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## THE BOOK OF NAHUM & LUKE

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Bible Jam Session 6 – Winter/Spring



**NOTE:**

**New Semester Schedule:**

March 15 – Reflection (No Class)

April 19 & 26 – Reflection Days (No Class)

Semester Ends May 17 or 24 (TBD) (TBD)

Semester Complete.

**NAHUM 1:1**

An oracle concerning Nineveh.  
The book of the vision of Nahum of Elkosh

**MARCH 8, 2022**

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## Greek/Hebrew Definitions from Bibletools.org

**Strong's #4853:** massa' (pronounced mas-saw') from 5375; a burden; specifically, tribute, or (abstractly) portage; figuratively, an utterance, chiefly a doom, especially singing; mental, desire:--burden, carry away, prophecy, X they set, song, tribute.

## Brown-Driver-Briggs Hebrew Lexicon:

maśśâ' Massa = "burden"

- 1) load, bearing, tribute, burden, lifting (noun masculine)
- 1a) load, burden
- 1b) lifting, uplifting, that to which the soul lifts itself up
- 1c) bearing, carrying
- 1d) tribute, that which is carried or brought or borne
- 2) utterance, oracle, burden (noun masculine)**
- 3) a son of Ishmael (noun proper masculine)

## Usage:

This word is used **65 times**:

[Exodus 23:5](#): "of him that hateth thee lying under **his burden**, and wouldest forbear to help him, thou shalt surely help"

[Numbers 4:15](#): "touch *any* holy thing, lest they die. These **things are the burden** of the sons of Kohath in the tabernacle"

[Numbers 4:19](#): "them every one to his service and to **his burden**:"

[Numbers 4:24](#): "of the families of the Gershonites, to serve, **and for burdens**:"

[Numbers 4:27](#): "of the sons of the Gershonites, in all **their burdens**, and in all their service: and ye shall appoint unto"

[Numbers 4:27](#): "them in charge all **their burdens**."

[Numbers 4:31](#): "And this *is* the charge **of their burden**, according to all their service in the tabernacle of the congregation; the boards"

[Numbers 4:32](#): "the instruments of the charge **of their burden**."

[Numbers 4:47](#): "to do the service of the ministry, and the service **of the burden** in the tabernacle of the congregation,"

[Numbers 4:49](#): "every one according to his service, and according to **his burden**: thus were they numbered of him, as the LORD"

[Numbers 11:11](#): "in thy sight, that thou layest **the burden** of all this people upon"

[Numbers 11:17](#): "thee, and will put *it* upon them; and they shall bear **the burden** of the people with thee, that thou bear"

[Deuteronomy 1:12](#): "can I myself alone bear your encumbrance, **and your burden**, and your strife?"

[2 Samuel 15:33](#): "thou passest on with me, then thou shalt be **a burden** unto"

[2 Samuel 19:35](#): "then should thy servant be yet **a burden** unto my lord the king?"

[2 Kings 5:17](#): "be given to thy servant two mules' **burden** of earth? for thy servant"

[2 Kings 8:9](#): "of Damascus, forty camels' **burden**, and came and stood before him, and said,"

[2 Kings 9:25](#): "laid this **burden** upon"

[1 Chronicles 15:22](#): "And Chenaniah, chief of the Levites, **was for song**: he instructed about the song, because he"

[1 Chronicles 15:22](#): "of the Levites, **was for song**: he instructed **about the song**, because he was skillful."

[1 Chronicles 15:27](#): "and the singers, and Chenaniah the master **of the song** with the singers: David also *had* upon him an ephod of linen."

