about the time of King Sennacherib’s invasion of Jerusalem. Bible scholars who have written on the prophetic or historic aspect of the Book of Nahum generally concur that the coming down of the Assyrian king’s army is related to this prophecy of verses 11-13. And when this prophecy was fulfilled, Nineveh was destroyed.

“For now will I break his yoke from off thee, and will burst thy bonds in sunder.” Sennacherib came down with his army, but he was preoccupied with the siege of two other cities, Lachish and Libnah, which were south of Jerusalem (2 Kings 19:8). However, a contingent went up to Jerusalem with Rab-shakeh, as recorded in the books of 2 Kings and Isaiah. Therefore, from the standpoint of the historical fulfillment, the “wicked counsellor” was Rab-shakeh, who told King Hezekiah in Hebrew in the presence of the people to give up, submit peaceably, and obey the demands of Sennacherib. If these concessions were made, the Jews would be taken to another land where they would supposedly have as much as at present. But God intervened on behalf of Judah and slew 185,000 individuals of the Assyrian army in one night (see Isaiah 36 and 37).

In other words, Rab-shakeh *falsely* counseled Israel what to do, saying in effect, “What good is your God? Is He any better than the gods of other nations whom Sennacherib destroyed? You should not rely on your God but should submit, for there is no way out.” Eventually the Lord intervened and helped Israel, destroying the host of Sennacherib’s army without Judah’s having to lift a finger, and the king went back to his homeland.

From the *natural* standpoint, it seems unmistakable that Sennacherib is involved in Nahum’s prophecy, for certain verses in later chapters contain details that refer to his death. However, from a *spiritual* standpoint, as has been stated, Nineveh is a type of Christendom, and we will consider verse 11 in more detail from that perspective.

“There is one come out of thee [Assyria in type, Christendom in antitype], that imagineth evil against the LORD, a wicked counsellor [a counsellor of Belial].” A great deception along the lines of some individual will occur in the future, that is, before the end of the Gospel Age. Several clues in Scripture seem to hint that a certain personality, or leader, will have a baleful, malevolent influence on the world at the very end of the age. This individual will somehow be related to Christendom.

In addition to Papacy’s being the great Antichrist *system*, there can also appear an Antichrist *individual* to further deceive the fundamentalists, who expect such a one prior to Christ’s return. Hence we must be so well grounded in Scripture that the emergence of a great personality as the “man of sin” would not deceive us.

From present truth, we know that the man of sin is not an individual but Papacy, with the pope as the male head of the false Church. Just as Elijah, a male, represents the true Christ, Head and

body, so the man of sin is Papacy with the pope as its male head. The “man of God” is The Christ (2 Tim. 3:17)—“That the *man of God* may be perfect, thoroughly furnished unto all good works.” The context in 2 Timothy applies to the true Church, the 144,000—to all of the saints. Scripture is given to build up the Church class into its Head. Thus the composite man of God is The Christ.

Nineveh and Babylon are both types of Christendom, yet from another perspective, Babylon will be the instrument of God’s judgment. Jeremiah 25:26 reads, “And all the kings of the north, far and near, one with another, and all the kingdoms of the world, which are upon the face of the earth: and the king of Sheshach [a title of Babylon] shall drink after them.” The same is true of Nineveh. In one sense, Nineveh is a type of Christendom, and in another sense, Assyria pictures an ungodly host that will invade Israel at the time of Jacob’s Trouble. In other words, the Assyrian army is one thing, and its capital, Nineveh, is another.

The wicked counsellor will come out of that which is to be “folden [united] together as thorns” (see verse 10). The two ends of the scroll will roll together yet be as thorns. The thorn and stubble picture fits the besieging and destruction of literal Nineveh, the natural or historical fulfillment, but the Pastor gave the clue for a spiritual fulfillment as well in regard to the ecumenical spirit that will prevail at the end of the Gospel Age when the two ends of the scroll come together in unison. Christendom will be united. The analogy is that as one is clearing a field, the debris and thorns are heaped together. Being dry, the thorns burn furiously as stubble when a match is lit. Papacy and Protestantism will be folden together, and when united, they will fall and burn like stubble—a reminder of the burning of the tares. Thus there is the thought of both a confederacy and a sudden devouring by fire, just as stubble burns quickly.

Verse 10 also states that Papacy and Protestantism will be “drunken as drunkards.” In Belshazzar’s feast, the gold and silver vessels of the Lord were profaned. In antitype, Daniel represents the Lord’s people, and the truths of the Lord, pictured by the gold and silver vessels, will be desecrated. Thus Christendom at the end of the age is pictured in various ways: (1) folded together as thorns, (2) burned as tares, and (3) drunk with false doctrine and the spirit of the world.

The wicked counsellor, then, will come out of Christendom. Some movement or individual related to Christendom will give advice against the Lord. For instance, Rab-shakeh denigrated Jehovah with his advice: “Do not put trust in your God, but be expedient. Notice what is happening and submit.” The wicked counsellor seems to be separate from the nominal systems, yet he will “come out” of Christendom. The word “wicked” is related to “Belial” in the Hebrew and can also be translated “worthless.” Belial is associated with the Adversary, with having a Satanic origin.

Comment: The NIV translates verse 11 as follows: “From you, O Nineveh, has one come forth who plots evil against the LORD and counsels wickedness.”

Reply: Yes, this counsellor denigrates and demeans God both back in the type and in the future antitype.

Q: What is the thought of “come out”? Will this evil individual be someone who promotes the ecumenical movement or someone who arises out of the fall of Christendom?

A: To “come out” seems to mean to “originate.” In other words, there is one who will originate from Christendom. Perhaps the term could be understood either way, but our thought is that the wicked counsellor will be involved in supporting Christendom.

Q: If the wicked counsellor is an individual, could he possibly be Satan himself materializing as a great deception? Other Scriptures seem to suggest that Satan may actually appear, and the people will assume, at least for a time, that he is Jesus returning at the Second Advent.

A: The Apostle Paul said, “But though we, or an angel from heaven, preach any other gospel ... than that which we have preached unto you, let him be accursed” (Gal. 1:8). The word “wicked” is related to Bel, or Baal, behind which is demonic power or spirit. We do feel there will be lying supernatural signs and wonders in the future that will momentarily support the claims of Papacy. “Belial” indicates something very unusual that can be a sign or a wonder. Whether the wicked counsellor is the Adversary himself who materializes or one who is specially his medium we will have to wait and see.

Q: What is the thought of Revelation 13:14, “And [the two-horned beast] deceiveth them that dwell on the earth by the means of those miracles which he had power to do in the sight of the beast; saying to them that dwell on the earth, that they should make an image to the beast, which had the wound by a sword, and did live”?

A: The two-horned beast will give advice to Protestant groups that they should get together in unison in order to have the success that Papacy enjoyed in the past. Advice will be given to make an “image to the beast.” Later the two-horned beast and the image of the beast will unite into one symbol called the “false prophet.” The very term “false prophet” indicates an instrument of deception.

Q: Is there any indication that the “false prophet” might be Jewish?

A: Evangelical churches are inclined to think along this line—that one would arise somewhere in the Middle East as a literal man of sin. However, the man of sin is the Papacy (2 Thess. 2:3). Nevertheless, the fact that the man of sin is the false papal system does not preclude, forbid, or negate the possibility of another false prophet or deception arising. The “false prophet” of the Book of Revelation is the union of Protestant churches with the Church of England. Together, they will cooperate with Papacy in the not-too-distant future in connection with the persecuting dragon, or civil power.

With indications of coming *lying* miracles, deceptions, wonders, and signs (*plural*), some individual or means, in conjunction with the hour of power, could be instrumental in greatly promoting the church-state power that is in opposition to God—just as Rab-shakeh was trying to promote his king, Sennacherib. In this particular type in Nahum, Judah represents the people of God, and the Assyrians picture those who are opposed to the Lord. We know that when Gog and Magog come down at the time of Jacob’s Trouble, Israel will be permanently rescued once and for all.

If this wicked counsellor were to come on the scene *after* Papacy’s rise, the deception would be instrumental in promoting the evil thought in the mind of Gog and Magog to go down to the Promised Land. We should not be too dogmatic but must keep an open mind and be alert to the possibilities that can occur suddenly. We must *watch and be prepared* so that *sudden and surprising* developments do not shake us. However, we are inclined to think that the wicked counsellor will appear *before* Papacy’s rise.

The word “quiet” in verse 12 means “confident.” “Thus saith the LORD; Though they [the Assyrians] be quiet [confident], and likewise many, yet thus shall they be cut down, when he shall pass through. Though I have afflicted thee, I will afflict thee no more.” This verse is based on the original picture in the type. When the Assyrians came down, 185,000 (“many”) of the enemy were outside Jerusalem. In addition, Sennacherib had other forces in the south. Thus the

advice of Rab-shakeh to use common sense and submit seemed sensible. Rab-shakeh was an individual, but the army surrounding Jerusalem was numerous. Hence the instrument of deception in the near future—the wicked counsellor, whatever or whoever it may be—will be backed up by “many” and look very foreboding to the Lord’s people.

Verse 12 can be considered from another standpoint. “Thus saith the LORD; Though they [Papacy and Protestantism] be quiet [confident], and likewise many, yet thus shall they be cut down, when he shall pass through. Though I have afflicted thee, I will afflict thee no more.” We are reminded of the text “For when they shall say, Peace and safety; then *sudden destruction* cometh upon them, as travail [the birth pang—see *Diaglott*] upon a woman with child; and they shall not escape” (1 Thess. 5:3). Papacy and Protestantism will be confident of victory and at rest. In their boldness, they will have a false sense of security and quietness, which will merely be the calm before the storm.

Comment: Verses 12 and 13 use the *singular* pronouns “he” and “his.” Thus the account seems to be contrasting a singular personality, a leader, who will be involved with the many.

Reply: We can see a second, or double, fulfillment with Gog being the Assyrian. Both Gog and Christendom will be utterly defeated. In the third chapter of Nahum, Nineveh is likened to a woman, and the wording sounds very much like the harlot of Revelation 17 and 18. From this standpoint, Nineveh pictures the professed religious element of Christendom, yet it is very much like Babylon in that it can picture both (1) the false Church and (2) the instrument God will use to manifest His glory and to visit judgment on others.

