

Handout for Lesson 2 Nahum

Dates of Prominent Kings of Judah, Egypt, and Assyria

King Sennacherib (ruled 705-681 BC) of Assyria completed his new palace at Nineveh in 694 BC, including reliefs commemorating his 701 BC siege of Lachish.

Pharaoh Tirhakah became Pharaoh of Ethiopia and Egypt and an ally of King Hezekiah against the Assyrians in 690 BC.

King Sennacherib of Assyria attacked Jerusalem a second time in 688 BC. This time, the city withstood his siege because God struck his army with a plague, and he withdrew back to Assyria.

King Hezekiah was king of Judah from 716-686 BC.

King Manasseh was king of Judah from 687-642 BC.

King Sennacherib of Assyria was murdered by his sons in 681 BC.

King Esarhaddon of Assyria (ruled 681-669) died on the way to campaign against Egypt.

King Ashurbanipal of Assyria (ruled 669-631) is regarded as the last great Assyrian king.

King Amon was the king of Judah (ruled 642-640).

King Josiah was king of Judah (ruled 640-609 BC). He was killed at the Battle of Megiddo by Pharaoh Necho II, who ruled 610-595 BC.

King Assuretiliani was the king of Assyria (ruled 631-627 BC). His fate is unclear due to a lack of records.

Sinsumulisir took the Assyrian throne in 627 BC, after a rebellion, and reigned for only three months.

King Sinsariskun (ruled 627-612 BC) was the son of Ashurbanipal. He was killed by the forces of the Neo-Babylonians and Medes at the fall of Nineveh in 612 BC.

Ashur-uballit (ruled 612-609 BC), possibly the son of King Sinsariskun, was defeated by the Babylonians at the siege of Harran and probably killed since his fate was unknown. He was never formally crowned king of Assyria since he was unable to undergo a traditional coronation at Assur.

*Dates may vary according to the source. Most dates are from the New Jerusalem Bible.

Assyrian dates are from other sources.

Nahum 2:1-8 is a hymn typical of other hymns or psalms in praise of God; the adjectives describe the person of Yahweh (verses 2a, 3b), and the verbs describe His marvelous actions (verses 3b-4). The poem contains three sections:

- Part 1 depicts Yahweh as jealous and avenging (verses 2-3a).
- Part 2 describes the theophany of God revealed in the elements of whirlwind, storm, and clouds (verses 3b-6).
- Part 3 praises divine attributes like part 1, but in this case, the positive attributes of protection and mercy in times of distress (verses 7-8a), with the final verse emphasizing God's power to judge and punish His enemies (verse 8b).

The last of Nahum's descriptive poems captures the sheer terror of the people of Nineveh as the Babylonians poured through the city streets. Nahum 2:4-3:17 covers these topics:

1. The assault on the city (2:4-13).
2. The result of God's Divine Judgment (2:12-3:7).
3. A comparison with the fate of Thebes (3:8-11).
4. The weakness of Nineveh's army and fortresses (3:12-17).
5. The poem concludes with an elegy for the Assyrian king of Nineveh (3:18-19).

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