[2 Chronicles 17:11](#): "brought Jehoshaphat presents, **and tribute** silver; and the Arabians brought"

[2 Chronicles 20:25](#): "jewels, which they stripped off for themselves, more than **they could carry away**: and they were three days in gathering"

[2 Chronicles 24:27](#): "Now *concerning* his sons, and the greatness **of the burdens** *laid* upon him, and the repairing of the house of God, behold,"

[2 Chronicles 35:3](#): "of Israel did build; *it shall not be* **a burden** upon *your* shoulders: serve now"

[Nehemiah 13:15](#): "wine, grapes, and figs, and all **manner of burdens**, which they brought into Jerusalem on the sabbath"

[Nehemiah 13:19](#): "set I at the gates, *that* there should no **burden** be brought in on the sabbath day."

[Job 7:20](#): "hast thou set me as a mark against thee, so that I am **a burden** to"

[Psalms 38:4](#): "are gone over mine head: as a heavy **burden** they are too heavy for"

[Proverbs 30:1](#): "of Agur the son of Jakeh, **even the prophecy**: the man spoke unto Ithiel, even unto Ithiel"

[Proverbs 31:1](#): "The words of king Lemuel, **the prophecy** that his mother taught"

[Isaiah 13:1](#): " **The burden** of Babylon, which Isaiah the son of Amoz did see."

[Isaiah 14:28](#): "died was this **burden**."

[Isaiah 15:1](#): " **The burden** of Moab. Because in the night Ar of Moab is laid waste, *and* brought to silence;"

[Isaiah 17:1](#): " **The burden** of Damascus. Behold, Damascus is taken away from *being* a city, and it shall be"

[Isaiah 19:1](#): " **The burden** of Egypt. Behold, the LORD rideth upon a swift cloud,"

[Isaiah 21:1](#): " **The burden** of the desert of the sea. As whirlwinds in the south pass through; so it cometh from the desert,"

[Isaiah 21:11](#): " **The burden** of Dumah. He calleth to me out of Seir, Watchman, what"

[Isaiah 21:13](#): " **The burden** upon Arabia."

[Isaiah 22:1](#): " **The burden** of the valley of vision. What aileth thee now"

[Isaiah 22:25](#): "be removed, and be cut down, and fall; **and the burden** that was upon it shall be cut off: for"

[Isaiah 23:1](#): " **The burden** of Tyre. Howl, ye ships of Tarshish; for it is laid waste, so that there is no house,"

[Isaiah 30:6](#): " **The burden** of the beasts of the south: into the land of trouble and anguish, from whence *come* the young"

[Isaiah 46:1](#): "and upon the cattle: your carriages *were* heavy laden; **they are a burden** to the weary"

[Isaiah 46:2](#): "they could not deliver **the burden**, but themselves are gone into captivity."

[Jeremiah 17:21](#): "to yourselves, and bear no **burden** on the sabbath day, nor bring *it* in by the gates"

[Jeremiah 17:22](#): "Neither carry forth a **burden** out of your houses on the sabbath day, neither"

[Jeremiah 17:24](#): "me, saith the LORD, to bring in no **burden** through the gates of this city"

[Jeremiah 17:27](#): "day, and not to bear a **burden**, even entering in at the gates of Jerusalem on the sabbath"

[Jeremiah 23:33](#): "shall ask thee, saying, What *is* the **burden** of the LORD? thou shalt then say unto them,"

[Jeremiah 23:33](#): "unto them, What **burden?** I will even forsake you, saith the LORD."

[Jeremiah 23:34](#): "and the people, that shall say, **The burden** of the LORD, I will even punish that"

[Jeremiah 23:36](#): " **And the burden** of the LORD shall ye mention no more: for every man's word"

[Jeremiah 23:36](#): "every man's word shall be **his burden**; for ye have perverted the words of the living"

[Jeremiah 23:38](#): "But since ye say, **The burden** of the LORD; therefore thus saith the

[Jeremiah 23:38](#): "this word, **The burden** of the LORD, and I have sent unto you, saying,"

[Jeremiah 23:38](#): "you, saying, Ye shall not say, **The burden** of the LORD;"

[Ezekiel 12:10](#): "the Lord GOD; This **burden concerneth** the prince in Jerusalem [Ezekiel](#)

[24:25](#): "the desire of their eyes, **and that whereupon they set** their minds, their sons and their daughters,"

[Hosea 8:10](#): "will gather them, and they shall sorrow a little **for the burden** of the king of princes."