Q: Would the wicked counsellor give the advice that leads the people, the heathen, to “imagine a vain thing” and the rulers to “take counsel together” against Jehovah and His anointed (Psa. 2:1,2)? Nahum 1:9 has similar wording: “What do ye imagine against the LORD?” Would the evil counsellor’s words be the motivating force, the doctrines of demons, for forming the conspiracy against the feet members (Rev. 16:14)?

A: In the Second Psalm, the evil imagining against Jehovah and His anointed is determination against the feet members. The wicked counsellor of Nahum 1:11 is also against the Lord, but he is either a supporter of Christendom against the feet members or a promoter of the “Assyrian,” an *anti-Christian* power, against Israel.

Verse 12 says, “Yet thus shall they [the Assyrians] be cut down, when he shall pass through. Though I have afflicted thee [Judah], I will afflict thee no more [by the Assyrian power].” When Nineveh was destroyed in the historical past, the Assyrian power ceased to exist, and Judah was no more afflicted by that power. In the prophetic antitype, when Israel is delivered and Gog is defeated at the end of the age, the nation will have everlasting peace.

Verse 13 adds, “For now will I break his yoke from off thee, and will burst thy bonds in sunder.” Two “yokes” will be broken at the end of the Gospel Age: (1) The yoke of Christendom will be broken off true Christians. (2) The yoke of Gog will be broken off natural Israel. In other words, there are three “Israels”: (1) natural Israel, (2) nominal spiritual Israel (Christendom), and (3) the true spiritual Israel of God. United Christendom will profess to be of the Lord, but it will actually be defaming Him with doctrines of demons. Both Christendom and the Adversary have had a yoke on mankind. False religion has been an opiate, a detriment, of the people.

When Sennacherib came down against Judah, *God* defeated him without a battle. In Jacob’s Trouble, *God* will bring the victory to the Holy Remnant in a similar manner. With Christendom, however, there will be utter destruction.

God “will burst thy [Israel’s] bonds in sunder.” In Jacob’s Trouble, Gog will be allowed to capture Jerusalem for a while so that it will appear as if the Lord’s cause has been defeated (Zech. 14:2). Only after all other powers and Israel seem utterly helpless to stop the destruction will God fight for Israel. *Jehovah* will reap this victory *alone*—that is the *bursting* of the bonds.

With regard to the bonds of Christendom, Psalm 2:3 says, “Let us [the ecumenical union with the governments trying to hold the status quo] break their bands asunder, and cast away their cords from us.” This union, or confederacy, will momentarily seem victorious, but it is doomed to failure. By uniting and establishing a simple creed, the orthodox religions will be trying to suppress the unorthodox through a strong communal orthodox spirit.

The same thing was done to Jesus. A trial was held, and two false witnesses accused him of being a revolutionary because he said the Temple would be destroyed. Labeled a fanatic and a troublemaker, he was accused of being against Caesar and of having an unsound mind in saying he would rebuild the Temple in three days. The religious leaders decided it was expedient for the nation that Jesus be put to death.

And so ecumenists will say that if “cultists” are allowed liberty to disseminate their views, the fabric of society will be undermined. They will claim that if not checked, this libertine element will bring down the entire order. Accordingly, they will decide to make an example of the feet members and put them to death. All of these factors are related to the bands being put on, Satan’s motive being to destroy the true Church (Rev. 12:17).

When the nominal Church comes back into power, the world will wonder how it happened. “And [all] they that dwell on the earth shall wonder, whose names were not written in the book of life ... when they behold the beast that was, and is not, and yet is” (Rev. 17:8). For a while, there will be calm as a result of the church-state union, with all liberty-loving individuals of strong character being suppressed and curtailed in their thinking and speaking. But then will come a social *explosion*. After the Church and the Great Company are gone, Satan will act like a madman and go after natural Israel in one last attempt to eliminate all Jews. At that point, he will be dealt with and bound.

Notes on Nahum 1:10,11 from Discourse in December 2005

Nahum 1:10,11 reads, “For while they be folden together as thorns, and while they are drunken as drunkards, they shall be devoured as stubble fully dry. There is one come out of thee, that imagineth evil against the LORD, a wicked counsellor.” We cannot explain who the wicked counsellor is, but we feel that a test upon the brotherhood will be along the following lines. The nominal systems think the “man of sin” is a literal personage—a very evil man who will come on the scene at the end of this age and deceive everyone. They do not see that the real “man of sin” is the Papacy, which has been in existence for a long time and has done a lot of mischief down through the Gospel Age.

This false concept will be troubling in the near future for the Spirit-begotten in the nominal systems because they have been speaking about seven years of tribulation at the end of the age, and some believe the seven years have just started. We also see the very end of the age occurring not too many years ahead. The point is that some puzzling events will happen at the same time. We should not forget that Satan will be behind the deceptions and the false doctrines. The nominal systems believe that this wicked person will deceive the whole world and that a false peace will occur before the Lord Jesus comes to deliver his people. The adherents of this erroneous doctrine believe they will be translated in the in-between period and thus escape the tribulation to follow when the literal man of sin is destroyed along with

those in sympathy with him. The Bible teaches that the last members of the body of Christ, the Little Flock, will be “accounted worthy to escape all these things that shall come to pass [that is, the great Time of Trouble], and to stand before the Son of man” (Luke 21:36). However, the tribulation saints, the Spirit-begotten ones who are not found worthy to be of the Little Flock, will have to go a ways into the Time of Trouble and undergo experiences to make them wash their robes in the blood of the Lamb (Rev. 7:14).

Nahum 1:14 And the LORD hath given a commandment concerning thee, that no more of thy name be sown: out of the house of thy gods will I cut off the graven image and the molten image: I will make thy grave; for thou art vile.

Verse 14 was addressed to the Assyrian power, to Nineveh. Since Nineveh has never arisen again after its destruction, we know that Christendom will also be destroyed forever. God commanded “that no more of thy name be sown.” Literal Babylon was also destroyed permanently.

“Out of the house of thy gods will I cut off the graven image and the molten image: I will make thy grave; for thou art vile.” The Assyrian Empire was destroyed by Nabopolassar, the father of Nebuchadnezzar. When Nineveh was besieged, the king shut himself up in his palace with his concubines and servants and set the building on fire and perished, thus committing suicide. Herodotus tells of a prophecy back there to the effect that when the river became an enemy of Assyria, it would portend doom. The same was true of Babylon, for the river Euphrates was instrumental in the destruction of the city. The river was diverted from its course to make a dry bed on which the invading army under Cyrus, the Persian general, could enter and take the city. With Nineveh, the river overflowed its banks and flooded the city, eroding the wall and making a breach through which the enemy could enter and capture the city. The Assyrian king was destroyed in his own palace, and the images were despoiled. Thus his palace, or temple, was his sepulcher in the final analysis. Incidentally, this king was not Sennacherib but a king shortly thereafter.

Nahum 1:15 Behold upon the mountains the feet of him that bringeth good tidings, that publisheth peace! O Judah, keep thy solemn feasts, perform thy vows: for the wicked shall no more pass through thee; he is utterly cut off.

Verse 15 is a *consoling* message, a *happy* note. A class will be privileged to give this encouraging message to Judah. At that time, “the wicked shall no more pass through thee”; hence this message will be given after Jacob’s Trouble and when the Kingdom is established. By then the wicked besiegers will have been “utterly cut off.”

In this setting, the term “the feet of him” refers to *Jehovah’s* feet, that is, to The Christ. Zechariah 14:4 reads, “And his [God’s] feet shall stand in that day upon the mount of Olives.” Spiritually speaking, God’s *authority* will be manifest in the earth when He takes control and the Kingdom is established. Elsewhere in Scripture, the earth is called God’s footstool, the place of His rest (Isa. 66:1). The earth will be for the soles of His feet when He takes control.

From another standpoint, when Jehovah intervenes for Israel, He will demonstrate His divine wrath, and it will be apparent there is a connection between the literal miraculous earthquake of Zechariah 14:4,5 and His great power. “The mount of Olives shall cleave in the midst thereof toward the east and toward the west, and there shall be a very great valley; and half of the mountain shall remove toward the north, and half of it toward the south.... the valley [opened up by the earthquake] ... shall reach unto Azal.... and the LORD my God shall come.”

Jehovah’s “feet” will be instrumental not only in the destruction of Gog but also in the

deliverance of the Holy Remnant and in the giving of a soothing and encouraging message to Israel. Romans 11:26 reads, “There shall come out of Zion the Deliverer [The Christ], and shall turn away ungodliness from Jacob.” Matthew 24:22 states that by means of the elect, “those days shall be shortened.” (“Through” or “by means of” the elect is the correct thought, not “for the elect’s sake.”) Obadiah 21 says, “And saviours [The Christ] shall come up on mount Zion to judge the mount of Esau; and the kingdom shall be the LORD’S.”

“O Judah, keep thy solemn feasts, perform thy vows.” In the past, Israel’s feasts were only partially observed. Not only will Jehovah’s “feet” bring good tidings, but they will publish “peace.” Since Jacob’s Trouble will be the worst Israel has ever experienced, this promise of peace must follow that holocaust. Jeremiah 30:7 reads, “Alas! for *that day is great, so that none is like it: it is even the time of Jacob’s trouble; but he shall be saved out of it.*” Nahum was saying, “At that time, the enemy will be destroyed forever, so that never again will there be violence in Israel. Therefore, keep your vows and your feasts, for this is the promised Kingdom, the time of peace and rest.” In publishing peace, The Christ will put forth the message *with vigor*. The message will be effectively disseminated throughout the entire land by every means possible.

Review of Type and Antitype in Nahum Chapter 1

A. Historic Past, Type of Nineveh, Assyrian Destruction

Verse 8: “But with an overrunning flood he [God] will make an utter end of the place thereof [Nineveh], and darkness shall pursue his enemies [the Assyrian power came to naught].” Nineveh was destroyed by an “overrunning flood” in the sense that a flood eroded and knocked down one of the main fortifications, allowing a breach in the city wall so that Assyria’s enemy could enter.

