

Brett Blackwell - The Overwhelming Flood

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Well, yesterday we talked about fire, particularly about its destructive nature, but we also talked about how that destruction prepares the way for the blessing of the world later in this millennium. Well, today we're going to talk about water. Unless you think that this will be a refreshing change from yesterday's topic, a little forewarning. For the most part, it won't be. However, we do think you'll find a blessing in our considerations and perhaps an understanding for the things that we see occurring around us today.

Well, several, several years ago, I prepared a devotional service and it was entitled Water is Life. I had been preparing for this very discourse that I will be giving this afternoon, and I thought that any speaker who would give any talk about a flood should at least understand a little bit more about what makes up a flood. Water, of course, a lot of water, and so I researched water from a scientific standpoint and learned that all the fabulous properties of water that make it just about as precious as the air that we breathe.

It was a fascinating study and of course, I learned much more than I had anticipated, such as just how little water there was really on the Earth, and on this slide in front of you now, we have a representation of that. This is from the United States Geological Survey, and that blue sphere over America, the large, little blue sphere, but the largest of the ones that are there, represents the total volume of all the water within the Earth itself. All the water on the surface of the Earth in all the oceans, lakes, rivers, ponds and streams, and all the water in the Earth's atmosphere combined.

Yes, the little large blue sphere represents all the water known to Earth in comparison to the Earth's size, and I know this is hard for you to believe because it was for me, but you can look it up on [usgs.gov](https://www.usgs.gov) now, the simple explanation is that the atmosphere and the depths of the oceans are very shallow because compared to the size of the Earth. But that said, the most important point is that water is indeed very precious. I then researched water from a scriptural standpoint and my fascination turned to awe at the beauty of God's plan and his provision of life for mankind. Water was an obvious and natural symbol of refreshment and life.

Rain represented blessing, abundance and truth. Springs were a sign of salvation. Snow was refreshing from God's storehouse of truth. The dew of heaven represented earthly blessing, resurrection, and of course, the dew of Hermon, life everlasting, and of course, the ultimate symbol of pure water would be water of life, the truth of Jesus.

Well, both the study of the Scriptures and also of nature tell us that water has a dark side as well. In too much quantity or applied as too much force, water is destructive. Heavy rains and great hails can be very damaging. Water in too much quantity is more than just everything getting wet. Combined with wind, gravity and debris, water can become devastating lethal at great scale.

Flooding is one of the most deadly natural consequences that comes from different causes. Heavy rains and snows, hurricanes, volcanoes, earthquakes and tsunamis, and the world's greatest disasters outside of famine and disease are by far floods.

The death tolls from modern flood related events continue to add up and are simply staggering. The 2004 Indian Ocean tsunami alone took almost 228,000 lives. In the summer of 2022, nearly 2,000 people in Pakistan died due to flooding, and take a look at this before and after satellite photograph just this past September in 2023, over 4,000 lives were lost due to heavy rains and a

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resulting dam failure in Libya. Thousands are still missing and tens of thousands were displaced.

These images and descriptions might conjure up scenes in our mind of the great biblical flood that destroyed all living things save that which was carried on the ark built by Noah. But despite the very current and literal threat from flooding, under the pressure of rapidly changing climate, we know with confidence that the Heavenly Father will never again use a flood of water to destroy the literal earth. It shall be when I bring a cloud over the earth, that the rainbow shall be seen in the cloud, and I will remember my covenant which is between me and you and every living creature of all flesh. The waters shall never again become a flood to destroy all flesh. Genesis 9, 14, 15.

Well, while our topic today is the overwhelming flood, we won't be discussing the flood of the world that was. We will be talking about a flood that was prophesied long ago, the flood of Nineveh as recorded by the prophet Nahum. Our theme text is nothing short of foreboding taken from Nahum 1:8, which reads in the Berean Study Bible as but with an overwhelming flood he will make an end of Nineveh and pursue his enemies into darkness. Our considerations today are this what is this overwhelming flood from the Book of Nahum? And what will be the fulfillment of this prophecy?

Well, the Book of Nahum is the seventh book of the minor prophets, and it consists of three chapters. The entire book has one principal subject. It pronounces the destruction that would come from the Lord upon Nineveh, the most prominent of the great cities of Assyria. Now we recall that the wickedness of Nineveh had already come before the Lord earlier in history, specifically in the book of the prophet Jonah. As you will remember, God had a heart to stay the ultimate execution of Assyria in its capital city Nineveh for a period of time after its king and its inhabitants repented and recognize God in response to Jonah's preaching of yet 40 days and Nineveh shall be overthrown.