**[Nahum 1:1](#): " The burden of Nineveh. The book of the vision of Nahum the Elkoshite."**

[Habakkuk 1:1](#): " **The burden** which Habakkuk the prophet did see."

[Zechariah 9:1](#): " **The burden** of the word of the LORD in the land of Hadrach, and Damascus *shall be* the rest thereof: when"

[Zechariah 12:1](#): " **The burden** of the word of the LORD for Israel, saith the LORD, which stretcheth forth"

[Malachi 1:1](#): " **The burden** of the word of the LORD to Israel by Malachi."

Nahum 1:1

“An oracle concerning Nineveh. The book of the vision of Nahum of Elkosh.”

The first verse, often called the “title” of the book, identifies its content and genre as well as its author as the poet-prophet stated them, or more likely a later editor assessed them.

The word *māśśā'* (mas-saw), translated “oracle,” identifies eighteen passages in the prophetic books whose contents appear to constitute instances of a specific genre of prophetic speech.

The genre has been characterized as a form that responds to a feeling of doubt, within the Israelite community, about what God intends in a particular historical situation. The *māśśā'*, then, clarifies those intentions, as the prophet addressed the community. The topic of the *māśśā'* is the specific nation, city, people, or historical circumstance that precipitates the question.

In the case of Nahum, the topic is the (perhaps imminent or impending) fall of Nineveh. The basis for the answer is the specific revelation that the prophet seeks and receives about the topic, perhaps what, in the case of Nahum, is referred to by the words “the book of the vision.” The vision provides the basis for the prophetic answer to the request for clarification about the deity's intention. That answer typically addresses both the community and the object of divine action, a circumstance that in Nahum at times produces ambiguity about who is being addressed.

Nothing is known about the prophet Nahum as an individual. His name means “comfort” or “consolation” and may be an abbreviated form of “Nehemiah,” which means “Yahweh is my consolation.” Nahum's hometown, Elkosh—whose exact location is unknown—appears to have been located in southwest Judah.

