

**New Hope Missionary Baptist Church
Dr. Aaron L Chapman, Pastor
23455 W. Nine Mile Road
Southfield MI. 48033
Phone: (248)353-0675
Website: www.newhope-mbc.org**

PARTICIPANT HANDOUT

2026 Annual Theme: Hope in Motion

**BIBLE STUDY
July 15, 2026**

July 2026 Theme: Potential turned into Progress

**Lesson Subject : “The Minor Prophets” – Nahum
Nahum 1:1-8 (Key Verse v. 7)**

Topics

- ◆ Key Learning Points
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- ◆ Introduction
- ◆ Background and Context
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Key Lesson Points

1. God is both righteous Judge and faithful Refuge/Shelter: He opposes evil, but protects those who trust Him.
2. God’s patience does not cancel His justice: He is slow to anger, yet wickedness will not go unpunished.
3. God’s power over creation and nations means no empire, threat, or trouble is greater than His sovereignty.

Scripture Reference: Nahum 1:1-8 (NASB)

¹The pronouncement of Nineveh.

The book of the vision of Nahum the Elkoshite:

²A jealous and avenging God is the Lord;

The Lord is avenging and wrathful.

The Lord takes vengeance on His adversaries,

And He reserves wrath for His enemies.

³The Lord is slow to anger and great in power,

And the Lord will by no means leave *the guilty* unpunished.

In *the* gale and *the* storm is His way,

And clouds are the dust *beneath* His feet.

⁴He rebukes the sea and dries it up;

He dries up all the rivers.

Bashan and Carmel wither,

The blossoms of Lebanon wither.

⁵Mountains quake because of Him,

And the hills come apart;

Indeed the earth is upheaved by His presence

The world and all the inhabitants in it.

⁶Who can stand before His indignation?

Who can endure the burning of His anger?

His wrath gushes forth like fire,

And the rocks are broken up by Him.

⁷The Lord is good,

A stronghold in the day of trouble,

And He knows those who take refuge in Him.

⁸But with an overflowing flood

He will make a complete end of its site,

And will pursue His enemies *into* darkness.

Reflection Questions

1. Why do we try to defend ourselves instead of trusting God to fight for us?

2. How would your response change this week if you believed God's justice is stronger than the battles you face?

Outline (Nahum 1:1-8)

I. The Proclamation of the Prophet (1:1-3)

- A. Burden Announced (v. 1)
- B. Brooding Wrath (vv. 2)
- C. Bearing Patience (v. 3)

II. The Power of the Lord (1:4-6)

- A. Creation Commanded (v. 4)
- B. Conflict Conquered (v. 5)
- C. Conquest Certain (v. 6)

III. The Protection of the Righteous (1:7-8)

- A. Goodness Given (v. 7)
- B. Guilt Gathered (v. 8)
- C. Grace Granted (vv. 7-8)

Key terms and concepts

Avenging/vengeance

Burden/oracle

Creation imagery

God's sovereignty

Great power/strong

Jealous

Judgment against the wicked

Nineveh

Slow to anger

Stronghold

Take refuge

Trouble/day of trouble

Trust

Wrath/indignation

Introduction

This study continues our journey through the Minor Prophets by moving from Obadiah into Nahum. In Obadiah, we saw God's judgment against Edom for pride, betrayal, and violence against Judah. In Nahum, the focus shifts to Nineveh and Assyria, another violent *empire* that opposed God's people. Together, these books remind us that God sees injustice, opposes arrogance, and will not leave evil unanswered.

The book of Nahum portrays God paradoxically [seemingly inconsistent or contradictory] rather than dichotomously [Greek word *dichotomia*, meaning "a cutting in two"]: He is both the *judge* who opposes evil and the *refuge* who

protects those who trust in Him. This creates a *holy tension* in which the same divine character brings fear to the wicked and comfort to the faithful ones.

Nahum is a *sobering* book, but it is also a *hopeful* one. While Nineveh faces certain [guaranteed] judgment, God's people are reminded that He is good, strong, faithful, and protective. Nahum 1:1-8 teaches us that the Lord is not only a Judge against wickedness; He is also a refuge for all who trust in Him. As we study this passage, we will see God's justice, His power over creation, and His saving care for His people.