But history has a way of repeating itself subsequent to the repentance. Under the preaching of Jonah, the Assyrians of Nineveh would return to their persecuting ways and they would torment the kingdom of Israel repeatedly until they took it captive in stages in the mid-700s B.C. but the Assyrians did not stop at the Ten Tribe Kingdom of the north. The conquering of the cities and the peoples in the region continued under Assyria's vicious king Sennacherib. Cities of Judah were also conquered and taken.

Sennacherib's lack of success in taking Jerusalem in 732 BC was only a result of God's intervention in response to Hezekiah's prayer as recorded in 2nd Kings 20 and in Isaiah 38, and so once again God would proclaim that he would destroy Nineveh, this time through the prophet Nahum. Well, Nahum was a prophet to Judah who likely lived in the middle 600 bcs during the latter portion of Assyria Terror Assyrian terror towards Judah seeming well after that 10 tribe Kingdom of the north Israel had been cleared out of the land and was taken to to Assyria in captivity. Nahum would have served likely in the under the kings of Judah that came after Hezekiah. Those would have been Manasseh, Ammon and Josiah.

He would have likely lived into the lifetimes of the prophets Zephaniah and Jeremiah, the former writing a third proclamation against Nineveh in Zephaniah 2 and the latter also writing of Assyria's destruct destruction. Now other than the prophecy that's contained within this book, nothing else is measured mentioned in scripture about the prophet Nahum. The Hebrew root word for Nahum, which is Nakum, means to be comfortable. The the place name of Capernaum is of Hebrew origin and might loosely translate as the village of Nahum or the village of comfort. Other names and Hebrew words that are associated from the same root word convey the thought of comfort and compassion and in an almost opposite sense sorrow or ruefulness.

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And one scripture that contains the latter is found in Genesis 6:6 and the Lord was sorry that he had made man on the earth, and he was grieved, grieved in his heart. Well, this root word for sorry is the same root word for Nahum, and the sentiment conveyed in this feeling of God which precipitated his destruction of the earth through the Great Flood fits well with Nahum's prophecy. For the most part, the book of Nahum is a condemnation of Nineveh and describes its comprehensive destruction as a city. Principally, it is a message of doom.

But a message of comfort is also included. Now, Nineveh was biblically called an exceedingly great city. We are first introduced to it in the book of Genesis where we learn it was founded in the plain of Shinar by the mighty hunter Nimrod not that long after the Great Flood. We know from Genesis 10 that Nimrod built many great cities, including Babel. Now, Nineveh sat in the northern portion of the Fertile Crescent at the site of the modern day city of Mosul, Iraq.

It sat on the east side of the Tigris river, north of Babylon by about 317 miles. Now, throughout history, Nineveh became one of the greatest cities, if not the greatest ever built for its time.

And here's a picture, a representation of its fortifications. Nineveh rose to prominence quickly, but reached its peak when King Sennacherib made it the capital of the vast Neo Assyrian Empire. He built a great wall around the city and his palace was absolutely extravagant. It's notable that Nineveh almost became mythical both in proportion and in legend. Hey, listen to church maybe.

Now, the vast Assyrian empire is shown here and as you can tell, its scope and influence were massive. Let's zoom in a bit on this so you can see just how big it was. Now, virtually all of this map, except for the very light beige at the bottom, had been conquered by Assyria by the time that Sennacherib came calling on king Hezekiah in 732. Here's another view of the empire and its scope from the mid-600 BC. This map shows a distance between Nineveh and its subject city of Thebes as 1600 miles.

The Assyrian kingdom was vast, complex and hard to control, and so, like other kingdoms of the past, politics and deal making were used along with military prowess to keep its subject cities in line. Hezekiah, you recall, paid tributes of silver to Assyria to maintain peace. Earlier in Jewish history, the Israelites kept the Canaanites under servitude and were paid tributes, and this became a common way that weaker nations submitted to the territorial powers in the west.

Prior to being conquered by Assyria, Egypt had been rising again as a power, and in fact, one of the precipitous events leading up to the Assyrian capture of Samaria and the northern ten tribe kingdom was because Hoshea, the king in Israel, decided one year to pay tributes to Egypt instead of Assyria. That's in Second Kings 17. This decision would lead to disastrous results for Israel within a very short period of time, and it quite possibly led to Egypt's demise as well. In the East, Nineveh's complicated history and relationship with its subject province of Babylon would create a back and forth battle between the two cities for the better part of the century, starting in about the 700s.

We recall that both Babylon and its great neighbor to the north were located on rivers, the Euphrates and the Tigris respectively. These rivers would have provided great advantage to the operation of both cities, providing benefits to citizens and to rulers alike. But as we've just described, there were also potential sources of disaster and devastation. Now, in a historic twist of fate, Sennacherib recorded his 689 conquest of the city of Babylon on the cliffs of the gorge of an irrigation canal, and here's how he described his use of water as the ultimate weapon.