Verse 9: “What do ye [Rab-shakeh] imagine against the LORD? he [God] will make an utter end [of Nineveh]: affliction [the Assyrian power] shall not rise up the second time.” The Assyrian power would be destroyed and “not rise up the second time.” (See verse 12.)

Verse 10: “For while they be folden together as thorns, and while they are drunken as drunkards, they shall be devoured as stubble fully dry.” Despite the preparations, Nineveh was unsuccessful in avoiding destruction, and the city was brought to naught.

Verse 11: “There is one [Rab-shakeh] come out of thee [Assyria], that imagineth evil against the LORD, a wicked counsellor.”

Verse 12: “Thus saith the LORD; Though they [Nineveh, Assyria] be quiet [confident], and likewise many [in number], yet thus shall they be cut down [defeated], when he [the evil counsellor] shall pass through. Though I have afflicted thee [Judah], I will afflict thee no more [by the Assyrian power].”

Verse 13: “For now will I break his [Nineveh’s] yoke from off thee [Judah, Jerusalem], and will burst thy bonds in sunder.” The Nineveh power besieged Jerusalem, but it came to naught when the Assyrian army was slain and the king fled to his home country.

Verse 14: “And the LORD hath given a commandment concerning thee, that no more of thy name be sown: out of the house of thy gods will I cut off the graven image and the molten image: I will make thy grave; for thou art vile.” The Assyrian power was eventually replaced by Babylon, the first universal empire in the Book of Daniel. The Assyrian king was destroyed in Nineveh in the temple and house of his god, his images were desecrated, and the gold and silver of the images were taken as a spoil.

Verse 15: “Behold upon the mountains the feet of him that bringeth good tidings, that publisheth peace! O Judah, keep thy solemn feasts, perform thy vows: for the wicked [Assyrian power] shall no more pass through thee; he is utterly cut off.” The good news was that the Assyrian power, which had interfered with Judah’s keeping the three major feasts, had been eliminated.

B. Christendom, Antitype of Nineveh Picture

Verse 8: “But with an overrunning flood he [God] will make an utter end of the place thereof [Christendom, the nominal religious systems], and darkness shall pursue his enemies.”

Verse 9: “What do ye imagine against the LORD? he [God] will make an utter end [of Christendom]: affliction shall not rise up the second time.” Though Christendom imagines evil against God, He will utterly destroy the religious systems.

Verse 10: “For while they [Papacy and Protestantism] be folden together as thorns [in the ecumenical movement of the church-state hour of power], and while they are drunken as drunkards, they shall be devoured [destroyed by fire] as stubble fully dry.”

Verses 11-13: “There is one come out of thee [Christendom], that imagineth evil against the LORD, a wicked counsellor. Thus saith the LORD; Though they be quiet [confident], and likewise [backed up by the] many [of Christendom], yet thus shall they be cut down [defeated], when he [the evil counsellor] shall pass through. Though I have afflicted thee, I will afflict thee no more. For now will I break his [Christendom’s] yoke from off thee, and will burst thy bonds in sunder.” A wicked counsellor of some sort will come out of Christendom, promoting the church-state union. Christendom’s yoke still exists on those of the Lord’s people who remain in mystic Babylon. Sincere Christians are under bondage until they leave the system. When Christendom is destroyed, when mystic Babylon falls, the bulk of the Great Company class, who are truly consecrated—the foolish virgin class—will be released and will become instrumental in certain activities. Christendom is to be destroyed forever, so that bondage will never come back again as a religious institution purporting to be of the Lord.

Verse 14: “And the LORD hath given a commandment concerning thee, that no more of thy name be sown: out of the house of thy gods will I cut off the graven image and the molten image: I will make thy grave; for thou art vile.” There will be no more tare element, no more false Christians, when Babylon falls. Papacy and Catholicism as a religion will cease to exist forever. The nominal system has been vile in misrepresenting the Lord down through the Gospel Age.

Verse 15: “Behold upon the mountains the feet of him that bringeth good tidings, that publisheth peace! O Judah, keep thy solemn feasts, perform thy vows: for the wicked shall no more pass through thee; he is utterly cut off.” Verse 15 is based upon the prophecy of Isaiah 52:7, “How beautiful upon the mountains are the feet of him that bringeth good tidings, that publisheth peace; that bringeth good tidings of good, that publisheth salvation; that saith unto [natural] Zion, Thy God reigneth!” The time setting is the inauguration of the Kingdom, the announcement being that peace is secure and permanent. The account continues: “Break forth into joy, sing together, ye waste places of Jerusalem: for the LORD hath comforted his people, he hath redeemed Jerusalem” (Isa. 52:9).

C. Future Destruction of the Assyrian (Gog) in Jacob’s Trouble

Verse 11: “There is one come out of thee, that imagineth evil against the LORD, a wicked

counsellor.” It is possible that a wicked counsellor will come out of Gog.

Verse 12: “Thus saith the LORD; Though they be quiet [confident], and likewise many, yet thus shall they be cut down, when he [the wicked counsellor] shall pass through. Though I have afflicted thee, I will afflict thee no more.” This verse can apply to Gog in Jacob’s Trouble, for Gog will be an innumerable host that comes down and passes through the northern part, or upper half, of Israel to besiege Jerusalem. Natural Israel will no longer be afflicted once God disposes of Gog, the alien power.

Verse 13: “For now [during Gog’s attack] will I [God] break his [Gog’s, Russia’s] yoke from off thee [Israel, specifically the Holy Remnant], and will burst thy bonds in sunder,” effecting a miraculous deliverance. When Gog besieges Jerusalem, another prophecy likens the siege to a cord around the neck (Isa. 8:8; 10:27). Gog will come up to the “neck” of Israel, that is, up to Jerusalem, the head, which, as the Lord’s citadel, epitomizes His cause. Gog will want to cut off the head, but God will intervene. The great and threatening power over Israel will be broken off.

Verse 14: “And the LORD hath given a commandment concerning thee, that no more of thy name be sown: out of the house of thy gods will I cut off the graven image and the molten image: I will make thy grave; for thou art vile.” This verse is a little harder to explain with regard to Gog, for the term “Gog and Magog” will be used at the end of the Kingdom Age, when Israel will again be invaded (Rev. 20:8,9). A second invasion of Israel, a spiritual invasion, will take place at the end of the Millennial Age. Hence verse 14 cannot be completely applied to Gog in the Jacob’s Trouble setting. Moreover, Gog does not have graven images. “Gog” is an ungodly power that will think only of its own survival and success.

Verse 15: “Behold upon the mountains the feet of him that bringeth good tidings, that publisheth peace! O Judah, keep thy solemn feasts, perform thy vows: for the wicked shall no more pass through thee; he is utterly cut off.” Verse 15 shows the inauguration and establishment of Christ’s Kingdom with the announcement of “peace” as an accomplished fact. During the Kingdom Age, the Third Temple will be built and its services established, judges will be restored as at the first, and various princes (Ancient Worthies) will be governing. The Temple services will be rather limited with perhaps three feasts annually.

In summary, Nahum 1:8-15 is primarily the natural type and Christendom in the antitype, but parts of these verses also fit the Gog and Magog picture.

Additional Thoughts and Details Given in 1980

The “wicked counsellor,” the individual who will come out of Christendom and take evil counsel against Jehovah, is Satan. Prior to the fall of Babylon, he will materialize as a glorious spirit being, masquerading as an angel of light. Although he will not claim to be Jesus because of his deep hatred for the Master, the people will briefly assume he is the returned Lord at his Second Advent and thus be deceived. Satan will take advantage of their false assumption in order to provoke the death of the feet members. Revelation 18 shows that when the beast and the false prophet fall, the civil governments will emerge. Hence Satan will “come out” after the fall of mystic Babylon (Nahum 1:11). At that time, he will not have to pose as an angel of light but can manifest his true evil character. The Great Company will no longer be deceived but, with weeping and gnashing of teeth, will know the Church is complete. Then they will each have to take an individual stand for the Lord in order to get even a secondary spiritual reward.

Remaining materialized, Satan will be instrumental in inciting Gog’s invasion of Israel. He will not be bound until shortly before Gog begins to come down from the north to attack Israel. At

the time of his binding, “the enemy shall come in like a flood” (Isa. 59:19); that is, fallen angels will materialize en masse. The term “Gog” is a figurative personification of evil that includes Russia but also refers to Satan, a personality.

Comment: It seems appropriate that Satan might be the *wicked* counsellor, for Jesus is the *wonderful* counsellor (Isa. 9:6).

Nahum 2:1 He that dasheth in pieces is come up before thy face: keep the munition, watch the way, make thy loins strong, fortify thy power mightily.

“He that dasheth in pieces is come up before thy [Nineveh’s] face.” The pronoun “he” is the “disperser” and the “hammer” in the King James margin, and it is the “shatterer” in the Revised Standard. Babylon was likened to a “hammer” in Jeremiah 50:23, “How is the *hammer* of the whole earth cut asunder and broken! how is Babylon become a desolation among the nations!” God used Babylon as the instrument for visiting judgment on Israel and taking Israelites into captivity. Assyria was called the “rod” of God’s anger and His (battle) “axe” and “saw.” “O Assyrian, the *rod* of mine anger, and the staff in their hand is mine indignation” (Isa. 10:5). “Shall the *axe* boast itself against him that heweth therewith? or shall the *saw* magnify itself against him that shaketh it? as if the *rod* should shake itself against them that lift it up, or as if the staff should lift up itself, as if it were no wood” (Isa. 10:15). God sometimes used a heathen power to visit judgment on His people, but here in the Book of Nahum, the judgment was being visited upon an *enemy* of God’s people—Nineveh, the capital of Assyria. The prophet was saying to Nineveh, “You are going to be dashed to pieces. The ones instrumental in visiting this judgment on you are before your face—they are outside the wall ready to do the damage.”

Comment: About 40 years earlier Jonah delivered a judgment message to Nineveh and was disappointed when the city was not destroyed.

