

THE  
PROPHECY  
OF  
NAHUM  
By  
A. S. COPLEY



“I came near unto one of them that stood by, and asked the truth of all this. So he told me, and made me know the interpretation of the things”  
*(“I came near unto one of them that stood by, and asked him the truth of all this. So he told me, and made me know the interpretation of the things.” KJV)*—Dan. 7:16.

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# Nahum KJV

## Chapter 1

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

**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.

**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.

**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.

**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.

**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.

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

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

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

# Nahum Commentary

## The Prophecy of Nahum

### Chapter One

“The burden of Nineveh. The book of the vision of Nahum, the Elkoshite.”—V. 1

Nahum is the seventh of the minor prophets. Obadiah is the smallest; and Nahum is the next smallest. He was contemporary with Isaiah, and prophesied in the time of Zechariah, the king of Judah. His words are very graphic and awe-inspiring.

Nineveh means, “the offspring of ease,” and is a type of the Babylon described in Revelation 17 and 18. God gave to Nahum a vision of the end of this age and the introduction into the next. The cruelty of the nations against Jerusalem; their final attempt to destroy it; Jehovah’s gracious interference and deliverance of Judah, and His final overthrow of the great harlot and of all His foes, are described graphically in this little prophetic word.

Jonah had prophesied against Nineveh 150 years before (862 B. C.), and the city repented; hence it was not then destroyed. Nahum prophesied against it in 710 B. C., and it was destroyed by Nebuchadnezzar in 606 B. C., when he became ruler of the Babylonish Empire. Nineveh had been the capital of Assyria, and was then greater than Babylon. At one time its infants numbered more than 120,000—<sup>1</sup>Jonah 4:11.

“God is jealous, and the Lord revengeth, \* \* \* The Lord will take vengeance on His enemies”—V. 2. This whole first chapter, excepting verses 7 and 15, is a positive and powerful proof of God’s wrath against His enemies. Verse 5 shows that He will visit the wicked with judgment at the close of this age. “The earth is burned at His presence; yea the world and all that dwell therein”—V. 5. When it is too late, men will see that the wrathful God of centuries past has never changed. “The Lord is slow to anger” (V. 3)—He has suspended His judgments since Christ came and bore the judgment that all men deserve, Meanwhile the Holy Spirit is now calling people to accept Christ’s substitutionary death, and go free.

“The Lord is good, a stronghold in the day of trouble; and He knoweth them that trust in Him”—V. 7. Like a brilliant sunburst on a dark day, this verse is thrown in here. The Jews will have a special need of it at the end. They will be glad for Nahum, which means “comforter,” hint of the Holy Spirit. Their

<sup>1</sup> Jonah 4:11 “And should not I spare Nineveh, that great city, wherein are more than sixscore thousand persons that cannot discern between their right hand and their left hand; and *also* much cattle?”

**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.

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

**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.

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

**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.

**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.

greatest “day of trouble,” called “the time of Jacob’s trouble” (Jer. 30:7), is yet future.

#### Anti-Christ Foreshadowed

“There is come out of thee a wicked counsellor that imagineth evil against the Lord”—V. 11. That wicked counsellor was Sennacherib, king of Assyria. He was a counsellor of Belial, which means “worthless, wreckless, lawless.” His predecessor, Shalmaneser, had laid siege against Samaria in 720 B. C., and three years later carried Israel captive into Assyria. In 710 B. C., Sennacherib came against Jerusalem with “a great host, or a multitude of chariots.” Hezekiah, the king of Judah, prayed and God answered thru words of comfort by the mouth of Isaiah, and then by smiting 185,000 of his soldiers. The king “departed and went and returned and dwelt in Nineveh” (“*So Sennacherib king of Assyria departed, and went and returned, and dwelt at Nineveh.*”—2 Kgs. 19:36 KJV) and later, one of “his sons smote him with a sword” (“*his sons smote him with the sword*”—2 Kgs. 19:37 KJV). During that time, Nahum had the vision. Therefore, by a study of 2 Kings, chaps. 18 and 19, or Isa, 36 and 37, we can understand the details of Nahum’s account. But as intimated before, Nahum gives us a picture of end times. Accordingly, Sennacherib is a remarkable type of anti-Christ.