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The city and houses I completely destroyed from foundations to roof and set fire to them. I tore down both inner and outer city walls, temples, temple towers made of brick and clay, as many as there were, and threw everything into the Ratu canal. I dug a ditch inside the city and thereby leveled off the earth, and on its site with water, I destroyed even the outline of its foundations. I flattened it more than any flood could have done in order that the site of that city and its temples would never be remembered.

I devastated it with water so that it became a mere meadow. Well, how ironic that Babylon would be rebuilt decade decades later by the Assyrian kings. The once subjected and destroyed city of Babylon would rebel against Nineveh under new leadership. Well, Nahum's prophecy would be literally fulfilled when Nineveh was fully destroyed. According to secular scholars, in about 612 BC, a restored Babylon became the seat of a new but deeply related world empire.

And the extent of the destruction of the burial of Nineveh was significant. It was basically wiped off the map very much in the way that Sennacherim described how he had leveled Babylon. This was likely an overwhelming flood of significantly greater scale than Sennacherib could have ever imagined.

While many theories have been floated about the destruction of Nineveh and several written accounts of its final battles have been found, there isn't necessarily a concise certain history that has been confirmed. One interesting study published in a 2019 edition of Science Advances suggests that climate related events, specifically a megadrought, may have played a significant factor in creating an ideal set of circumstances for the disintegration of the Assyrian empire and the eventual overwhelming flooding of that city. Well, Nahum predicted that Nineveh would be hidden in chapter three, verse 11, and despite the many mentions in the Bible and the substantial notes and historical records, the destroyed Nineveh became lost to the world. Many doubted that the city was real, and throughout the latter Jewish age, and for the most most of the Gospel age, the city was merely a legend.

But excavation in the mid-1800s changed that and brought the city back to life. In fact, the archaeological finds at Nineveh are some of the most important that we as humans have ever found. In 1850, several rooms making up a library were excavated at Nineveh. It was thought to belong to one of the last Assyrian kings, Ashurbanipal, and why is this library important?

Well, let's read a quote from the British Museum.

Before the discovery of the library, almost everything we knew about ancient Assyria came from stories in the Bible or classic historians. With the discovery of the library, thousands of cuneiform texts were recovered, telling the Assyrian story in their own words. From these, we can follow court intrigues, listen in on secret intelligence reports, follow rituals step by step, hear the words of hymns and prayers, and thumb through medical handbooks, as well as reading in incredible detail about the deeds of the kings. Many of the most valuable findings in the excavated ruins of Nineveh came on the cuneiform script, like this one on the left hand side, written on a standalone stone called the Taylor prism, and this is named for the person who at one time owned it.

The prism originally belonged to King Sennacherib, the brutal Assyrian ruler, and it records stories of his battles, including the conquering of 46 cities of Judah during the reign of Hezekiah. The image on the right is one of many reliefs that covered the walls of the excavated cities in its palaces, and this one actually showing a scene with Sennacherim himself. Well, these discoveries from or this discovery from ruins from Nineveh have brought great support for the history of the

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Bible, and we quote from reprint 5, 20.

The uncovering of Nineveh alone has wrought wonders. Nineveh, that great city, Nineveh, buried so long ago that Herodotus, the father of history, knew nothing of it, not even its name. So long ago that Xenophon led his immortal 10,000 over its very sight, utterly unconscious of the fact that a vast city was smoldering beneath their tread. So long ago that Voltaire dissolved the name into a mere film of mythology, Nineveh suddenly looms up into the gaze of the world, with its vast palaces, its massive mausoleums, its gorgeous galleries of art, and its libraries whose rock volumes and historic scrolls are but the faithful duplicates of many of the Scripture annals. The Nineveh of the Bible Is there a thousand voices attesting the authenticity of Bible history?

Well, Nineveh was truly a marvel, an incredible city, but except for its period of repentance after the preaching of Jonah, it was an exceedingly wicked city that God used to teach Jonah a lesson but did not spare from his his predicted destruction. We read from Zephaniah 2:15 this is the exultant city which dwells securely who says, in her heart I am, and there is no one besides me. How she has become a desolation. Well, let's return to the prophecy of Nahum. We'd like to point out and read several scriptures in Nahum that highlight the destruction of Nineveh Nineveh and corroborate the greatness of this ancient city.

