Speaker 1:

Turn to Psalm what? 103. Right you'll get it if you don't have the words anyway stand up and let's sing that. [song is sung 00:20-01:19] Now I’ll just say something about Pearl. Because I appreciate her. I appreciate her so much because she is one of the very few people that I know who knows how to play songs in the right time. Now there have been one or two times that she and I have disagreed on what is the right time but she's always given in that even makes her better ha-ha. I appreciate that. I get it bothers me when people hold on to notes that are not written to be held onto. Or they slow down or whatever and so [inaudible comment] well it might be but we at BSF don't have time to catch our breath [audience laughs]. That's what life is all about and it keeps it exciting for us.

Now I'm going to teach you the second verse of that song that we were working on yesterday "in his time". I think it's a special one for the minor prophets because we think about the lord coming in his time and doing everything in his own time. But it's also a helpful one for us as we can apply it to our lives today. Now the first verse you wanna practice the first verse again and then I'll give you the second verse. All right now the first verse is in his time. He makes all things beautiful in his time. Lord please show me every day as you're teaching me your way that you'll do just what you say as the prophets have said he's going to do in your time. OK so let's do that one then I'll give you the second verse. [verse is sung 03:23-03:48] Now the
second verse is in your time you make all things beautiful in your time lord my life to you I bring may each song I have to sing be to you a lovely thing in your time. Okay got it? [second verse is sung 04:07-04:35] Wonderful! And it is his time to start right now at the 8:30 on the note so we will, please sit down and we will begin this morning's session.

Charles Feinberg:

Interesting how you get to the very heart of things. In some of those beautiful choruses. You know Mrs. Rosemary Jensen found a question there and we'll get to that in the question time. We appreciate them, it seems as if the questions came quite rapidly and excitedly welcome we greet you then, it's 8:30 in the morning this day which the the Lord has made we're going to rejoice and be glad in it. And we're going to ask God since this is his word to. Enlighten us. Father. As we handle thy word we remember that's the name of our Lord Jesus Christ. The word of God in the beginning was the Word the Word was with God. The word was God. He is altogether divine as thou the father art and the Spirit of God himself is thank you for the opportunity to come away in these lovely comfortable surroundings not only the beauty of the light of the day but the light of the Spirit of God. Ye giveth light. Thou hast told us in thy light we shall see light. Illumine our hearts. May this not be merely some type of a mental calisthenics even a scriptural exercise of the mind alone but of the heart and spirit. And as we rejoice, feasting on the word. We're mindful of those for whom nothing has been prepared. They don't even have the beginnings of the truth, multitudes to whom the gospel has not gone at all, and lord this is an awfully late hour.

May thy people may the body of Christ learn thy truth and yearn that the truth may be spread abroad. So bless us as we continue on in these giants of the faith in the Old Testament. These minor prophets with major messages would make our petitions and give thanks in the
Feinberg: Book of Nahum

worthy name of our Lord Jesus Christ, amen. This morning, friends we come to the Book of Nahum, n a h u m. You will notice you have the n as a consonant and the h as a consonant and the m. And in Hebrew. All words have a triconsonantal root three consonants and if they don't, for instance some verbs don't they will add another consonant. To make it three makes it easy supposedly. You oughta tell that to some students who are studying Hebrew. It is not a difficult language if you have the motivation and multitudes have had it so Nahum. Nahum has the same root as Nehemiah. Nahum, Nehemiah. It has the concept of comfort well you say Well my I remember Nahum the theme of that book is the doomed one Nineveh. You say wait a minute. Did you speak yesterday on Jonah?

And the way in which God delivered them through the preaching of Noah and their belief of the truth. Yes. But this is now another day another era. Even another century. And so Nahum is going to be speaking of the doom of Nineveh a great city. This book then friends forms the sequel to The Book of Jonah that repentance under Jonah delayed the judgment for over a century for a hundred and twenty years. My dear friends don't tell me God doesn't hear prayer. Don't tell me that God doesn't answer prayer. There isn't a lady or gentleman in the hearing of my voice. That is not a living testimony to answered prayer. You say well what do you mean by that? Why the people that may not even know your name were praying for you. They were praying for certain young people in a certain Christian group in the church or out of it. And folk have been saved. the reason I'm standing here this morning is a lady prayed for me eight years.

The next door neighbor prayed for me before she sent me to a missionary and the Christian Missionary Alliance work under the American Board of Missions headquarters in New York prayed for me. Eight years. Five times a day. You say How do you know. Well her husband was a guard in a bank. And every time he made the rounds and he was 20 years her
senior she had lost her first husband in death and he had lost his first wife in death. And so she prayed for him as he made the rounds because in banks they have a lot of Marble. And when the limbs are not so up to it there can be some danger in falling, breaking of limbs and all they don't get so well as they do when we're three to five years of age. She'd pray for him five times a day.