Background and Context

Nahum means "comfort" or "consolation," which is fitting because his prophecy brings comfort to Judah. He is identified as Nahum the Elkoshite, though the exact location of Elkosh is uncertain. Most scholars place Nahum's ministry in the mid-to-late 7th century BC, likely between the fall of Thebes/No-Amon (663 BC, referenced in Nahum 3) and the fall of Nineveh (612 BC). His message was delivered during a time when Assyria was still a terrifying world power.

Why was Assyria considered a terrifying world power during the time of Nahum's prophecy; and how does this parallel or resemble our contemporary times?

Assyria was terrifying because it was a brutal military empire that conquered nations through violence, intimidation, deportation, and destruction. It dominated the region, oppressed smaller peoples like Judah, and seemed almost unstoppable.

For Nahum's audience, Assyria's power made God's judgment message especially comforting: even the strongest empire is still under the Lord's rule.

The geographic and people context is important: Nineveh was the Assyrian capital, and Judah lived under the shadow of Assyrian oppression. Spiritually, Nineveh was violent, *arrogant*, and ruthless; Judah also needed encouragement to trust God during national fear.

Key themes include divine justice, God's power over creation, wrath against evil, refuge for the faithful, and the certainty of judgment for the wicked.

Explore the Text

I. The Proclamation of the Prophet (1:1-3)

A. Burden Announced (v. 1)

¹*The pronouncement of Nineveh.*

The book of the vision of Nahum the Elkoshite:

- NASB: pronouncement
- KJV/NKJV: burden
- AMP/ESV: oracle
- NLT/NCV: message
- NIV: prophecy

The tone set by the prophet Nahum is solemn [somber, serious, grave] and ominous [threatening, warning], emphasizing God's power, justice, and coming judgment. Nahum introduces a *heavy* **oracle** against Nineveh—God is speaking judgment (**Nahum 1:14, 2:13, 3:1-7, 19**). Nahum begins with a “**burden**,” showing that this is not a light **message**. God is addressing a *nation*—an *empire*--marked by cruelty and violence.

A *nation* = a people group with a shared identity, culture, language, or history.

An *empire* = a political power that rules over other peoples and territories, usually by conquest or domination.

Some oppressive empires in history:

B. Brooding Wrath (vv. 2)

²*A jealous and avenging God is the Lord;*

The Lord is avenging and wrathful.

The Lord takes vengeance on His adversaries,

And He reserves wrath for His enemies.

The Lord is jealous, avenging [punishing, redressing rectifying, remedying, restoring], and slow to anger, yet He does not let the guilty

escape (**Exodus 34:6-7**). The Lord is described as jealous, avenging, and slow to anger—a crucial [essential] combination (**Numbers 14:18**). His jealousy means He defends His honor and His people.

C. Bearing Patience (v. 3)

*³ The Lord is slow to anger and great in power,
And the Lord will by no means leave the guilty unpunished.
In the gale and the storm is His way,
And clouds are the dust beneath His feet.*

Nahum 1:3 emphasizes both God's justice and His sovereignty. The Lord's slowness to anger [patience] means He gives space for repentance. But His justice means He does not ignore evil forever. God is patient, but He does not ignore sin. The Assyrians' violence and oppression would be judged. His presence is often revealed in overwhelming power and judgment, not just calmness (**Psalms 147:5**). Even the most massive storm clouds are nothing to Him—He rules over creation completely (**Psalms 104:3; Isaiah 66:15**).

Overall, this verse reassures that God's judgment is *certain* [sure], and no evil escapes His notice. God's power is vast, but His patience is not weakness; judgment comes in His time.

II. The Power of the Lord (1:4-6)

A. Creation Commanded (v. 4)

*⁴ He rebukes the sea and dries it up;
He dries up all the rivers.
Bashan and Carmel wither,
The blossoms of Lebanon wither.*

God can calm the sea, as Jesus did in **Matthew 8:26**, showing His divine power; compare **Isaiah 50:2**. When He is angry, even the richest lands can fail: Bashan, once known for its abundant pastures, can wither in drought (**Joel 1:10**), and the beauty of Lebanon's flowers and forests can fade (**Hosea 14:7**).