Verse 1 introduces the author and the subject of this book. Verses 2 to 7 describe the character and great power of Jehovah, a jealous God who will protect his people, and the language here is very similar to portions of Psalm 2 and 46, Ezekiel 38, Zechariah 18 and 14. Verses 8 and 9 describe the end of Nineveh being finally overcome by waters and darkness, never to rise again, but with an overwhelming flood he will make an end of Nineveh and pursue his enemies into darkness. What do you conspire against the Lord?

He will make an utter end of it. Affliction will not rise up a second time. Verses 10 to 14 offer a glimpse in the into the attitudes, the wickedness, and the destruction of the Ninevites under the hand of God's vengeful power, with additional proclamations against their wicked leader. Portions of verses 12 and 13 show an end to the affliction and the release of God's people. Though I have afflicted you, I will afflict you no more, for now I will break off his yoke from you and burst your bonds apart.

And verse 15 uses familiar, blessed language from Isaiah 52, 7, setting for us the time period of the prophetic release and restoration of Israel, free from any further oppression.

Chapter two continues the description of the city, including its feudal defenses and its ultimate destruction. The city is described with heavy fortifications, weapons, resources and accumulated wealth from its conquest, and it describes its its conquerors as the same. We'd like to call attention to just a few verses here, verses 3 and 4 and the language here is very reminiscent of Daniel 12 and 4. The chariots come with flaming torches in the day of his preparation, and the spears are brandished.

The chariots rage in the streets, they jostle one another in the broad roads. They seem like torches, they run like lightning. Verses 6 and 8 describe the effect of water dissolving the palace and leaving the city in pools. Verses 9 to 13 discuss continue the theme of the city's demise and the city's destruction then continues in chapter three of Nahum with more references to the city's wicked nature and to the technological prowess that was laid in chaos and in futility. Verses 5 to 7 seem to indicate that there will be a lasting lesson of shame to the destruction of Nineveh's evils and sins.

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And verses 8 to 10 seem to imply that the Assyrians methods in conquering Thebes will come back to haunt them, and in verse 15 fire and sword are used as weapons against Nineveh, and finally in verse 19, the last chapter or the last verse in the book, we see that Nineveh's destruction is final and that as a result there will be a celebration at its destruction, given just how terribly it had oppressed the world, and that, brethren, is the book of Nahum, and the prophecy of Nineveh's destruction.

That Nineveh or that. Excuse me, that Nahum's prophecy. Prophecy would have a much larger fulfillment is beyond dispute simply in the reading of these words. When we look at other prophecies that mention Israel and Assyria, we know that much more was implied in this prophecy than just the city's literal fall near 612 BC. But no one can argue with the utter destruction that is described here and that Nineveh literally was destroyed and flattened and forgotten.

Biblical confirmation of this literal destruction comes in Scripture, in scripture from the prophet Jeremiah, who was prophet in Judah from the rain down through Zedekiah into the exile in Babylon, Jeremiah 50:18. There, therefore, thus says the Lord of hosts, the God of Israel, behold, I will punish the king of Babylon in his land, as I have punished the king of Assyria. The destruction of Nineveh would have very likely occurred during Jeremiah's service as prophet.

But no matter what the literal form of its divide demise, we are most interested in the symbolic destruction of Nineveh as described in Scripture. Of course, precision in prophetic interpretation is always prone to errors, and I'd like to make some suggestions here that we believe are in harmony with the Lord's Word and the thoughts contained in the harvest message.

So we'd like to consider the book of Nahum as an end time prophecy, and I think we can infer from several correlations to other prophecies that we've listed earlier that this is indeed true, and there are several significant clues in the book that help us understand this. First, in chapter one we note the following. The prophecy is the patient response of the vengeful, vengeful Jehovah.

It's the culmination of his wrath. There's a reference to the day of trouble in verse 7. This is described as an utter end to oppression and it is the cause of the release for those oppressed God's people. We know that the literal captives taken to Assyria did not return to Israel in any significant manner and that the faithful few in the northern ten tribes were counted in as part of Judah. Verse 15 repeats the end time prophecy of Isaiah, where feet members of Christ bring good tidings and publish peace.

In chapters two and three, which recount the chaos of the destruction, we see the fierceness of the city's defense and its modern machinery and even a reference to the day of his preparation. The time leading up in, you know, from the 1799 up into our Lord's return and the running of chapter 24 here in Nahum reminds us of the end time and of the time of trouble prophecies of Daniel as we've previously mentioned. Second, Nineveh is capital city of the Neo Assyrian Empire. When it was most vicious and powerful was at that time the center of the world economy, and so we'd like to suggest that Nineveh here is symbolic, that it, as this vicious capital of the brutal Neo Syrian empire, was a representation of the world under its most evil forms and under the influence of its wicked counselor, Satan.