Reply: Jonah was commissioned of the Lord to pronounce a prophecy against Nineveh, which was almost like Sodom and Gomorrah. As the enemy of God’s people, “Nineveh” was used as a byword by the Israelites. When the gourd (or vine) that grew up and sheltered Jonah withered, God drew a lesson, for upon the repentance of the king and the people of Nineveh, the city was spared the judgment that was to take place at that time.

Q: Who, then, does the pronoun “he” refer to in verse 1?

A: In the type, the pronoun refers to Babylon, who came up against Nineveh’s “face” to destroy it.

“Keep the munition, watch the way, make thy loins strong, fortify thy power mightily.” This portion of verse 1 is directed *sarcastically* to Nineveh. A similar statement was made with regard to the coming universal situation: “Beat your plowshares into swords, and your pruning hooks into spears: let the weak say, I am strong” (Joel 3:10). Those in Nineveh tried to hold off the enemy—but to no avail. The siege lasted almost three years, but Nineveh was taken in the final analysis.

Comment: Nahum was sarcastically saying to Nineveh, “Do all you want, but your efforts will come to naught.”

Nahum 2:2 For the LORD hath turned away the excellency of Jacob, as the excellency of Israel: for the emptiers have emptied them out, and marred their vine branches.

For this verse, the Revised Standard has a parenthetical statement: “(For the LORD is restoring the majesty of Jacob as the majesty of Israel, for plunderers have stripped them and ruined their branches.)” That is the correct slant, but it can be expressed another way. The reason Assyria was previously successful in invading Israel and taking the ten tribes captive was that God felt Israel needed this lesson, this punishment. Therefore, God had allowed the northern kingdom to be taken into captivity, the land to be emptied of its inhabitants, and considerable spoil to go into the hands of Assyria, the invader. By inferential reasoning, the account is saying, “Now that the judgment has been satisfied by the ten tribes’ being taken captive, the yoke on their shoulders will be broken.” However, the ten tribes were not restored back to their homeland because of the judgment. The thought is that the oppressive yoke would be broken to give them some respite from their experience.

In the first chapter is a reference, among other things, to when King Sennacherib came down and threatened Jerusalem. As an agent of the king, Rab-shakeh warned the two tribes to submit. Eventually God said He would defend the inhabitants of the two tribes so that they would not even have to shoot an arrow. The matter was taken care of through an angel. In the morning, 185,000 Assyrians were found dead, and the king fled back to his homeland. From a natural standpoint, that picture is primarily a type of *Gog and Magog’s coming down* in Jacob’s Trouble and how God will defend Israel.

Chapters 2 and 3 focus on the judgment of Nineveh not as a picture of a flagrant enemy of God but as a picture of *Christendom*, the supposed Church of God. Thus these two chapters are a completely different perspective. The destruction of antitypical Babylon, Christendom, will be much like the destruction of Nineveh. As we proceed, we will see similar analogies with regard to the fall of Nineveh (or Assyria) and mystic Babylon. Just as Rome is the center of Christendom, so Nineveh was the capital of Assyria.

Nahum 2:3 The shield of his mighty men is made red, the valiant men are in scarlet: the chariots shall be with flaming torches in the day of his preparation, and the fir trees shall be terribly shaken.

Nahum 2:4 The chariots shall rage in the streets, they shall jostle one against another in the broad ways: they shall seem like torches, they shall run like the lightnings.

“The shield of his [Assyria’s, Nineveh’s] mighty men is made red, the valiant men [soldiers—see RSV] are [clothed] in scarlet.” What is the significance of the shield being “red”? This is a battle scene, and an Assyrian custom was to color their shields with red dye as a psychological ploy. When a person was wounded, blood came through the shield, but if the shield was already red, the wound was not as apparent. In other words, with a red shield, the opponent, or enemy, was less apt to discern the wound.

In verse 1, the Lord said sarcastically to the Assyrians, “Make your loins strong; fortify your power mightily”; that is, “Gird yourselves for this battle.” The Assyrians’ preparation for war was awesome. Making their shields red was just one of many aspects. The Lord had predetermined that the Assyrians would be defeated in this battle.

Why was the attire “scarlet”? In different periods of Assyrian history, the people liked scarlet and purple dyes for their clothing.

Comment: Verses 3 and 4 are much more powerful than the usual explanation that is given about trains and locomotives. The Revised Standard reads, “The shield of his mighty men is red, his soldiers are clothed in scarlet. The chariots flash like flame when mustered in array; the chargers prance. The chariots rage in the streets; they rush to and fro through the squares; they

gleam like torches, they dart like lightning.”

Reply: Yes, the Pastor spoke about the jostling of the individual cars of a train. With every little movement, the cars squeaked and bumped. At night, passengers could see the locomotives being stoked, for they ran on wood and coal. The King James Version gives the proper thought, but it could be lost because of the term “the day of his preparation,” which was said to have begun in 1799. The Pastor used this term to refer to the increase of knowledge, and one of the first evidences of that increase, with regard to land travel, was the train. However, when verses 3 and 4 are considered in context, we see that chariots are being described, rather than a train.

Why did the chariots “seem like [flaming] torches”? In warfare in Old Testament times, an army tried to set the enemy’s chariots on fire, burning everything that was combustible. Burning pitch and tar were flung into wood and cloth to increase the terror and make the chariots look like flaming torches.

When the metal-rimmed chariot wheels struck cobblestones in a street, sparks were created that were very visible at night. Also, daggers, scimitars, or scythes were sometimes inserted into the hub of the chariot wheels. As the chariot moved, the knives reflected light, thus adding to the element of terror. In other words, from the standpoint of the inhabitants of Nineveh, who were being besieged, the enemy chariots struck terror into their hearts, just as the Assyrians had previously struck terror into the hearts of others.

“The fir trees shall be terribly shaken.” Battering rams were made from the trees. Nahum was describing a battle scene with *great* activity—with fervency and zeal on the part of the attacking host.

“The chariots shall rage in the streets, they shall jostle [jostle] one against another in the broad ways.” A charging enemy who was determined to be victorious could not steer a straight course on cobblestones, so the chariots jostled and scraped one another. In this confused picture, a multitude of chariots were coming, bumping one another as they raced toward the Ninevites. The description is given from the standpoint of the disheartened Ninevites who were on the city wall, observing the activity of the approaching enemy.

“They shall seem like torches, they shall run like the lightnings.” The wording indicates speed and violence. What appeared to be disorganization spelled trouble for Nineveh.

What an awesome battle scene! The account is describing a melee of chariots running over dead bodies, confusion, casualties, etc., but in a subsequent verse, a sudden, dramatic change took place that favored the opponent. That sudden change was of divine providence.

Nahum 2:5 He shall recount his worthies: they shall stumble in their walk; they shall make haste to the wall thereof, and the defence shall be prepared.

“He [those of Nineveh] shall recount his worthies.” The Revised Standard has, “The officers are summoned.” Nineveh would regroup its forces to try to stave off what seemed to be impending defeat. In this endeavor to regroup, the Ninevites would find the situation was out of hand. Being frustrated in their purpose, they would “make haste to the wall thereof.” Earlier the Ninevites fought outside the city wall, confronting the enemy there, but in that melee, the tide of the forces was changing to favor the besiegers. Thus the Ninevites would hasten to get inside the wall to regroup, and they would try to man the wall to keep the enemy from penetrating the city itself.

Nahum 2:6 The gates of the rivers shall be opened, and the palace shall be dissolved.

“The gates of the rivers shall be opened.” Nineveh had 1,500 towers about 200 feet high and many gates, but how were the gates opened? During the siege that lasted for almost three years, there was a continuous heavy rain that caused the Tigris River to rise and overflow. (Babylon was on the Euphrates; Nineveh was on the Tigris.) The flooding undercut a large segment of the fortification wall, causing it to collapse. The material in the base foundation was made to withstand a siege, but the water softened the material. Thus the Lord opened the gates, as it were, so that the enemy could enter the city. Instead of the river being contained in its channels and normal bed, it overflowed. The Ninevites had tried to control the Tigris for several purposes such as defense and irrigation, but the flooding removed the restraints.

“The palace shall be dissolved.” When the king saw the wall collapse and the city being invaded, he knew Nineveh’s cause was hopeless, so he went to his palace, and there with his concubines, etc., set fire to the wood portion of the structure and committed suicide.

Comment: For “dissolved,” the King James margin has “molten.”

Reply: Yes, a fire was involved.

Nahum 2:7 And Huzzab shall be led away captive, she shall be brought up, and her maids shall lead her as with the voice of doves, tabering upon their breasts.

According to Taylor, Huzzab was the queen of Nineveh, and a Jewish Bible has “queen” instead of Huzzab. *Huzzab* can mean “one standing by,” and a queen figuratively stands beside the king. The queen of Nineveh survived and was led away captive. In other words, she did not commit suicide like her husband. “Her maids” were the handmaidens assigned to her personally. These handmaidens mourned like doves. As doves put their beaks down on their breasts, they make a sound of mourning, which figuratively portrayed going into captivity in mourning. For “tabering upon their breasts,” the RSV has “beating their breasts.”

With regard to the antitype of Christendom, Huzzab, the queen of Nineveh who would be led away captive, represents Catholicism, and her “maid[en]s” picture the Protestant daughter systems, who will lament, mourn like doves, and beat their breasts in deep grief.

Chapter 17 of the Book of Revelation shows the judgment of the woman, the harlot, and of the beast that carries her. In the eighth head, or condition, which is a repeat of the fifth head, the beast arises out of the bottomless pit, and in the near future, ten kings, corresponding to the ten horns, will come together in a coalition to support Catholicism for one hour. Later the same ten powers who first support that religious system will, with different occupants in control, become disenchanted and make the woman naked, destroy her, and burn her with fire as a condemned harlot. Thus ten kings, or powers, will support the woman, and ten kings, or powers, will lead to her destruction.