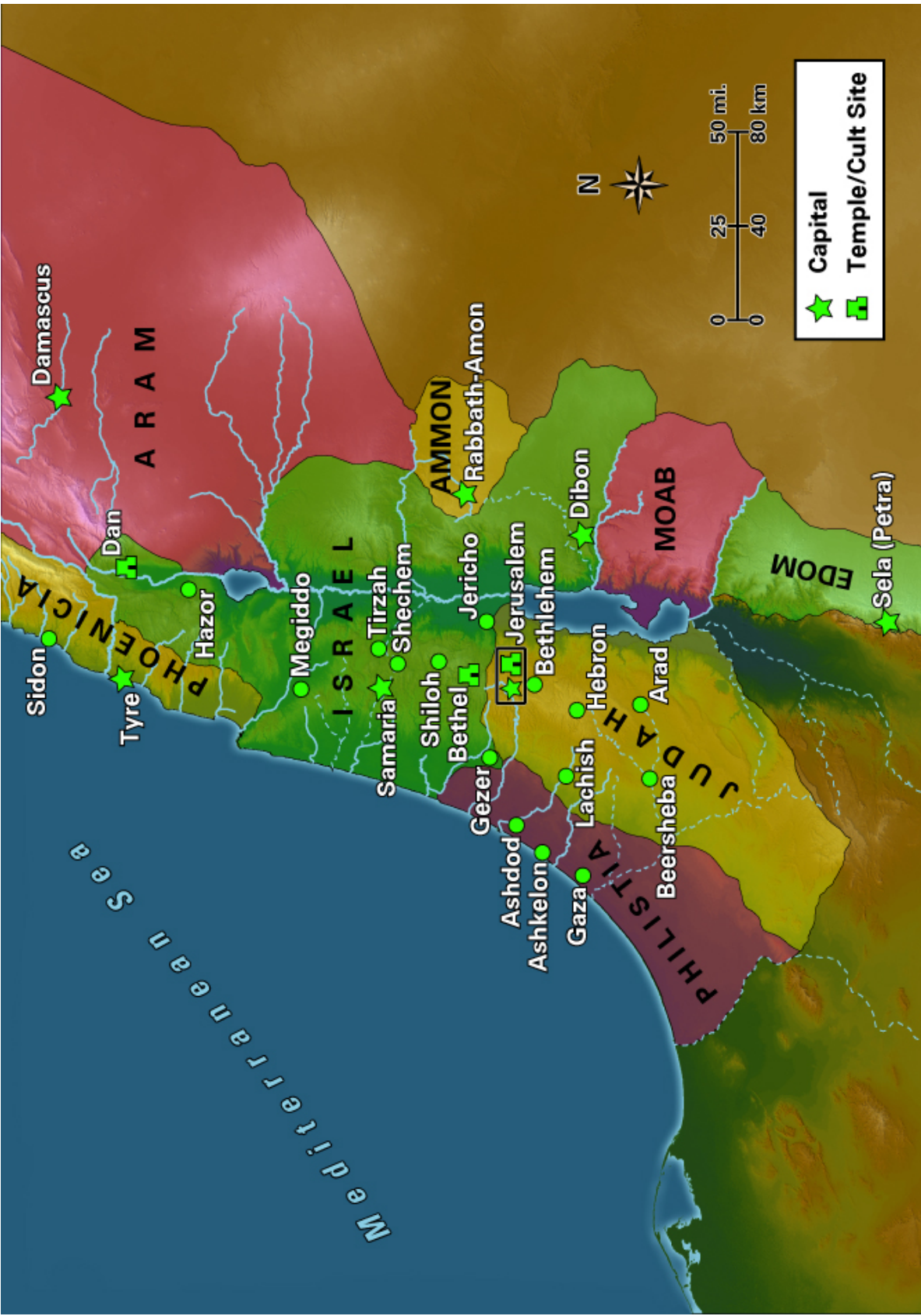


Figure 4: The Hebrew Alphabet

א	<i>'āleph</i>	ט	<i>ṭêt</i>	פ	<i>pē'</i>
ב	<i>bêt</i>	י	<i>yôd</i>	צ	<i>ṣādê</i>
ג	<i>gîmel</i>	כ	<i>kaph</i>	ק	<i>qôph</i>
ד	<i>dālet</i>	ל	<i>lāmed</i>	ר	<i>rêš</i>
ה	<i>hē'</i>	מ	<i>mēm</i>	ש	<i>śîn</i>
ו	<i>wāw</i>	נ	<i>nûn</i>	שׁ	<i>śîn</i>
ז	<i>zayin</i>	ס	<i>sāmek</i>	ת	<i>tāw</i>
ח	<i>ḥêt</i>	ע	<i>'ayin</i>		

(In alphabetic acrostics, the letters *śîn* and *śîn* are treated as a single letter.)

From The Inclusive Bible – 1:1-8

An oracle about Nineveh. The book of the vision of Nahum and Elkosh.

<sup>2</sup> YHWH is a jealous and vengeful God!

YHWH the avenger is full of wrath;

YHWH takes vengeance on foes  
and stores up fury for God's enemies.

<sup>3</sup> YHWH is slow to anger—but immense in power!

Most surely YHWH will not leave the guilty unpunished!

God's way is in whirlwind and storm,  
and the clouds are the dust of God's feet.

<sup>4</sup> God rebukes the sea and makes it evaporate,  
and dries up all the rivers.