#### The Seven Climacteric Years

This first chapter closes with a very cheering word to Judah, because they will need it greatly. “Behold, upon the mountains the feet of Him that bringeth good tidings, that publisheth peace”—V. 15. This may be applied to any faithful Gospel herald; but its primary interpretation is limited to our glorious Lord as joined to His mystical Body, the Church. It is similar to Zech. 14:4—“His feet shall stand in that day upon the mount of Olives.” After the greater portion of the Church shall be taken to heaven, the feet portion will be here still, publishing peace. Therefore, Paul quotes these words in direct connection with the Gospel as given to Israel—<sup>1</sup>Rom. 10:15-21. Possibly they will be the company of saints represented by the “five foolish virgins,” who will miss the rapture because they refuse the gift of the Holy Spirit.

<sup>1</sup> Romans 10:15-21 “And how shall they preach, except they be sent? as it is written, How beautiful are the feet of them that preach the gospel of peace, and bring glad tidings of good things! But they have not all obeyed the gospel. For Esaias saith, Lord, who hath believed our report? So then faith *cometh* by hearing, and hearing by the word of God. But I say, Have they not heard? Yes verily, their sound went into all the earth, and their words unto the ends of the world. But I say, Did not Israel know? First Moses saith, I will provoke you to jealousy by *them that are* no people, *and* by a foolish nation I will anger you. But Esaias is very bold, and saith, I was found of them that sought me not; I was made manifest unto them that asked not after me. But to Israel he saith, All day long I have stretched forth my hands unto a disobedient and gainsaying people.”

“O Judah, keep thy solemn feasts: perform thy vows; for the wicked one (Sennacherib) shall no more pass thru thee He is utterly cut off”—V. 15. The Jews under Hezekiah obeyed, and God cut off their enemy. But they will need this verse again. The tribulation days at the end will interfere with Judah’s worship. The modern Sennacherib, “the man of sin,” will cause the sacrifice to cease, thereby attempting to put an end to the worship of the true God. Hence, Jehovah will encourage His people to “be strong and do valiantly” (“*be strong, and do exploits.*” *KJV*) (Dan. 11:32), assuring them that the enemy’s power will be broken forever. Thus by the first chapter, we have a bold introduction, typically, into that overlapping week, or seven years (<sup>1</sup>Dan. 9:24-27), with which this age is considered to end.

<sup>1</sup> Daniel 9:24-27 “Seventy weeks are determined upon thy people and upon thy holy city, to finish the transgression, and to make an end of sins, and to make reconciliation for iniquity, and to bring in everlasting righteousness, and to seal up the vision and prophecy, and to anoint the most Holy. Know therefore and understand, *that* from the going forth of the commandment to restore and to build Jerusalem unto the Messiah the Prince *shall be* seven weeks, and threescore and two weeks: the street shall be built again, and the wall, even in troublous times. And after threescore and two weeks shall Messiah be cut off, but not for himself: and the people of the prince that shall come shall destroy the city and the sanctuary; and the end thereof *shall be* with a flood, and unto the end of the war desolations are determined. And he shall confirm the covenant with many for one week: and in the midst of the week he shall cause the sacrifice and the oblation to cease, and for the overspreading of abominations he shall make *it* desolate, even until the consummation, and that determined shall be poured upon the desolate.”

## Chapter Two

### Chapter 2

**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.

**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.

**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.

“He that dasheth in pieces is come up before thy face”—Chap. 2:1. The intimation of chap. 1:11 is resumed here. Sennacherib is the historic dasher. The anti-Christ is the prophetic dasher, who will stand before the face of Jerusalem with purpose to devour her. Hence, the admonition—“Keep the munition; watch the way; make thy loins strong; fortify thy power mightily” (V. 1). That they will do by crying out to God in their distress. Jehovah says, “I will gather all nations against Jerusalem to battle” (Zech. 14:2), “and will bring them down into the valley of Jehoshaphat and will plead with them there for my people and for my heritage Israel, whom they have scattered among the nations” (Joel 3:2), or whom “the emptiers have emptied out and marred their vine branches”—V. 2. God will plead for His own by way of judgment upon their foes. As truly as He delivered them from the savage Assyrians; so truly will He deliver them finally and forever from all the nations, and in a similar manner, even by His flaming presence—<sup>1</sup>2 Thess. 1:7, 8 and 2:8.