Moreover, the ten kings will give their power and strength unto the beast for one hour. The beast is Papacy, a religious government. When the hour of power ends, the ten powers will withdraw their support from Papacy, and the beast will go into perdition. The destruction of the harlot will quickly follow. In other words, the beast will cease when the ten powers withdraw their support. Then the European nations under new leadership will be involved with the harlot’s destruction. The account here in Nahum simply states that Huzzab, the queen, “will be led away captive.” Revelation chapter 17 is needed to show the woman’s *destruction*.

In the past, the beast, Papacy, was recognized by the nations of Europe in the fifth-head

condition, but it was not recognized during the sixth and seventh heads. In the eighth, or final, condition, Papacy experiences a revival. The point is that in the sixth and seventh conditions, Papacy did not exist as a temporal religious government, but the Roman Catholic Church did (Rev. 17:8). Hence that church has boasted, “I sit [as] a queen, and am no widow, and shall see no sorrow” (Rev. 18:7). But in the near future, after the beast is destroyed the second time, the harlot will also be destroyed shortly thereafter. It is logical that Papacy will fall first, ahead of the harlot, because it will be the most outspoken proponent in the hour of power. In the future, as a repercussion of the stand the feet members will take, the thrust of anger and disapproval will be focused, first, upon the papal leadership and then, second, upon the Catholic religion. The harlot survived the first time the beast was destroyed, but following the second time the beast is destroyed, she will be destroyed as well.

In the history of the fall of Nineveh, the king of Assyria died by committing suicide inside a burning palace with some of his entourage, and the queen was led away captive. Thus the literal king of Assyria and the queen, Huzzab, fit the antitype of the beast and the harlot.

Nahum 2:8 But Nineveh is of old like a pool of water: yet they shall flee away. Stand, stand, shall they cry; but none shall look back.

For verse 8, the Revised Standard reads, “Nineveh is like a pool whose waters run away. ‘Halt! Halt!’ they cry; but none turns back.” The leadership of Nineveh’s defense force was speaking, trying to stop the disaffection of the inhabitants who had no heart for battle. Amidst utter panic, the commanders were saying, “Halt! Stop! Come back and defend your posts.” But the inhabitants would not listen.

It is customary for soldiers to be rewarded with medals, ribbons, and words of commendation by those of high rank. Today, however, some realize the commendations are a meaningless piece of metal, and they have little or no motivation to be dedicated to a patriotic cause. Accordingly, when the great Time of Trouble comes on the earth, there will be no loyalty to one’s country or government. The seeds of this attitude can be seen today.

In antitype, Nineveh’s (Catholicism’s) sympathizers, will cry, “Halt! Halt!” when the people no longer support the system. To repeat: “Nineveh is like a pool whose waters run [flee] away.” The city was similar to Babylon, whose revenue and wealth were based upon its position astride the river Euphrates, but Babylon’s “waters” were dried up. In the antitype, those who formerly support that religious system will divert their revenues into other channels. Hence, just as the way was prepared for Cyrus to enter through the dry riverbed and capture the city of Babylon, so it will be with antitypical Nineveh. Those who are in sympathy with the “Nineveh” system will see the trend where the people panic and start to leave the system. They will cry, “Halt! Halt! Come back and help,” but the people—and even the kings of the earth—will be interested in self-preservation. The kings will “stand afar off” when their own lives would be jeopardized by continuing to help Papacy (Rev. 18:9,10). Thus, from afar, kings and merchants will witness Papacy’s destruction.

Nahum 2:9 Take ye the spoil of silver, take the spoil of gold: for there is none end of the store and glory out of all the pleasant furniture.

Now the picture switches to the enemy. The Babylonians and the Medes both took spoils of gold and silver. It was as though God were saying to the besiegers, “Here are your wages—take all you want. The mighty city of Nineveh has collapsed. Have your fill of the goodies.” So abundant were the spoil and “store”—the riches—that they seemed to be endless. The implication is that Assyria had taken these treasures from the nations they had defeated. In storage were all kinds of “pleasant furniture,” not just Assyrian treasures but relics, tapestries,

and items from Egypt and other lands. In the overthrow of the ecclesiastical systems in the near future, the destroyers will capitalize on the “treasures,” looting what they want and destroying the rest.

Nahum 2:10 She is empty, and void, and waste: and the heart melteth, and the knees smite together, and much pain is in all loins, and the faces of them all gather blackness.

Nineveh would be made “empty, and void, and waste”—a threefold emphasis of the ascending climax of the utter ruin of the city. It was like saying, “Nineveh is void, is more void, and is utterly void.” In fact, the city was left in such a state of ruin that its exact location has been debated, yet formerly it was so large that three days were required for Jonah to go from one side of Nineveh to the other. As he went along, he kept preaching that the city would be destroyed.

Verse 10 describes the experience of the people of Nineveh. Hearts melted and knees knocked together in fear. We are reminded of the time King Belshazzar’s seeing the fingers of a man’s hand writing on the wall caused “the joints of his loins ... [to be] loosed, and his knees smote one against another” (Dan. 5:6).

“Much pain is in all loins.” In a time of great emotion through fear or sorrow, the loins, the stomach, and muscles can all be adversely affected.

“The faces of them all gather blackness.” Faces turned gray or black from fear and starvation during a famine that was caused by a siege. Especially in that area, the darkening of the skin was more noticeable.

The RSV reads, “Desolate! Desolation and ruin! Hearts faint and knees tremble, anguish is on all loins, all faces grow pale!” In the antitype, faces will grow pale with fear or black with starvation. The nominal Church system will fall apart; it will be wasted. Anyone confederate or identified with it will experience a melting heart and knocking knees out of fright. As support dries up, particularly the leaders will experience this fright as they consider the oncoming enemy. Under conditions of extreme fright, people’s nervous systems can cause their knees to bang together uncontrollably, or one may run in panic, having no control. For example, in a bad fire, people have temporarily lost all rationality and run right into walls. They know they must get away, but they cannot see because of fear.

Nahum 2:11 Where is the dwelling of the lions, and the feedingplace of the young lions, where the lion, even the old lion, walked, and the lion’s whelp, and none made them afraid?

Nahum 2:12 The lion did tear in pieces enough for his whelps, and strangled for his lionesses, and filled his holes with prey, and his dens with ravin.

The prophet now used a picture from nature to emphasize the taking of spoils. The RSV reads, “Where is the lions’ den, the cave of the young lions, where the lion brought his prey, where his cubs were, with none to disturb? The lion tore enough for his whelps and strangled prey for his lionesses; he filled his caves with prey and his dens with torn flesh.” The older, more mature lionesses go out and get prey and bring it back to the den for the young whelps. However, unlike the adult lions, the whelps cannot masticate and digest large quantities. Therefore, the lioness tears the prey into pieces for her young lions to consume. And the male lion personally feeds his lionesses, his harem, from the prey that he hunts. The analogy is that Assyria’s generals went into other countries and captured treasures and spoils and brought them back home—food, garments, furniture, etc.

Lions also pack their dens with excess food. In other words, if a male lion returns with a large animal he has killed, the “ravin” (the dead flesh) is eaten over a period of several days. Hence the excess is stored for future use. Similarly, Assyria’s generals brought spoils back to their homeland.

The allegory about lions pertains to Christendom. Nineveh was pictured as an old lion, an established power, whose den was gone. Previously, none made either the lion or its cubs afraid, for they had their own secure den. In fact, they struck fear in the hearts of others, particularly in the lions’ own territory. The young lions devoured the prey brought back to the den by the old lion. Hence Papacy had awesome power in its heyday.

The male lion goes out to get food and bring it back for the lionesses and the cubs. What could not be devoured at one time was stuffed into convenient recesses in the cave as carrion for future use. And so Papacy has accumulated all the wealth and blood of the world, as it were. The system just kept appropriating more and more treasures for its own use.

Nahum 2:13 Behold, I am against thee, saith the LORD of hosts, and I will burn her chariots in the smoke, and the sword shall devour thy young lions: and I will cut off thy prey from the earth, and the voice of thy messengers shall no more be heard.

“I [the LORD of hosts] will burn her chariots in the smoke.” Both Assyria and the besieger had chariots.

Incidentally, Pul, Tiglath-pileser, Shalmaneser, and Sennacherib were successive kings of Assyria, and we are reading about the last of the Assyrian Empire. But there was an older Assyrian Empire based on Nimrod, who established various cities (Gen. 10:8-10). Apparently, Mount Nimrut in Turkey was originally established by Nimrod, and on the mount are crude statues of lions. The lion was a favorite symbol of the Assyrian Empire because it reminded the people of their forebear, the “mighty hunter” Nimrod, who hunted with a cheetah.

Therefore, this reference to lions here in Nahum is sarcasm. Formerly, Assyria was like a lion that went out and got spoils, but now the empire would be utterly waste. All that Assyria had collected would be given as wages to the attackers, to those who would defeat and destroy her.

“The voice of thy messengers shall no more be heard.” Assyria’s former practice was to send messengers to speak at the wall of a city it wanted to conquer. Now these messengers would no longer be able to go out to other nations (as Rab-shakeh had gone to Israel) to make grandiose claims and to tell the people to submit without a struggle. Many powers did accede to the demands, for they knew that if they tried to withstand Assyria, they would be utterly annihilated.

Jehovah is against antitypical Nineveh. The voice of her “messengers [the false preachers] shall no more be heard” because the beast and the false prophet will be *permanently* destroyed. The deception at the end of the Millennium will not be religious but will be a civil insurrection. Mystic Babylon’s chariots will be burned “in the smoke.” Revelation 18:18 mentions the crying that will occur when the “smoke of her burning” is seen.

Nahum 3:1 Woe to the bloody city! it is all full of lies and robbery; the prey departeth not;

Like Babylon, the city of Nineveh is a type of Christendom. “Woe to the bloody city!” In Revelation 17:6, John saw “the woman drunken with the blood of the saints, and with the blood of the martyrs of Jesus,” and when he saw her, he “wondered with great admiration [astonishment].” Thus the Book of Revelation pictures mystic Babylon as a woman who has

incurred blood-guilt responsibility down through history. Verse 1, then, in calling Nineveh “the bloody city,” starts to provide details of the judgment that is to come upon Christendom.