Bashan and Carmel wither,  
and the bloom of Lebanon fades.

<sup>5</sup> The mountains quake before God, and the hills melt;

the earth heaves before God,  
the world and all who live in it.

<sup>6</sup> Who can stand before God's indignation?

Who can stand the heat of God's anger?

God's wrath is poured out like fire,  
and it breaks the rocks into pieces.

<sup>7</sup> YHWH is good,

a stronghold in a day of troubles,  
protecting those who take refuge in God,

<sup>8</sup> even in rushing flood.

YHWH will make a full end of all enemies,  
and pursue them into the darkness.



## Commentary

The first section of the poem focuses on the awesome figure of Yahweh the warrior, making an appearance to deliver Judah by smashing Judah's oppressors. An acrostic poem hymns of the theophany, followed by a proclamation of doom and salvation to the respective parties.

Both in form and in content comma the verses of Nahum evoke ancient liturgical traditions. Alphabetic acrostics—i.e., compositions in which the first word of each line or stanza begins with the successive of letter of the alphabet—are relatively frequent in biblical psalmody and wisdom literature. While most of the examples of the form now found in the Bible are of exilic and post-exilic origin—Nahum 1:2-8 (and others) attest to the use of the form in pre-exilic Judah.

Nahum appears, therefore, to begin by either quoting or parodying a form that does not belong to the standard repertory of prophecy, but to the realm of liturgy. This is not unusual, given the well-known prophetic device of poetic imitation of funeral dirges, lawsuits, love songs, and the like. Nahum's acrostic, like a number of others in the Bible, does not reach across the complete alphabet.

Poetic language and prophetic literature align statements that are addressed to a concrete historical situation with an archetypal horizon, a horizon whose outer limit is myth. The theophany of versus 2-8 is a case in point: the events relating to the impending fall of the Assyrian Empire are aligned against the “archetypal horizon” of the basic ancient Near Eastern myth of the divine warrior, emerging to do battle against his enemies. These enemies are identified, at times, with the forces of chaos to threaten the order of creation, with death-dealing drought, or with the human adversaries who threaten the nation. As in Canaan, Babylonia, and Assyria, variations of this basic myth were easily incorporated into the royal ideology of Judah.

## Reflections

As with a number of psalms the theophany presents us with a vision of God that is both sublime and problematic. The power of the ancient, awe inspiring images is still there, even when we experience them at a significant historical and cultural distance. There is something deeply appealing about a vision of a retributive God who finally comes to set things right, to defend the people against their enemies, to subdue the unruly powers, and to establish sovereign rule over nations. There is great comfort in the conviction that evil will be brought to a final reckoning

A problem remains, however, with the image of a “jealous” and “avenging” God; If left as the only divine representation on which to build a theology, such an image would result in a figure more demonic than God like.

Nahum's divine warrior is so deeply rooted in Judean nationalism, so intently focused on the utter destruction of the people's enemy, that it is hard to imagine that, even for Nahum's time, this was all that could be said about God.

A merciless God, more precisely, an image of God that does not take into account God's love for all humankind, becomes a demonic God.

Along with this problem, there remains the ever-present danger that persons who read these words will take into their heads to decide who is God's enemy, thereby demonizing their fellow human beings. It is very tempting to turn real grievances harbored against others in two occasions for thinking that God is on our side alone, thereby forgetting that God cares for all people. As general jubilation over the Persian Gulf war demonstrated, our society is more than ready to celebrate a victory and not count the cost in “enemy” lives, in this case tens of thousands of Iraqis, certainly many more than those who perished in the fall of Nineveh.

- A UNITED, 1200-VOLUME WORK
- FROM THE SAME AUTHOR:
- A TRAVELING CO-WORKER WITH PAUL (COLOSSEANS 1:11, PHILIPPIANS 2:25)

# LUKE



**1:1-1 PREFACE**  
**HOW & WHY**  
 LUKE WROTE HIS 'orderly account' about the things that have been fulfilled among us.