“The shield of his mighty men is made red: the valiant men are in scarlet. The chariots are with flaming torches (flash with steel, R V.) in the day of his preparation, and the fir trees are shaken terribly”—V. 3. This and the next verse are a description of Sennacherib’s army as he was drilling them for the conflict. The phrase, “the day of his preparation,” is sometimes applied to the present time, in which our Lord is preparing His saints for the rapture and the world for judgment. The flaming chariots, raging and jostling in the streets, are used as prophetic of the present automobile storm. This application may be made without doing violence to Scripture, or to facts; but such is not the typical, or prophetic interpretation, which always should be ascertained first of all. Nahum is not telling us of our city autos. He is describing a scene far more serious than our activities of pleasure and business on wheels. Therefore he introduces his prophecy as “The burden.”—Chap. 1:1. A prophetic load was laid on him; nor could he carry it in an auto. It was heavy on his heart.

Nahum saw the soldiery and war chariots of the anti-Christ. If the warrior’s shield and the valiant soldiers themselves seemed to be covered with blood; if the battle tanks and chariots of war appeared like flames of angry steel, even in the day of preparation for war; if the battle drill and dress parade were so imposing and spectacular as to burn with blood-thirsty hatred; if Nahum’s vision was only a picture of the final world war, and if the carnage of 1914-1918 was simply an earnest of it: what will be the actual international fiery,

<sup>1</sup> 2 Thessalonians 1:7, 8 “And to you who are troubled rest with us, when the Lord Jesus shall be revealed from heaven with his mighty angels, In flaming fire taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ:”

<sup>2</sup> Thessalonians 2:8 “And then shall that Wicked be revealed, whom the Lord shall consume with the spirit of his mouth, and shall destroy with the brightness of his coming:”

**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.

bloody, dashing, raging, splashing, leaping, roaring, insane, devil-directed final conflict? The prophet declares that “the chariots shall rage in the streets” (V. 4) in their battle drill, as if impatiently waiting for the bloody dash. They shall “jostle one against another” (V. 4); “the mighty shall stumble against the mighty” (“*the mighty man hath stumbled against the mighty*” *KJV*)—Jer. 46:12. The broad ways will be too narrow for their preparation, so intoxicated will men be with the desire to kill.

The nations will accept the Divine challenge of Jer. 46—“Harness the horses; stand forth with helmets; furbish the spears and put on the brigandines” (“*Harness the horses; and get up, ye horsemen, and stand forth with your helmets; furbish the spears, and put on the brigandines.*”—Jer. 46:4 *KJV*) From Russia in the north; from the Euphrates in the east; from Egypt in the south, and from Rome, the seat of the beast, great hosts of battle-armed soldiers, the valiant of the devil, will fly like lightning and gather around Jerusalem to battle. “For this is the day of the Lord God of hosts, a day of vengeance, that He may avenge Him of His adversaries: and the sword shall devour and it shall be satiate and made drunk with their blood; for the Lord God of hosts hath a sacrifice in the north country by the river Euphrates”—Jer. 46:10. Language is not adequate; to portray the unspeakable horrors of the consummation of this age.

Oh, if men would yield to God and seek His face; if they would accept the judgment that fell upon Jesus on Calvary, judgments predicted never could come. But they will not believe; hence, judgment is inevitable. God “put away sin by the sacrifice of the Lamb” (“*put away sin by the sacrifice of himself.*”—*Heb. 9:26 KJV*). If men will not believe it; He must put them away “by the wrath of the Lamb.” They reject the purification of the world by the blood of Christ, and boast of purifying it by the blood of war; therefore Jehovah will let them have war to the uttermost. The earth will be purified with judgment. Study Jer. 25:15-38.