The bloody city “is all full of lies and robbery.” Some examples of those lies are (1) that Catholicism is the mouthpiece of God and His instrument in instructing the world in righteousness, (2) that the Roman Catholic Church is the true Church, and (3) that the pope is the vicar of Christ. The false Church has capitalized on these lies to extract support and money from its communicants. Based on this false premise, the system has enriched itself, thus “robbing” the people. Their adoration and affection for God have been perverted by this religious institution, which has misdirected worship and appropriated the people’s money for its own aggrandizement.

“The prey departeth not.” The “prey” are the victims. As a cat holds a mouse, the victims are held in the system through fear of judgment in the next age. In their minds, excommunication would mean they are going to a hell of torment. Thus the lies keep the victims there without a hope of escape.

In addition, the lie of the doctrine of the Mass is a means of getting much money for the false Church. Those who financially support the Catholic Church and in obedience conform to its teachings are told they will get blessings. Of course the Mass diverts attention away from the original sacrifice of Jesus. Transubstantiation (the supposed change of substance of the bread into Jesus’ flesh and the wine into his blood) is a lie.

Comment: The principle is shown in Hosea 6:8,9, “Gilead is a city of them that work iniquity, and is polluted with blood. And as troops of robbers wait for a man, so the company of priests murder in the way by consent: for they commit lewdness.”

The title “bloody city” calls to mind the fact that many of the world’s great wars were fought by so-called Christian nations. And some wars were even called “holy,” such as the Holy Inquisition and the Crusades. Even the Vietnam War is an example. Cardinal Spellman was instrumental in getting the United States into that war, for a Catholic family was ruling over a predominantly Buddhist nation.

Nahum 3:2 The noise of a whip, and the noise of the rattling of the wheels, and of the prancing horses, and of the jumping chariots.

Verse 2 describes the noise, the sound, of mystic Babylon’s destruction by violence at the hands of an alien power: the noise of rattling wheels, moving horses, charioteers’ cracking whips, and chariots going over cobblestones. Real tumult and violence are being described in connection with the pending doom of mystic Babylon, Christendom, antitypical Nineveh.

Nahum 3:3 The horseman lifteth up both the bright sword and the glittering spear: and there is a multitude of slain, and a great number of carcasses; and there is none end of their corpses; they stumble upon their corpses:

Q: Are verses 2 and 3 more or less a repeat of Nahum 2:3,4, which reads, “The shield of his mighty men is made red, the valiant men are in scarlet: the chariots shall be with flaming torches in the day of his preparation, and the fir trees shall be terribly shaken. The chariots shall rage in the streets, they shall jostle one against another in the broad ways: they shall seem like torches, they shall run like the lightnings”?

A: The principle is the same, but the prophecy is now changing to another perspective. As we proceed, we will see that Nahum 3:1-5 supports the thought that the Vatican will be literally

sacked. In other words, these verses describe the *literal destruction and utter desolation* of the Vatican.

Verse 3 describes many carcasses: “a multitude of slain, and a great number of carcasses; and there is none end of their corpses; they stumble upon their corpses.” The swords and spears glittered.

Q: Verse 3 is describing the slaying (or burning) of the tares, but wouldn't there also be a great loss of literal life?

A: Yes. These verses go into the more literal aspect of the plunder and utter desolation of the Vatican.

Comment: A Bible note describes the natural picture. “The striking cruelty of the Assyrians in battle is amply attested by the cuneiform inscriptions found by excavators at Nineveh.”

Reply: In other pictures, such as in the Book of Isaiah, the Assyrian represents the ungodly attacking power, but here Assyria (Nineveh) itself is *being visited* with judgment as a picture of Christendom. The chariots belong to another alien power that destroys Christendom. Corpses will be all over—so multitudinous in number that others will stumble over them. Papacy's retribution for what it has done to others will involve a real carnage.

Nahum 3:4 Because of the multitude of the whoredoms of the wellfavoured harlot, the mistress of witchcrafts, that selleth nations through her whoredoms, and families through her witchcrafts.

Verse 4 gives the reason for the judgment of destruction against the Vatican: because of the many whoredoms of the harlot and her witchcrafts. The words “whoredoms,” “harlot,” and “mistress of witchcrafts” identify the bloody city of verse 1 as the harlot of Revelation 17:5, “And upon her forehead was a name written, MYSTERY, BABYLON THE GREAT, THE MOTHER OF HARLOTS AND ABOMINATIONS OF THE EARTH.” Mystic Babylon (antitypical Nineveh) has been the “mistress of witchcrafts,” selling “nations through her whoredoms, and families through her witchcrafts.” For her own benefit, she has sacrificed nations, as well as the private lives of individuals and families. Thus her sins are on both a national and a family scale. She has used smoke to confuse people with her doctrines and has betrayed them when it suits her purpose.

Comment: To sell “nations” (plural) means the harlot is an *international* power.

Reply: Yes, the Papacy has bought and sold nations depending on whom it backed, and it often played one nation against another in order to promote its own prosperity. The power of the bloody city starts on an international level and comes right down to the humblest citizen.

Q: What are some examples of witchcraft being associated with the harlot?

A: One example is when communicants had to repeat Latin phrases they did not understand in order to receive the forgiveness of sins. What hocus-pocus! And the use of incense, which can be smelled and seen, adds to the mysterious aura and deceit. Even the fancy garments worn by the clergy help to create an atmosphere that awes the communicants. The doctrine of transubstantiation is another example of witchcraft. When Latin words are spoken by the priest, the bread is supposed to miraculously become Jesus' body and the wine his blood. Also, it is claimed that praying to particular saints protects one from various dangers and problems. And Papacy deals with the souls of the departed in regard to purgatory.

Comment: In some countries, relics are marched through a city, and it is claimed that real blood or tears come forth from the Virgin Mary.

Reply: Based on the ingenuity of the local parish—the artisans who work for the nominal Church and what their skills are—a lot of fraud is involved.

Comment: Isaiah chapter 47 prophesies about the downfall of mystic Babylon. Verses 9 and 12 zero in on sorcery and witchcraft (“enchantments”): “But these two things shall come to thee in a moment in one day, the loss of children, and widowhood: they shall come upon thee in their perfection for the multitude of thy *sorceries*, and for the great abundance of thine *enchantments*.... Stand now with thine *enchantments*, and with the multitude of thy *sorceries*, wherein thou hast laboured from thy youth; if so be thou shalt be able to profit, if so be thou mayest prevail.” Astrology, prognostication, and stargazers are subsequently mentioned.

Q: 1 Samuel 15:22 is well known for the statement “To obey is better than sacrifice, and to hearken than the fat of rams.” Does the next verse, which says, “For rebellion is as the sin of witchcraft, and stubbornness is as iniquity and idolatry,” apply to Papacy?

A: Papacy rebels against God’s arrangement with inventions of its own. Spiritual harlotry is the worship of *human* institutions instead of the institutions in God’s Word. Witchcraft and sophistry are practiced in many different ways: holy scapulars, medallions worn on the heart or chest, Rosary beads, crucifixes, etc.

Satanic cults have all kinds of paraphernalia, but so does Catholicism. At least the Satanic cults are more open and consistent in their profession, while Catholicism is a camouflage. Satan likes to be the open enemy of God, operating without restrictions, whereas Catholicism deceives people into thinking it is a proper and sacred institution of the Lord. Catholicism has been very successful with its soft talk, influencing more people that way than with open effrontery, which insults the sensibilities of some people.

Nahum 3:5 Behold, I am against thee, saith the LORD of hosts; and I will discover thy skirts upon thy face, and I will show the nations thy nakedness, and the kingdoms thy shame.

“I [God] will discover thy skirts upon thy face, and I will show the nations thy nakedness, and the kingdoms thy shame.” Verse 5 is describing the exposé of the mystical harlot. To discover her skirts is to lift up her skirt over her head to expose her nakedness. The Revised Standard reads, “Behold, I am against you, says the LORD of hosts, and will lift up your skirts over your face; and I will let nations look on your nakedness and kingdoms on your shame.” When her skirt is lifted over her face and head, her whole naked body will be exposed, revealing that she is a harlot.

Comment: Isaiah 47:3 says, “Thy nakedness shall be uncovered, yea, thy shame shall be seen: I will take vengeance, and I will not meet thee as a man.”

Reply: Yes. In other words, the harlot will no longer be able to charm when she is in disfavor. Earlier she enticed; now she is being plundered and destroyed.

The nakedness and shame are to be *spiritually* considered. Even though a literal picture of shame and nakedness is used, verse 5 is to be understood spiritually. For instance, the Communists in Russia in 1917 went into some of the leading cathedrals and cut open in the eyes of the public the supposed bones of different saints to expose them as fakes made of papier-mâché. In other words, that which was being worshipped as the relic of an actual saint was found to be a fabrication. In other places, an oracle with a “crying statue” was shown to be

a fake, for the liquid came down through osmosis instead of being supernatural as claimed. The artificial fabrication was designed to deceive and get the communicants to give more money in support of the religious institution. Currently, with the ecumenical spirit, past history is not discussed lest it cause trouble. Hence, with few exceptions, the people do not know the truth.

In the near future, the truth message of the feet members will do some of the unmasking of the harlot and of Papacy's false claims. The message will tell that the whole system is based on a lie. The ones who suffer are the system's own communicants. In addition, records in the Vatican will probably be opened, bringing new revelations and adding to the exposé and shame. Violence will be involved in the plunder, and some of the plunder will be of a shocking nature, such as exhibitions of fraud in the past.

Moreover, the "nakedness" and "shame" may refer to a time in the near future when some leading personalities will reveal the political intrigue in the Roman Catholic Church. For example, cardinals, bishops, or others could expose confidential data that would be *indisputable* evidence to the world. But the most damaging discovery will be its *unscriptural* authority, an aspect that is least recognized today. Everything else is questioned—Papacy's role in politics, the church's morals, etc.—but the thought that Papacy is *the* church is just tacitly accepted. When exposure comes with regard to not having scriptural authority, the system will be seen as a fraud, as the Antichrist system.