And while antitypical Babylon pictures religious might in the world in Christendom, so we think an atypical Nineveh pictures the carnal, wicked and civil might of the world. If Babylon represents the Christian world, then Nineveh must surely represent the heathen world or the world that is motivated by pure evil and selfish motivations.

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Well, the reference in Nahum to the literal Assyrian conquering of Thebes seems to imply that Nineveh is even a greater wicked power than that represented by Egypt. As a picture of the world. That God's prophets predicted its destruction literally and prophetically makes it a part of God's plan. We see in this Nahum picture that the destruction of Nineveh is completed by all of the traditional tools of the Lord's power, as introduced in the first chapter and confirmed throughout the book. But the final destruction here is permanent, signifying the end of oppression, never to rise again, washed away by the overwhelming flood.

And there are special lessons in this picture. If we've established that this is indeed an end time prophecy for the final destruction of worldly influence and power, then this complements the other prophecies that point to this time. Many of the symbols of destruction are included here and some by reference in Chapter 1 on pages 527 to 529 of Volume 4. Brother Russell in the Beginning the chapter in beginning the chapter on the battle of Armageddon summarizes these destroying forces as they are used in familiar end time prophecies, and we read from page 527 as follows.

So complex and peculiar will be the conflict of this day of vengeance that no one symbol could describe it in the Scriptures. Accordingly, many forceful symbols are used, such as battle, earthquake, fire, storm, tempest and flood. He then goes on to quote scriptures that show how the various prophecies use these symbols. He includes many from Nahum one for the whirlwind and the storm, and then he quotes Isaiah 28 and Nahum one again near the bottom of page 529.

And he Common comments this way there on page 529. That these are not to be literal floods and fires destructive of our planet earth and its population is evident from the statement symbolic that the present order of things, when destroyed, will be followed by a new order, a new heavens, ecclesiasticism, God's glorified church and a new earth, human society reorganized under God's kingdom on a basis of love instead of selfishness. Each of the forceful symbols here describes a characteristic of how the present order of things will be destroyed. Earthquakes are revolutions, fire is trouble, anarchy, and God's vengeance. But we ask then, what are floods and specifically the overwhelming floods?

Well, as we know, floods are caused by lots of water, and as we previously discussed, water is often a symbol of truth and and of blessing. So a flood of water then, we think would represent a flood of truth, and we think that this is an appropriate symbol that has been used in ever increasing abundance since 1799 in prophecy. Now, in Daniel 12, verses 4 and verse 7, the flood of truth is sometimes pictured as a river.

And Daniel seems to prophesy of the French Revolution as a river in these verses. But you, Daniel, shut up the words and seal the book until the time of the end. Many shall run to and fro, and knowledge shall increase, and then in verse 7 then I heard the man clothed in linen, who was above the waters of the river, when he held up his right hand in his left hand to heaven, and swore by him who lives forever, that it shall be for a time, times and half a time, and when the power of the holy people has been completely shattered, all these things shall be finished.

In this case, the truth was a preparatory blow to the papacy. The power of the holy people ushering in the time of the end in the familiar end time prophecy against Ephraim and Jerusalem. In Isaiah 28 the Lord says also I will make justice the measuring line, and righteousness the plummet. The hail will sweep away the refuge of lies, and the waters will overflow the hiding place. Here the waters are in greater quantity than those represented in Daniel 12.

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In this case in Isaiah, the hail of hard truth makes the lies of man made Christian doctrines invalid, or swept away the waters of truth overflow the hiding place the secret errors of the nominal system which have prevented Christians from knowing the true character of God. Christian church attendance is decreasing, of course, as we know as people see the church's corruption and have difficulty reconciling its hypocrisies. But the word for overflow in Isaiah 28 is the verb form as the word flood, same as the verb form as the word flood that's found in Nahum 18, and as a noun the word is flood and it means deluge. In Isaiah 28 the word is overflow and it means to gush and by implication to inundate and to cleanse.

And we think this is an appropriate picture. Now you may have noticed earlier that I used a non standard translation of our theme text for Nahum 18. I like the clarity of the thought and the emotional intent behind the word overwhelming.

In reprint 5160, Brother Russell says the following about the flood that destroyed the earth. The time had come when God's displeasure with those conditions should be manifested not by sending those angels and their giant renowned sons to a hell of torture, but by merely overwhelming them in the in the deluge, and on page 168 of volume two, Brother Russell uses the phrase overwhelming flood to describe the trouble in the last day, as predicted and warned by the apostle Peter. Ah, says Peter, they forget the great change which occurred in the days of Noah, and then under the symbol of fire, he describes the overwhelming flood of trouble which shall shortly overtake the world, utterly overflowing all civil and ecclesiastical rule the heavens and melting the entire social fabric, the earth.