**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 shall recount his worthies, or gallants”—V. 5. Sennacherib boasted in the numbers and strength of his army, tried to frighten Zechariah, the king of Judah, and dared the God of heaven. But the mightiest of men are before God less than a gnat beside an elephant. Therefore, as Nahum goes on to say, “they shall stumble in their walk” (V. 5), despite their valor. “They stumble upon their corpses,” when the angel of the Lord comes against them—Chap. 3:3 with <sup>1</sup>Isa. 37:36. Likewise, the anti-Christ will speak great things and blasphemies against God and His name and His tabernacle and them that dwell in heaven, He will make war with the saints and overcome them. The world

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

<sup>1</sup> Isaiah 37:36 “Then the angel of the LORD went forth, and smote in the camp of the Assyrians a hundred and fourscore and five thousand: and when they arose early in the morning, behold, they *were* all dead corpses.”

**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.

**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.

**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.

**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.

**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?

**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.

**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.

will run after him and worship him as God—Rev. 13. However, despite all his devilish cunning and universal power; he will suddenly come to his end and none shall help him—<sup>1</sup>Dan. 11:45.

“And Huzzab shall be led away captive, etc.”—V. 7. Huzzab means, “that which was established.” It was the most fertile tract in Assyria east of the Tigris river; therefore it stands here for all Assyria. Its inhabitants gloried in their wealth of silver and gold (V. 9), which they supposed could never be disturbed. The remaining verses of this second chapter prove how futile it is to fight against God. Assyria with all her boasted wealth and strength was overthrown. Her women lamented as doves mourn, beating on their breasts. When they were exhorted to “stand, stand;” their hearts melted and their knees smote together and their faces gathered blackness. How quickly the proud shrivel up before God’s wrath. These women are a type possibly of the churches in the end. Comp. <sup>2</sup>Rev. 2:23.

<sup>1</sup> Daniel 11:45 “And he shall plant the tabernacles of his palace between the seas in the glorious holy mountain; yet he shall come to his end, and none shall help him.”

<sup>2</sup> Revelation 2:23 “**And I will kill her children with death; and all the churches shall know that I am he which searcheth the reins and hearts: and I will give unto every one of you according to your works.**”

### Chapter 3

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

**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.

**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:

**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.

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

### Chapter Three

#### Nineveh's Shameful End

“Woe to the bloody city! It is full of lies and robbery; the prey departeth not.

“Because of the multitude of the whoredoms of the wellfavoured harlot, the mistress of witchcrafts, that selleth nations thru her whoredoms and families thru her witchcrafts.”—Chap. 3:1, 4. Nineveh, the capital of the empire, and hence as representing it, is here addressed. Because of her religious pretentions, God arraigns her king, saying, “Thy shepherds slumber, O King of Assyria. Thy valiant ones shall dwell in the dust, etc.” (“*Thy shepherds slumber, O king of Assyria: thy nobles shall dwell in the dust*” *KJV*)—V. 18. Years after, Babylon was also addressed in a similar manner; for Assyria became a part of the Babylonian empire.

This last chapter describes the full and final overthrow of Nineveh and the subjugation of the Assyrian empire, and the shame thereof before the other nations, Nineveh “dwelt carelessly;” acting out the meaning of her name, “offspring of ease,” and said in her heart, “I am, and there is none beside me” (Zeph. 2:15), as if Jehovah could not destroy her. Hence, He exclaims to her, “Art thou better than populous No, etc.?” (V. 8). Yet she was carried away; she went into captivity—Vs. 9, 10. Doubtless reference is made here to the important defeat of the Ethiopians over 200 years before (<sup>1</sup>2 Chron. 14:9-15 and 16:8, 9); for No was a large city on both sides of the Nile river in Egypt. God challenges Nineveh to strengthen herself to the uttermost—“Draw thee waters for the siege; fortify thy strong holds, etc.” (V. 14)—yet she should be destroyed without remedy.

<sup>1</sup> 2 Chronicles 14:9-15 “And there came out against them Zerah the Ethiopian with an host of a thousand thousand, and three hundred chariots; and came unto Mareshah. Then Asa went out against him, and they set the battle in array in the valley of Zephathah at Mareshah. And Asa cried unto the LORD his God, and said, LORD, *it is* nothing with thee to help, whether with many, or with them that have no power: help us, O LORD our God; for we rest on thee, and in thy name we go against this multitude. O LORD, thou *art* our God; let not man prevail against thee. So the LORD smote the Ethiopians before Asa, and before Judah; and the Ethiopians fled. And Asa and the people that *were* with him pursued them unto Gerar: and the Ethiopians were overthrown, that they could not recover themselves; for they were destroyed before the LORD, and before his host; and they carried away very much spoil. And they smote all the cities round about Gerar; for the fear of the LORD came upon them: and they spoiled all the cities; for there was exceeding much spoil in them. They smote also the tents of cattle, and carried away sheep and camels in abundance, and returned to Jerusalem.”