**HOW:** CONSULTS EYEWITNESS TRADITIONS



**WHY:** TO SHOW HOW THE STORY OF JESUS FULFILLS THE STORY OF GOD & ISRAEL ... & THE WHOLE WORLD



# LUKE ACTS



## 1-2 INTRODUCTION

PARALLEL BIRTH STORIES OF JOHN THE BAPTIST & JESUS



UNLIKELY PROMISE OF A SON → POEMS OF CELEBRATION

MAY THE LORD GOD OF ISRAEL BE PRAISED! (1:67-79)



**JOHN**  
 THE PROPHETIC MESSENGER WHO PREPARES ISRAEL TO MEET THEIR GOD

MY EYES HAVE SEEN YOUR SALVATION! (1:14-15)



**JESUS**  
 THE MESSIANIC KING WHO WILL BRING GOD'S REIGN & BLESSING

## 3-9a JESUS & HIS MISSION

**3** JESUS' BAPTISM & GENEALOGY



YOU ARE MY BELOVED SON

**Jesus:** Son of David, son of Abraham, son of Adam

JESUS IS THE MESSIANIC KING WHO BRINGS GOD'S BLESSING TO ALL HUMANITY

**1** JESUS LAUNCHES HIS KINGDOM MISSION



THE SPIRIT OF THE LORD IS UPON ME, TO PREACH GOOD NEWS TO THE **POOR** & **FREEDOM** FOR PRISONERS; NEW SIGHT FOR THE BLIND & **FREEDOM** FOR THE OPPRESSED. (4:13-14) (ISAIAH 61:1)

**GREEK:** aphesis  
 "RELEASE" REFERS TO YEAR OF JUBILEE (see LEVITICUS 25)  
 - ALL SLAVES RELEASED  
 - DEBTS CANCELLED

**HEBREW:** אָנִי  
 PEOPLE OF LOW SOCIAL STATUS OR OUTSIDERS

**1-6** JESUS' GOOD NEWS FOR "THE POOR"



HEALING THE SICK:

WELCOMING THE OUTSIDER:

**6:12-19** FORMING A NEW ISRAEL:



### MANIFESTO OF AN UPSIDE-DOWN KINGDOM

GOD'S LOVE - REVERSAL OF OUR VALUE SYSTEMS  
 RADICAL GENEROSITY, SERVANT LEADERSHIP, PEACEMAKING, FORGIVENESS, DEEP PIETY THAT REJECTS RELIGIOUS HYPOCRISY

RESISTANCE FROM LEADERS

LEADS TO

**9:10-27** A NEW REVELATION

HE BLASPHEMES GOD! (9:11)  
 HE DISMIGERS OUR TRADITIONS! (9:13, 14)  
 HE'S A DRUNK! (9:18, 19)

I AM THE MESSIAH, AND I'M GOING TO DIE IN JERUSALEM (9:22) (ISAIAH 53)

THIS IS MY CHOSEN SON.



**7:20-36** JESUS' TRANSFORMATION

"TALKING TOGETHER ABOUT JESUS EXODUS TO BE FULFILLED IN JERUSALEM."

JESUS: A NEW MOSES, FREEING HIS NEW ISRAEL FROM THE TYRANNY OF EVIL.

# LUKE

THE GOSPEL ACCORDING TO

**LUKE ACTS**  
 A LIMITED, TWO-VOLUME WORK FROM THE SAME AUTHOR  
 HOW & WHY  
 HOW: CONVULSIVE TRADITIONS  
 WHY: HOW THE STORY OF JESUS FILLS THE STORY OF GOD & ISRAEL & THE WHOLE WORLD

LUKE PORTRAYS FOLLOWING JESUS AS A **DISCIPLESHIP** YOU LEARN AS YOU GO!