This is from volume two, page 168.

Well, after researching the particular combination of Hebrew words in in these scriptures, I believe that overwhelming flood is an appropriate translation for this particular scripture. In Nahum 1:8, the NIV, the NLT, the ESV, and the Berean Study Bible use overwhelming, while the new King James and the new American Standard use overflowing, and the King James RVIC and ASV use overrunning.

As an interesting aside, Young's literal translation translates the phrase overwhelming flood as a flood passing over, based on a more accurate translation of the Hebrew word abar, which is Strong's 5674. Abar can mean to cross over, as in crossing over the Jordan or passing over the Red Sea. It also means to cross over a boundary or an edge.

It also means a sense of water passing overhead, or covering or overwhelming.

But one thing that this word does not convey is it does not convey the passing over of the angel of death over the firstborn of the Israelites whose door posts and lintels were covered in blood. But the same word is used in a destructive sense to describe how the angel of death passed through the Egyptians, whose doorposts and lintels were not covered with the blood of the Passover sacrifice, and likewise in the last part of the book of Naam, in fact the last verse, chapter three, verse 19 all who hear news of you will clap their hands. Overview for who upon you is not your wickedness passed continually? So the word for past here is also abar, symbolizing Nineveh's wickedness itself has been overwhelming to everyone.

I think that's a fitting picture for this word.

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Well, if we step back and consider the wickedness of the prophetic Nineveh, the great modern secular world with all of its wonders and distractions in technology, used in large part to serve the depraved and the self centered weakness of human character, we can't help but agree that the wickedness of the prophetic Nineveh has been overwhelming to the world of mankind. How fitting that its end will be with the overwhelming flood, and we'd like to suggest that this is in part the overwhelming truths that are being increasingly revealed in this time of the end. We remember this is but preparatory for a greater blessing to follow, all in preparation for the new earthly arrangements under the leadership of the new heavens. Well, a number.

Another fascinating aspect of the symbolism of the overwhelming flood is how fire and water can work together to create the greatest form of destruction. As we mentioned yesterday, we've witnessed an increase in severe forest fire activity across the world, and so too we've also seen increased risk of catastrophic flooding thereafter. Fire clears the land, kills vegetation that supports the soil, and absorbs moisture from rain and from bodies of water. The land becomes less stable, more subject to erosion, and more likely to shed damaged trees and other debris.

As rain or flooding waters overtake an area. A similar thing occurs with certain buildings and structures that become weakened through fire. Post fire, Flooding becomes more severe and more dangerous with debris, and there's less resilient nature to sow its force. In other words, the trees and the grasses and the things that rest in the earth don't hold the earth in place. In this prophetic picture, the combination of troubles becomes lethal.

A final judgment on its subject, and we'll use an example here from that we read yesterday from Ezekiel 38:22, and I will bring him to judgment with pestilence and bloodshed. I will rain down on him and his troops, on the many peoples who are with him. Flooding, rain, great hailstones, fire and brimstone.

In this and many other prophetic cases, There is not just one destructive force at play. There's a combined effect that that is greater than even the sum of its parts. The waters of truth become more destructive as they collect more debris from the things that they've destroyed, and the deluge would be deadly with the force of the water alone, but it picks up what it has destroyed along with the earth to literally bury everything in its path, just like in the case of littoral Nineveh. Now, to demonstrate this principle of compounding natural disasters, we share this photo.

In 2018, the Thomas Fire ripped through southern California. The fire was followed by heavy rains, and the town of Montecito, California, suffered a tragic flood, A mudslide and debris flow that killed 23 people.

Well, brethren, we think that there's a reason that this is. Is happening in. In greater quantity these days, and we see a parallel in the fulfillment of this. We see an incredible accumulation of truth and knowledge now at the end of the age.

And so we think that this overwhelming flood, particular to the sudden destruction of the systems at our Lord's apocalypse, the Greek word for revealing the final stage of his second advent, and it's, of course, been building throughout the day of preparation and into our time. Now we read from the account in Luke 17, referring to the flood of Noah's day and the fire and brimstone that consumed Sodom. Even so will it be in the day when the Son of Man is revealed. The symbolic day that Noah entered the ark is now upon us.

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As the flood in Noah's came suddenly, so this would. So would come the time of ushering in of the new dispensation, and Brother Russell provides insights into this lesson on page 606 of volume four. During the time of Christ's presence in the end of this age, and while the great time of trouble is impending, the only ones who will know his presence or have a clear comp. Clear apprehension of what is coming or why were the outcomes will be the Lord's people.