2 Chronicles 16:8, 9 “Were not the Ethiopians and the Lubims a huge host, with very many chariots and horsemen? yet, because thou didst rely on the LORD, he delivered them into thine hand. For the eyes of the LORD run to and fro throughout the whole earth, to shew himself strong in the behalf of *them* whose heart *is* perfect toward him. Herein thou hast done foolishly: therefore from henceforth thou shalt have wars.”

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

**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?

**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?

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

**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.

## Type of the Harlot

Why is so much said in God's word about that antiquated city? God has not recorded past events because He is interested in history. Never. Here is the answer—"They happened unto them for types, and were written for our admonition on whom the ends of the ages have arrived" ("*Now all these things happened unto them for ensamples: and they are written for our admonition, upon whom the ends of the world are come.*" *KJV*)—1 Cor. 10:10. Therefore, we find the anti-type of Nineveh in the great whore of Rev. 17 and 18. Papal Rome makes the same blasphemous boasts which that ancient city made. She terms herself "the mother church," and her headquarters "the eternal city." "She hath glorified herself and lived deliciously; \* \* \* for she saith in her heart, I sit a queen and am no widow and shall see no sorrow"—Rev. 18:7. Observe that what is said of Nineveh and Assyria in Nahum 3 and <sup>1</sup>Zeph. 2:12-15 is also said of Babylon in <sup>2</sup>Isa. 47:7-9 and in Rev. 18.

"All the fowls of heaven made their nests in his boughs, and under his branches did all the beasts of the field bring forth their young, and under his shadow dwelt all great nations"—Ezek. 17:23 and 31:6. This is written of "the Assyrians," from which there is an amazing prophetic leap to one of our Lord's seven parables, which set forth "the mysteries of the kingdom of the heavens" (Matt. 13:11); for therein He declares that the kingdom of God mysteriously is "like a grain of mustard seed, which when it is sown in the earth, is less than all the seeds that be in the earth; but when it is sown it groweth up and becometh greater than all herbs and shooteth out great branches; so that the fowls of the air may lodge under the shadow of it"—Mark 4:31-32. The real people of God have been always a small company comparatively, as an "herb" rather than a "great tree." But professed Christendom, of which the Romish church is the first and chief factor, has grown to be a gigantic tree. The Holy Spirit declares that Rome has "become the habitation of demons and the hold of every foul

<sup>1</sup> Zephaniah 2:12-15 "Ye Ethiopians also, ye *shall be* slain by my sword. And he will stretch out his hand against the north, and destroy Assyria; and will make Nineveh a desolation, *and* dry like a wilderness. And flocks shall lie down in the midst of her, all the beasts of the nations: both the cormorant and the bittern shall lodge in the upper lintels of it; *their* voice shall sing in the windows; desolation *shall be* in the thresholds: for he shall uncover the cedar work. 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."

<sup>2</sup> Isaiah 47:7-9 "And thou saidst, I shall be a lady for ever: *so* that thou didst not lay these *things* to thy heart, neither didst remember the latter end of it. Therefore hear now this, *thou that art* given to pleasures, that dwellest carelessly, that sayest in thine heart, I *am*, and none else beside me; I shall not sit *as* a widow, neither shall I know the loss of children: 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."