B. Conflict Conquered (v. 5)

*⁵ Mountains quake because of Him,
And the hills come apart;
Indeed the earth is upheaved by His presence
The world and all the inhabitants in it.*

The whole created order trembles before His presence.

The passage says that Jehovah's coming is so powerful that even nature cannot stand before him: seas dry up, mountains shake, hills melt, and the earth burns. Since God rules all creation, Nineveh and the Assyrian empire would be helpless before him.

C. Conquest Certain (v. 6)

No one can stand against His indignation; His wrath is unstoppable.

Nahum uses creation language to show that God rules everything: storm, sea, rivers, mountains, earth, and sky (**Psalms 24:1-2**). This is not merely poetic; it is theological. The same God who controls nature also controls nations. If the earth melts at His presence, then Assyria cannot possibly resist Him. This section reassures Judah that God's power is greater than *nations* or *empires*, fear, and violence (**Jeremiah 10:10; Ephesians 1:19-21; Revelation 19:6**).

III. The Protection of the Righteous (1:7-8)

A. Goodness Given (v. 7)

*⁷ The Lord is good,
A stronghold in the day of trouble,
And He knows those who take refuge in Him.*

The Lord is good, a stronghold in trouble, and He knows those who trust Him.

The passage says that God is truly good, especially to those who trust him: even in judgment, he shows mercy and protects his people. His "knowing" them means more than awareness—it means he cares for, preserves, and shelters those who take refuge in him.

Modern evangelical commentators such as A. W. Pink commonly say that Nahum 1:7 teaches that God's goodness is not sentimental; it is refuge, preservation, and faithful care for those who trust him.

B. Grace Granted (vv. 7-8)

*⁷ The Lord is good,
A stronghold in the day of trouble,
And He knows those who take refuge in Him.*

*⁸ But with an overflowing flood
He will make a complete end of its site,
And will pursue His enemies into darkness.*

What is terror for the proud is shelter (refuge) for God's people.

Verse 7 is one of the great comfort verses in Scripture: "The LORD is good, a **stronghold** in the day of trouble; and He knows those who take refuge in Him." God's goodness is not abstract—it becomes shelter. Yet verse 8 reminds us that for the unrepentant, **divine judgment** is real and final. The same God who saves the trusting also overthrows evil.

C. Guilt Gathered (v. 8)

*⁸ But with an overflowing flood
He will make a complete end of its site,
And will pursue His enemies into darkness.*

For the wicked, judgment is complete and inescapable. Nahum 1:8 uses **flood imagery** to show God's judgment on Assyria. An overwhelming flood suggests a sudden, unstoppable disaster that will completely destroy its power, like a city swept away by rising water. (**Nahum 2:8, 3:5-7**)

"**Darkness**" means death, ruin, and hopelessness. The verse emphasizes that God's judgment is final and inescapable for those who oppose him, showing that even the strongest empire can be brought down in one act (**Job 12:23**).

Check for Understanding

1. How do God's justice, patience, and jealousy work together in Nahum 1:1-3?

2. What does God's control over creation teach us about His control over human history and political powers?

3. What does it mean practically to “take refuge” in the Lord in times of trouble?

Life Application Questions

1. Where are you most tempted to fear human power more than God’s power?

2. What would it look like this week to rest in God as your “stronghold in the day of trouble”?

Parting message of HOPE

For those who trust God and receive Jesus Christ as Lord and Savior, there is light in the darkness and hope in the storm. The Lord is good, a stronghold in the day of trouble, and He knows those who take refuge in Him. Though evil will not last, God’s love and protection will remain forever. In Christ, you are not abandoned—you are sheltered, forgiven, and held by His mighty hand.

Resources:

A Commentary: Critical, Experimental, and Practical on the Old and New Testaments.

Adam Clarke's Commentary.

LOGOS® Bible Software Digital.