Others will now know not, and I think that one of the most significant signs that we are there, along of course with the sign that the wheat of the church is being quickly gathered into the barn, is that we are seeing an apocalypse continue right before our very eyes. Modern communication has enabled the sudden and powerful water of truth to. To overwhelm the world, and I think if we are honest with ourselves, we can easily see that Today we see that knowledge is increasing substantially by the hour, even by the minute.

Mysteries of the past are being revealed by today's technology, such as DNA analysis. This is, in a way, the time of truth, that portion of the time of the end when things are being revealed more and more, and yet there is still error everywhere. But we think that gradually error will be washed away by the various truths. As the institutions and the present orders of things pass away, Machine learning and artificial intelligence will continue to accelerate the effects of the apocalypses.

We've been in the Information age for many years now, but instead of this process gradually slowing down and leveling off, we are now able to learn at even faster paces than ever thought imaginable. Robots are getting smarter. Computers are now able to learn from their mistakes. To many experts in the industry, there is fear that this will get out of the controlling hands of human beings. I see a direct link between the flood of information and our modern dependence on online systems.

And of course, the destruction of prophetic Nineveh. I haven't even touched the topic yet of quantum computing, and for those of you that are not aware of what this is, Quantum computing is a subatomic computational capability that defies the traditional limitations of modern physics. It's in rapid development and it promises to be exponentially faster than the fastest of today's computers. All Combined, because it isn't limited to the physical properties and restrictions of traditional silicon based computer chips, its revealing capacity will be far beyond our comprehension.

Experts suggest that all security measures, including all cybersecurity encryption, will be vulnerable to this force of computational power, especially in light of artificial intelligence. But one thing that I do expect from this is a blessing, not necessarily just bad things. All of this computing capability will be harnessed by our Lord to advance and perhaps to reveal the only pursuit that matters for all of us, and that pursuit, of course, is our Lord Jesus Christ, his atoning kingdom and his righteousness. Well, putting the future aside, I think we would all agree that the ever increasing, increasing flood of truth has already had a substantial effect on the world in which we live.

This antitypical Nevaeh Nineveh, if you will. To me it makes sense to organize these, to organize revealing impacts of communication and truth in this way. I'll call them our six principal revealing impacts of communication and truth, and they're based on the words for revelation in the New Testament, Apocalypso and Apokalupsis, and these six are the exposing of corruption.

Truth is a sword, preparation for liberty, harvest truth, the faith of the saints, and comfort and rest, and for each of these scriptures, or for each of these topics, we'll read one or two scriptures that bear on the subject. So first, for the exposing of corruption, for there is nothing covered that will not be revealed, nor hidden that will not be known. Therefore, whatever you have spoken in the dark

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will be heard in the light, and what you have spoken in the ear in the inner rooms will be proclaimed upon the housetops, Luke 12, 2 and 3, and of course the familiar scripture from First Corinthians 3, using the fire picture for revelation, each one's work will become clear, for the day will declare it, because it will be revealed by fire, and the fire will test each one's work of what sort it is.

And then the second, the truth is a sword from Romans 2, 5 and 6 in the day of wrath and revelation of righteous judgment of God, who will render to each one according to his deeds for the preparation of Liberty, from Isaiah 49,9 that you may say to the prisoners, go forth to those who are in darkness, show yourselves, and of course there's an extensive revelation of this in our Lord's message to the church at Laodicea. In Revelation 3, verses 14 to 22, we see the revealing of this day, especially now, is having significant effects on those who have been oppressed, and now is truly a time of justice for the people. Our fourth impact is harvest truth.

While we look forward to the full revealing of the Lord, we see him and his works in the modern miracles of today, in the foreshadow of healing and in the blessings of living in this day. Are we not eagerly awaiting for the revelation of our Lord Jesus Christ in first Corinthians 1:7? And then we reflect back onto the prophets. They, not having understanding these things themselves, were teaching and blessing us at this end of the age, the blessed end of age truce of which we are now privileged to partake in and understand, and speaking of this, Peter says to them, it was revealed that not to themselves, but to us, they were ministering the things which have now been reported to you through those who have preached the gospel to you by the Holy Spirit sent from heaven, things which angels desire to look into.

While the blessing of harvest truth gives assurances for fulfillment of prophecy and kingdom blessing, it has been principally used as a preserver of the earth and meet in due season and comfort for the household of faith, but especially for saints on this side of the veil. This truth will have its work fulfilled in the faith of the saints, and that is our next topic here, and let's just read from Romans 8, 8 and 19. For I consider that the sufferings of this present time are not worthy to be compared with the glory that will be revealed in us.