## 19b-19a JOURNEY TO JERUSALEM

**6 PARABLE OF THE KINGDOM SON**  
 A SCOTCH SON RINGS ALARM... SEE THE KINGDOM SON COMING BACK, RESENTMENT IS A PARTY AT THE LOST SON'S HOUSE

**7 YOU'VE NEGLECTED THE JUSTICE & THE KINGDOM**  
 JESUS CONTINUED MISSION TO THE POOR

**8 GO AHEAD OF YOU... IN THE KINGDOM OF GOD**  
 JESUS BANQUETS WITH ISRAEL'S LEADERS

**9 PRAYER (10:42) - TRUSTING IN GOD'S PROMISES & WEALTH POSSESSIONS & GENEROSITY (10:38-42)**  
 JESUS TEACHES ABOUT...

**10 JESUS SENDS OUT THE 70**

**JOHN THE PROPHET PREPARED THE WAY TO MEET THEIR GOD**  
 WHY? HE SAW YOUR SIN...  
 JOHN THE BAPTIST

**JESUS THE MESSIANIC KING WHO WILL BRING GOD'S REIGN & BLESSING**

**1-2 INTRODUCTION**  
 WHY THE LORD GOD OF ISRAEL BE THROSN?  
 WHY SPIRIT RESIDES IN GOD? WHY SHOCK? WHY SILENCE?

**3-9a JESUS & HIS MISSION**  
 JESUS IS THE PERSONAL, HUMAN, AND BLESSED TO ALL HUMANITY

**1 JESUS LAUNCHES HIS KINGDOM MISSION**  
 THE SPIRIT OF THE LORD IS UPON ME... PREACH GOOD NEWS TO THE POOR & FREEDOM FOR THE BLIND & FREEDOM FOR THE OPPRESSED...  
 GRACE, GOSPEL, GOSPEL, GOSPEL...  
 PEOPLE OF LOW REPUTATION...  
 PEOPLE OF LOW STATUS OR OUTSIDERS

**2 MANIFESTO OF AN UPSIDE-DOWN KINGDOM**  
 GOD'S LOW - REVERSAL OF OUR VALUE SYSTEMS  
 PRINCIPAL GENEROSITY, SERVANT LEADERSHIP, FRACHEMANKING, DISGRACED, MEET PEET THAT REJECTS RELIGIOUS HYPOCRISY

**6:12-17 FORGIVING A NEW ISRAEL**  
 JESUS IS THE PERSONAL, HUMAN, AND BLESSED TO ALL HUMANITY

**7:10-20 A NEW REVELATION**  
 I AM THE MESSIAH AND I'M GOING TO DIE IN JERUSALEM...  
 HE'S A DRUNK!  
 HE DISMISSES OUR TRADITIONS...  
 HE BLASPHEMES GOD!

**21:33-53 THE CONCLUDING SCENE**  
 THE SCOWPONES HAD TO BE FILLED, THAT THE MESSIAH WOULD OFFER DEATH & BE RECOGNIZED...  
 GO AROUND THE WORLD & PREDICATE THE GOSPEL TO ALL NATIONS...  
 BUT FIRST FOR THE POWER OF THE SPIRIT...  
 JESUS ACTS

**19b-24 JESUS' FINAL WEEK IN JERUSALEM**

**19b ARRIVAL & RECEPTION IN JERUSALEM**  
 THE IRK REIGN & RECLAIMED THE PALACE...  
 JESUS PREACHES THE TEMPLES DESTINATION...  
 JESUS' LAST PASSOVER...  
 22 JESUS' LAST PASSOVER...  
 23 JESUS' LAST PASSOVER...  
 24-12 THE EMPTY TOMB...  
 JESUS IS RISEN!

**THE POINT:** ONLY WHEN WE SURRENDER OURSELVES TO JESUS' (ONE-NAME KINGDOM) EMPOWERED BY THE CROSS CAN WE TRULY EXPERIENCE THE REAL JESUS!