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

**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.

**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.

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

**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.

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

**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*.

spirit and a cage of every unclean and hateful bird” (“*become the habitation of devils, and the hold of every foul spirit, and a cage of every unclean and hateful bird.*” *KJV*)—Rev. 18:2. Paul writes of these demons and foul spirits in 1 Tim. 4:1-3—“Now the Sprit speaketh expressly, that in the latter times some shall depart from the faith, giving heed to seducing spirits and doctrines of demons, speaking lies in hypocrisy (professing to teach and live the truth, and really denying it), having their conscience seared with a hot iron, forbidding to marry and bidding to abstain from meats” (“*Now the Spirit speaketh expressly, that in the latter times some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils; Speaking lies in hypocrisy; having their conscience seared with a hot iron; Forbidding to marry, and commanding to abstain from meats, which God hath created to be received with thanksgiving of them which believe and know the truth.*”—1 Tim. 4:1-3 *KJV*); which he terms “profane and old wives’ fables.” Bear in mind that Catholicism claims to be that great mustard tree, or “the true church” today, of whom the other denominations are the daughters. And she is the “woman who took the leaven (corrupt doctrine) and hid it in three measures of meal (all the counsel of the triune God), till the whole was leavened” (“*which a woman took, and hid in three measures of meal, till the whole was leavened.*” *KJV*)—Matt. 13:33.

Indeed Rome has proven herself to be “the mistress of witchcrafts...for by thy sorceries were all nations deceived”—Rev. 18:23 with Nahum 3:4. The bewitching power of her religion of works is unspeakable. Paul cried out to the Galatians (chap. 3:1), saying, “Who hath bewitched you, that ye should not obey the truth?” John proclaims as a last day warning that “all nations have drunk of the wine of the wrath of her fornication” (Rev. 18:3). Yes, she boasts in her nationwide missionary operations; but God says her “works” are “sorcery, fornication, sins, and iniquities.” He pronounces her, “The great harlot, with whom the kings of the earth have committed fornication” (“*the great whore that sitteth upon many waters: With whom the kings of the earth have committed fornication*”—Rev. 17:1, 2 *KJV*), that is, they have accepted the legalism of Catholicism, which in some countries has become the state religion, rather than the salvation of Jesus Christ thru grace; and yet the meanwhile she loudly professes to be the only true church of Christ. And doubtless, Rome is the chief advisor in forming the league of nations. Nahum said, “Nineveh is of old like a pool of water” (Chap. 2:8), inviting all nations to drink from her bosom (but at great cost): but Jehovah denominates her “a pool,” furnishing only stagnant drink, sickly, slimy, poisonous, destructive; exactly what Rome has given to the world.

#### The Doom in One Day

Notwithstanding all the wealth of the wicked city, and all her boasted strength and glory; at the very pinnacle of her fame and prowess, Jehovah

**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*.

**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?

exclaims, “There shall the fire devour thee; the sword shall cut thee off; it shall eat thee up like the cankerworm. There is no healing of thy bruise; thy wound is grievous: all that hear the report of thee shall clap their hands over thee”—Nahum 3:15, 19. Likewise Rome, “the mother of harlots,” in the height of her harlotry glory, when she shouts the loudest, “I sit a queen and am no widow (not acknowledging that God has long ago disfellowshipped her), and shall see no sorrow” (Rev. 18:7), then “shall her plagues come in one day, death and mourning and famine and she shall be utterly burned with fire; for strong is the Lord God that judgeth her” (Rev. 18:18). When she shall think to have supremacy of the nations forever—for she shall “reigneth over the kings of the earth.”—(Rev. 17:18), and even help the anti-Christ to his throne—at the dizzying pinnacle of her power and glory, “the ten horns and the beast shall hate the whore and shall make her desolate and naked (expose her religious hypocrisy) and shall eat her flesh (completely nationalize the system) and burn her with fire (utterly demolish her religion): for God hath put in their hearts to fulfill His will, \* \* until the words of God shall be fulfilled” (“*And the ten horns which thou sawest upon the beast, these shall hate the whore, and shall make her desolate and naked, and shall eat her flesh, and burn her with fire. For God hath put in their hearts to fulfil his will, and to agree, and give their kingdom unto the beast, until the words of God shall be fulfilled.*” KJV)—Rev. 17:16, 17.

There is only one word of mercy heard in the Divine anathema of Rev. 18. It is the last appeal to the few believers that may be found within Rome’s embrace. “Come out of her my people, that ye be not partakers of her sins and that ye receive not of her plagues”—Rev. 18:4. Thank God for the little prophecy of Nahum. Thank God, that long ago He caused some of us to hear and heed that call of wondrous grace. Hence we have the supreme hope of being in the heavenly throne room with our glorious Bridegroom, when that final urgent mercy summons is made. “To Him be the glory and dominion forever”—1 Peter 5:11.