For the earnest expectation of the creation eagerly waits for the revealing of the sons of God, and then from 1st Peter 1:7, that the genuineness of your faith, being much more precious than gold that perishes, though it is tested by fire, may be found to praise, honor and glory at the revelation of Jesus Christ. Brethren, this is our hope, our reward. When we have finished our consecrated walks, the rest of kingdom blessings can begin for the world of mankind. This is the reality of our faith.

Not a personal glory, but a glory to God. Which brings us to our sixth, our sixth and final revealing impact of the truth, comfort and rest. Rest will finally come when all of the faithful have been called home and entered into the joys of the Lord, and we'll read a few supporting scriptures for this thought. 2 Thessalonians 1:7 and to give you who are troubled, rest with us when the Lord Jesus is revealed from the heaven with his mighty angels, the glory of the Lord shall be revealed, and all flesh shall see it together.

For the mouth of the Lord has spoken Isaiah 45. We'll also add, the Lord has made known his salvation, his righteousness as he has revealed in the sight of the nations from Psalm 98. 2 Once the Old World has been destroyed, restitution blessings can begin fully in earnest. This is how the prophetic defeat of Nineveh will be recognized, consistent with the divine plan. These blessings blessings will start with Israel who who was comforted by Nahum's prophecy by the following scriptures Nam 1:7 Nam 1:15, which is very similar to Isaiah 52:7.

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And there are some takeaways from these comforts. Nahum 1:7 is given right before the overwhelming flood, and I think it has a threefold end time application. First, to the saints living right up into Jacob's trouble us now. Second, to the household of faith that remains after all the saints are gone, seek the Lord trust in him and third, to the remnant in Israel full of faith during Jacob's trouble. Again, seek the Lord and trust in him.

Nahum 1:15 ends with the accomplishment of the overwhelming flood. He is utterly cut off. The servants of the wicked ones will be utterly cut off from harming another human. What a relief to the suffering masses of our time. The beginning of Nahum 1:15 is a partial quote of Isaiah 52:7.

The full quote includes who proclaims salvation? Who says to Zion, your God reigns. Our message is simple and blessed. It is our purpose, and we have received it freely from those who have gone before us. Brethren, let us proclaim the good news of the kingdom.

It is upon us, brethren, and our Lord is making himself ready. Well, our message is really one of good news. Recall that we quoted from volume four previously on page 25, 529. Excuse me.

And we read. Well, we read this part earlier, but let's read what happens next in on page 529. We read this scripture yesterday referring to that new order of things after the fire of God's retributive vengeance shall have burned up present evils. God through the prophet says, then I will turn to the people a pure language the truth that they may all call upon the name of the Lord to serve him with one consent. What a blessing to Israel and to all the world when all may call upon his name and serve him in righteousness.

Brethren, we hope that we've answered for you to the best of our limited ability. Are these two questions what is this overwhelming flood from the book of Nahum? And what will be the fulfillment of this prophecy? We hope that these words reflective over the Lord's will and the and the other scriptures and prophecies that are given, and of course we know that there are many interpretations that can be made from so many of these prophecies.

But this is what I sense I tend to see in in what's going on in the world today and in the context of its. Its ongoing revealment of truth, and so I'd like to close the service this hour by reading from the word of truth with a scripture. But before I get to that, just an excerpt from a very brief reprint article. Reprint 1857 entitled Crossing the Jordan.

Our golden text when thou passest through the waters, I will be with thee and though the rivers and through the rivers they shall not overflow thee and when thou walkest through the fire, thou shalt not be burned, neither shalt the flame kindle upon thee. Isaiah 43:2. The golden text emphasizes the sentiment of this lesson to the children of God. As Israel, in passing through the Jordan, had nothing to fear because the ark of the Lord, the symbol of Divine presence, stood in the midst of the threatening danger. So the Christian has nothing to fear so long as he realizes the Divine Presence and approval.

Through rivers and seas of trouble he may wade, and through fiery furnaces of affliction he may pass. But none of these things can harm him while the Lord is with him.

Finally, brethren, a scripture from Psalms 37, verses 38 to 40 but transgressors will be altogether destroyed. The prosperity of the wicked will be cut off. But the salvation of the righteous is from the Lord. He is their strength in time of trouble. The Lord delivers them the Lord helps them and delivers them he delivers them from the wicked and saves them because they take refuge in him.

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Isn't this such a beautiful scripture and confirmation of so many other scriptures that promise goodness? If we seek after the Lord well, the principles of the Lord remain as true today and tomorrow as they were in the time of David. Our prayer for you, brethren, is that this consideration would be a blessing to you, and a glory to God, that he overrules anything that might have been said amiss, and may the Lord add his blessing.