Nahum 3:6 And I will cast abominable filth upon thee, and make thee vile, and will set thee as a gazingstock.

Not only will there be an exposé of the fraudulent claims of Papacy, but the system will become an object of scorn. Those who previously were not just mere communicants but had a reputation for fealty and support of the system will want to get away when they see this display of opprobrium against Papacy.

God "will cast abominable filth" on Papacy, make the system vile, and set it "as a gazingstock." The very things that Papacy practiced on other people in its heyday of power—casting ignominy and shame on others, excommunicating and blackening people's names—will come back on the system in retribution.

In the past, in order to shame one of high rank and nobility, excrement was frequently flung at him to show contempt. In the antitype, Papacy's verbal onslaughts will be heaped back on the system by the people. Thus this "honorable" church, whose popes were regarded as God, uttering supposedly infallible decrees, will be disgraced and humiliated by the liberal radical element that gets control following the hour of power of the church-state system (2 Thess. 2:4).

Nahum 3:7 And it shall come to pass, that all they that look upon thee shall flee from thee, and say, Nineveh is laid waste: who will bemoan her? whence shall I seek comforters for thee?

"All they that look upon thee shall flee from thee, and say, Nineveh is laid waste." Papacy's former supporters, especially the stronger ones, will disassociate themselves as fast as possible. Revelation 16:17-20 shows how, following the pouring of the seventh plague, the people will flee from the great city lest they become objects of the retribution being poured on the system. "And the seventh angel poured out his vial into the air; and there came a great voice out of the temple of heaven, from the throne, saying, It is done. And there were voices, and thunders, and lightnings; and there was a great earthquake, such as was not since men were upon the earth, so mighty an earthquake, and so great. And the great city was divided into three parts, and the cities of the nations fell: and great Babylon came in remembrance before God, to give

unto her the cup of the wine of the fierceness of his wrath. And every island fled away, and the mountains were not found.” Isaiah 47:15 prophesies that the “merchants,” those previously supported and enriched by the system, will not want to know mystic Babylon when the downfall takes place. They will disassociate themselves. Those who tear down the system will ridicule it, and former supporters will be embarrassed by and ashamed of that past association.

Notice the similarity to Revelation 18:9-11, which speaks about that great city. “And the kings of the earth, who have committed fornication and lived deliciously with her, shall bewail her, and lament for her, when they shall see the smoke of her burning, Standing afar off for the fear of her torment, saying, Alas, alas, that great city Babylon, that mighty city! for in one hour is thy judgment come. And the merchants of the earth shall weep and mourn over her; for no man buyeth their merchandise any more.” Kings and merchants will flee from the system for fear of being the next objects of persecution. All who previously either were enriched by the system or supported it in one way or another will not want to know the harlot anymore.

The Scriptures describing the end of the age are so complex, involving so many strata and elements of society—so many winds will blow in so many ways—that to describe that time quickly in terse language is impossible. The course, the experiences, and the expectations of the true Church of God are clear and should be anticipated, but the events with regard to the world are multiple and many-faceted, so that no one picture would suffice. Different pictures cover different aspects of the day of preparation, the coming storm, and the time when the trouble will cascade down on men.

“Who will bemoan her [fall]?” It is true that the merchants of the earth will weep and mourn because no one will be buying their merchandise henceforth, and that the kings of the earth and the financial and political leaders who have gotten rich and powerful through the harlot system will wail over her destruction because of their loss, but the *majority of the common people* will pull the system down. Formerly they supported Papacy, but at that time, the “ten horns” (the kingdoms, that is, the people) will destroy the system and certainly not bemoan the collapse. They will hate the whore, make her desolate, eat her flesh, and burn her with fire (Rev. 17:16). In other words, two elements will be on the scene: (1) the *broad base* of society, who will oppose and attack Papacy, and (2) the *upper echelon* of society (the rulership primarily), who will bemoan the whore’s destruction because of personal loss and the fear that they will be involved next.

Nahum 3:8 Art thou better than populous No, that was situate among the rivers, that had the waters round about it, whose rampart was the sea, and her wall was from the sea?

“Populous No” was the city of Thebes, in which a temple to the Egyptian god Ammon was called “No-Ammon” to distinguish it from the temple at Memphis. Thebes was the center of religious worship during a particular long period of time. The literal judgment upon Thebes, rendered at the hands of Assyria, had previously taken place. Now Assyria would get a dose of its own medicine.

Comment: Verse 8 is saying, “Thebes was a well-fortified and well-protected city, but it went into destruction. Are you, Nineveh, any better than that city?”

Reply: Yes, for the city of Thebes had “waters round about it,” its “rampart was the sea,” and “her wall was from the sea.” The only means of access was the river, which was relatively easy to defend—until some ingenious generals unexpectedly attacked another way. The strength of Thebes was that any enemies coming up the river by boat had to go against the current, which slowed them down, thus permitting ambushes at strategic locations to sink the boat(s).

Nahum 3:9 Ethiopia and Egypt were her strength, and it was infinite; Put and Lubim were thy helpers.

Another strong defense of Upper Egypt was the great number of supporters in the army. Allies included Ethiopia, Libya (Put, or Phut), and Lubim, which were also densely populated.

Egypt and Ethiopia had great strength and many, many warriors to help Thebes, but the city was destroyed anyway (verse 10). Ethiopia had Nubian soldiers, who were renowned as militia men. On the whole, the people of Egypt and Ethiopia were wealthy, satisfied, and content with the benefits of the Nile River. Their wealth, as well as the might of their soldiers, made them seem like ideal allies. Nevertheless, Egypt suffered three notable defeats in history.

Nahum 3:10 Yet was she carried away, she went into captivity: her young children also were dashed in pieces at the top of all the streets: and they cast lots for her honourable men, and all her great men were bound in chains.

Despite the population, allies, and natural protection from surrounding waters, No (Thebes) was defeated. “Her young children also were dashed in pieces at the top of all the streets.” When the invading army entered a town, the soldiers went into the homes, dragged out all of the inhabitants, and brought them to an open square or main junction street. Then decisions were made regarding who would go into slavery and who would be killed. Young children were picked up by their heels, and then their skulls were smashed. War is always brutal but especially in non-Christian lands. Those who are sadistic enjoy such brutality.

The account is saying, “Consider how deeply entrenched Catholicism is.” In fact, the system calls itself the “catholic [universal] church.” Just as Rome had the support of Italy, so Thebes (No) had the support of the innumerable host of Egypt, Put, and Lubim. Like Thebes, Catholicism prides itself in numbers, and at least in the past, Catholicism outnumbered all Protestant denominations combined. However, numbers were of no avail in past times of judgment, nor will they be in the great Time of Trouble yet future, for that which Nineveh experienced and its fate will also befall Catholicism.

“And they cast lots for her honourable men.” The customary procedure was that “honourable men” were used as slaves, kept or sold for monetary purposes, or possibly just taken back to the homeland out of pride to show what strong men had been captured in battle. For example, King Nebuchadnezzar used the knowledge of the men he captured. Being very selective, he took just the cream of the captive nation back to Babylon and there capitalized on their abilities and knowledge. Not only did he get all the know-how of his captives, but they were hostages.

Relatively speaking, King Nebuchadnezzar treated his hostages fairly well, examples being Daniel and the three Hebrew children. Later individuals were Mordecai, Queen Esther, and Nehemiah. All were of the original captives or their descendants, and all were elevated by either the Babylonian or the Medo-Persian Empire. Thus the captives were shrewdly used to bring wealth to the conquering nation. Moreover, any poor of the defeated nation who were left in their homeland were without leadership and great intellect, so that even if they dared to attempt a revolt, the rebellion was easily squashed.

Here, instead of the customary practice, lots were cast on an individual basis to see who would get a king, a prime minister, a general, etc. Thus, in the case of Nineveh, the captives were not taken back to the king according to his orders. Rather, the soldiers themselves benefited, so the situation with Nineveh’s destruction was a little different from the customary procedure.

What a humiliating experience for dice to be cast for honorable men as if they were a few

dollar bills or some other common item! They would watch others barter for their lives. We are reminded of how callous the soldiers were in casting lots for Jesus' robe at Calvary.

“And all her great men [generals, rulers, etc.] were bound in chains.” We recall how Joseph's feet hurt him when they were put in chains (Psa. 105:17,18). Apparently, the iron band that was hammered on his ankles (and there was no padding in those days!) hurt him for many years. Terrible brutality has existed down through history.

Nahum 3:11 Thou also shalt be drunken: thou shalt be hid, thou also shalt seek strength because of the enemy.

Nineveh would be “drunken.” All three chapters of the Book of Nahum have a common application concerning literal Nineveh. The introduction of the picture of a “bloody city” and a “harlot” indicates that Christendom is the antitype.

Nahum prophesied that those of Nineveh would hide and “seek strength [refuge] because of the enemy.” From a natural standpoint, some people seek the bottle to gain courage and strength, but of course drinking too much does the opposite. A drunk person, no matter how hard he tries, cannot think soberly in an emergency, and that is the picture here. The Ninevites tried to seek alliances with other countries, but nothing helped. Moreover, seeing they were losing the battle, they wanted to hide from the besiegers in order to preserve their lives.

In the spiritual aspect, the inhabitants of Christendom will attempt to hide in the coming trouble. The experience will be like that of the French Revolution. Any who were attached to the aristocracy or the clergy tried to disguise or disassociate themselves to avoid being put to death by the guillotine. In fact, the hands of those who were suspected of being of the clergy or of the aristocracy were inspected to see if they were soft and delicate and thus not the rough hands of a farmer. Many left Paris and fled to the suburbs, but generally speaking, they were apprehended, nevertheless. In the future, those most closely identified with the harlot system will seek to preserve their lives but to no avail. Even when the antitypical Jezebel paints her face with cosmetics, that tactic will be an attempt to escape persecution through reverse psychology, but Jehu was not deterred from his mission.

Nahum 3:12 All thy strong holds shall be like fig trees with the firstripe figs: if they be shaken, they shall even fall into the mouth of the eater.

First-ripe figs are easily shaken off the tree into the mouth of the one wanting to consume them. “Figs” represent people, individuals (Jer. 24:1,2,5,8). Spiritually speaking, figs picture individuals associated with Christendom, and in verse 12, these individuals are ripe for judgment, for the ripening pertains to iniquity coming to the full (Gen. 15:16). The figs will “fall into the mouth of the eater [the enemy].”

Previously, Nineveh (Christendom) was proud of its power and strength, but now all of the abilities and strongholds had become the opposite—helplessly weak. When the enemy gave the fig tree a little shake, the figs (the people), instead of resisting, fell into the mouth of the eater.

Nahum 3:13 Behold, thy people in the midst of thee are women: the gates of thy land shall be set wide open unto thine enemies: the fire shall devour thy bars.

In the type, verse 13 was directed to the people of Nineveh, who, realizing that the enemy was more powerful than they, were likened to women because of fear and weakness. With knees like water, they had no power or strength to defend the city, so the enemy just walked right in.

In the antitype, *fear* will make the defenders of Christendom weak like women.

Comment: Jeremiah 51:30 states the principle: “The mighty men of Babylon have forborne to fight, they have remained in their holds: their might hath failed; they became as women: they have burned her dwellingplaces; her bars are broken.”

Reply: Because of the fear of being mismatched and of losing the battle, the people of Nineveh wanted to avoid any direct confrontation with the enemy.

“The gates of thy land shall be set wide open unto thine enemies.” An unseasonable flood in literal Nineveh providentially undercut and collapsed part of the city wall, affording the enemy an entrance “gate.”

With regard to literal Babylon, the diversion of the waters led to the capture of the city. The Euphrates River normally rose above the under part of large bars that extended down into the water, thus preventing entrance to the city, but when the riverbed became dry, the enemy marched right in under the gates. The diversion was accomplished with thought and intent. Perhaps Cyrus got the idea from what had happened earlier at Nineveh, where the river led to the city’s downfall by undermining the defensive wall of the city. Meanwhile, the leaders of literal Babylon were so confident that they got drunk while attending Belshazzar’s feast inside the city walls. The king was not afraid until the handwriting appeared on the wall.

Q: In the antitype, could the gates represent civil powers? When the waters were diverted, the gates (the civil powers) were no longer a means of defense.

A: There is a relationship, for the city (Christendom) will become divided into three parts (Rev. 16:19). When the civil powers turn against Papacy, the religious system will fall. In other pictures in Scripture, “walls” are considered from the standpoint of government support.

Spiritually speaking, just as a woman avoids and fears direct conflict with the enemy, so it will be with Christendom. There will come a point in which, instead of being the aggressor and the persecutor, the nominal Church will become the recipient of persecution. The fear of exposure through doctrinal confrontation will plague Christendom. When that point is reached—when matters start to go the other way—the religious leaders will be fearful of any doctrinal stand because they will see that the public is getting disenfranchised and is withdrawing support for the system. The religious leaders will no longer be able to fight defensively in support of the church system because of its unpopularity.

Comment: The Vatican is such a monumental enterprise that the public has only a superficial insight, but in the Lord’s due time, the secrets of the Vatican will all be exposed. Much evil and iniquity have been going on behind the walls, just as in Solomon’s Temple (Ezek. 8:5-18).

Reply: Much of the strength of Papacy has consisted in the ignorance and the superstition of the populace. Down through the Gospel Age, the superstition and mysticism of the Catholic Church were its strength because no one dared to question the clergy, but when the abominations are exposed in the near future, that which previously was a rampart of strength will become its downfall.

“The fire shall devour thy bars [of protection].” Hard wooden bars, even if coated with metal, will burn. To the enemy, the bars appeared very forbidding, as if they were solid metal, but fire could rather easily damage them. In connection with the destruction of Nineveh, a fire burned the artifacts and furniture in the palace, and it created a roaring inferno that made the silver and the gold more readily accessible for plunder.

In the future, the “bars” of Papacy will prove to be no match for the hatred, animosity, and anger of the masses. The bars will not be a sufficient obstacle to prohibit entry into the mystical religious system.

Nahum 3:14 Draw thee waters for the siege, fortify thy strong holds: go into clay, and tread the mortar, make strong the brickkiln.

Verse 14 suggests feverish preparations to withstand the siege. The Ninevites desperately tried to build up a fortification against the enemy. Walls were constructed, and a supply of water was laid up.

Nahum 3:15 There shall the fire devour thee; the sword shall cut thee off, it shall eat thee up like the cankerworm: make thyself many as the cankerworm, make thyself many as the locusts.

Nahum 3:16 Thou hast multiplied thy merchants above the stars of heaven: the cankerworm spoileth, and flieth away.

Nahum 3:17 Thy crowned are as the locusts, and thy captains as the great grasshoppers, which camp in the hedges in the cold day, but when the sun ariseth they flee away, and their place is not known where they are.

Preparations to resist the enemy would be useless, for the fire would devour and the sword would cut “like the cankerworm [locust]” to prevent any from escaping. The locust analogy indicates great numbers. An army of locusts is multitudinous and very destructive, stripping the land of vegetation.

“Merchants,” those doing business with the nominal Church system, and “captains,” those in the system such as archbishops and cardinals, who are given honors, robes, and rank, are many in number. All this show and display of strength, size, power, and support will be of no avail when the hour of trial and demise is at hand. Likewise in the type, the confederates of Nineveh, though they be multiplied “above the stars of heaven,” would not be effectual.

“Thy crowned [Nineveh’s/Christendom’s princes] are as the locusts.” Nahum had a farmer’s background and observed things in nature. Grasshoppers blend in with reeds and grasses so that they are hardly seen, yet if a person walks through the grasses, the insects swarm in multitudes. Prior to the use of insecticides, the fields were always plentiful with grasshoppers, moths, and butterflies during the summer. Incidentally, grasshoppers have strong legs. If we hold one in our hand, we can feel the pressure as it pushes with its legs to get away. These insects can hop quite a distance, and their wings make a whirring noise as they hop. In fact, grasshoppers will make a big jump and *disappear*, and that is one illustration here, especially in the antitype. The “crowned” are numerous and powerful, yet they will disappear.

“Great grasshoppers ... camp in the hedges in the cold day, but when the sun [persecution] ariseth they flee away, and their place is not known where they are.” Based on the Parable of the Sower, the “sun” is a picture of persecution (Matt. 13:3-9,18-23). When the sun of persecution arises, a certain element of those who receive the gospel are scorched and wither away. They receive the message “anon with joy,” but when they see it is not as popular as they first thought, they depart from the truth.

An insight is given into the habits of locusts, which go into the hedges to hide and be protected from the cold. When the sun arises, they fly off to another destination to eat. However, the

comparison here is with the numbers upon which the harlot, the Catholic Church, bases her strength and support. Just as the locusts flee when the sun arises, so the many communicants will quickly desert the religious institutions when public opinion is anticlerical and antagonistic to professed, nominal religion.

Nahum 3:18 Thy shepherds slumber, O king of Assyria: thy nobles shall dwell in the dust: thy people is scattered upon the mountains, and no man gathereth them.

“Thy shepherds slumber, O king of Assyria.” Verses 4 and 5 were a picture of a woman, a harlot. Next, under various illustrations, warriors were shown trying to defend the nominal system. Now the picture changes to the “king of Assyria,” that is, to Papacy, the man of sin, the beast that carries the woman.

The tight-knit religious system that is so well organized with centralized power will completely disintegrate—not only in Rome but in all “mountains” (nations). “No man gathereth them”; that is, no human leadership or arrangement will be able to return the system to its former power. Similarly, when the stone smites the image, the fragments will not be brought together again (Dan. 2:31-35).

The “shepherds” are primarily religious leaders and counselors. Mystic Babylon’s shepherds have been slumbering instead of being alert and doing their job. As a result, the people are scattered on the mountains, and no man gathers them. Very few have a *personal* interest in others or any *real friends* in life. The lack of gratitude and respect is growing (2 Tim. 3:1-5).

From another standpoint, the “king of Assyria” is Satan. As the morals and principles of the people deteriorate at the end of the age, especially after mystic Babylon falls, Satan will be able to unmask himself and be as he was prior to the Flood, when there existed a society of reckless abandonment. Satan desires *open* rebellion. He will masquerade as an “angel of light” only as long as conditions require him to do so (2 Cor. 11:14). Therefore, Satan is not fighting against himself today but is actually setting the stage for his future schemes and purposes. He plans to do away with *all* religion, conformity, and refinement. He will manipulate repressive measures just long enough to put the feet members to death. Then, after Babylon falls, he will again promote reckless abandonment.

Nahum 3:19 There is no healing of thy bruise; thy wound is grievous: all that hear the bruit of thee shall clap the hands over thee: for upon whom hath not thy wickedness passed continually?

There will be no healing of Papacy’s grievous “bruise,” or wound. Jeremiah 51:9 states, “We would have healed Babylon, but she is not healed: forsake her, and let us go every one into his own country: for her judgment reacheth unto heaven, and is lifted up even to the skies.”

All who “hear the bruit [report]” of Papacy’s downfall will “clap the hands” in approval of the system’s destruction. “For upon whom hath not thy wickedness passed continually?” In other words, “Who has not been adversely touched by the papal system?” Verses 4 and 19 are strong clues that Nahum was talking about the harlot of Revelation chapter 17.

Comment: Instead of the thought of clapping, Zephaniah 2:13,15 presents the disapproval from another aspect: “And he [Jehovah] will stretch out his hand against the north, and destroy Assyria; and will make Nineveh a desolation, and dry like a wilderness.... This is the rejoicing city that dwelt carelessly, that said in her heart, I am, and there is none beside me: how is she become a desolation, a place for beasts to lie down in! every one that passeth by her shall hiss, and wag his hand.”

Reply: Yes, with regard to something that is extremely distasteful, one may “wag his hand,” that is, hold his nose and wave his hand in disgust. In this case, the term signifies that the nominal system is utterly corrupt, beyond being salvaged, a stench to the nostrils. Reactions of amazement, disgust, and disapproval can all apply to the destruction of Papacy, for there will be no healing of the wound.