Now why pray? Not just in reference to falling, you might come around a corner in a bank and find somebody there who is trying to rob the bank that some people have a bad habit they don't put any money in the bank or they want to take some out there're laws against that. So when she prayed for him she prayed for me how do I know? Well one time I was in her home the homes were like duplex and my people owned ours. She owned hers. And I was there visiting and she had a dear friend and she said Charles you're going to have to excuse us. The time has come for me to pray for Mr. Pearson, his name was Pearson. It's not like A.T. Pearson. And she said so would you mind. I said I don't mind. So she began praying and so on. And the reason I know she prayed for me at those time too because she went right into it without any shifting of gears. It was hydromatic before the days of hydromatic machines and prayed for this Jewish young fellow who was studying to be a rabbi that the Lord would save him.

Well I couldn't get over that because you'd never pray for somebody else in the synagogue unless they asked you to or you give a donation to the synagogue. You'd be surprised how many people in your church begin praying for you if you ha-ha do the same ha-ha, may his arm increase. Be very open handed in our direction. So I never you don't pray for people who don't you and I hadn't even asked. I said why she has more brass than a brass monkey. But she did pray. And here it is. So for one hundred and twenty years there had been repentance under Jonah. Delayed was the judgement. Nahum means comforted. Beautiful name. And as I say it's the same root as the name Nehemiah. When did he prophesy? In the last half of the seventh
century B.C. if you have the Scofield the date of writing seventh century B.C. well we don't
know the exact time is best not to get dogmatic.

Have you noticed how some folk get more more dogmatic the less they know and they
know very little they get very proud. very proud of it. Well they have a lot to be proud of then
you see. Well he prophesied in the last half of the seventh century B.C. His book may be dated
between the destruction of Thebes, that's the third chapter and the eighth verse notice it, art thou
better than populist No Amon and that No Amon is Thebes the great capital of Upper Egypt. And
by the way beloved Upper Egypt is not in the North Upper Egypt is in the south. Lower Egypt is
in the north because of the flow of the Nile. So here it had been some time, God had withheld
judgment. It's a great day beloved we learn when we learn that God does not delight in judgment
Scripture says judgment is God's strange work. Did you have as a parent or do you even have
now a lot of delight in just waving the daylights out of a child? No. Judgment is his strange
work. What is God's work in which he delights? Salvation. He loves salvation so much he named
is only begotten son savior. Yeshua, Jesus, the Savior.

So this book may be dated between the destruction of Thebes in 38, that was 664 B.C.
and the capture of Nineveh by Babylonians in 612 BC. Now the destruction of Nineveh by
Babylon and oh they were always at each other's throats. Assyrian Babylon Babylon against
Syria and that destruction of Nineveh by Babylonian powers described in Chapters 2 and 3 of
this book they say it fell, Nineveh did, 612 BC and that was a real power the Assyrian power was
the power to be reckoned with. The city was one that had twelve hundred towers. That's a pretty
good number isn't it? It'd wear you out to just count them. Twelve hundred towers. Its walls were
a hundred feet high, a little taller than I am even. Broad enough at the top for three chariots to
drive abreast. Many people believe that Nahum lived in a village of a name similar to Elkosh.
He's an Elkoshite, located on the eastern side of the Tigris near Nineveh there's not much beyond that to go on.

There may have been more than one Elkosh. You'd be surprised if you look at your map of our country or a country abroad to find how many places have the same name. I'd be afraid to tell you how many Washington's there are. There's a Washington DC that doesn't mean district of confusion, it means the district of Columbia. Washington D.C. There's a Washington, Pennsylvania. And then there is a very very beautiful state called Washington state. Now he may have lived in that village with a name like Elkosh located on the eastern side of the Tigris near Nineveh. It's more probable he lived in a city of that name in Galilee Galilea so you could choose the two. Jonah's message was delivered to Nineveh itself but Nahum's prophecy is addressed to Judah. yes, the burden of Nineveh and burden is always a prophecy of threatening judgment and it sat on the heart. It rested on the heart of a preacher with real conviction and real burden. That's why it's called a burden of Nineveh he was burdened about. He didn't delight in speaking of judgment of the doom of Nineveh, so he foretells the certain doom of the Assyrian power.

Now the first chapter, small, we're coming to some of the smaller books, Nahum and Zephaniah and Habakkuk has a very short prophecy as well. Three chapters in these Haggai has two chapters. First chapter in Nahum is the announcement of judgment. And then Chapter 2 The attack described and then the third the assault was deserved. Yes, the cause of the destruction as is often called as they sowed, so they would reap. It's often good and Dr. C.I. Scofield did it often I understand in some of his writing. He always indicated he has some little studies on different books of the Bible. I don't see those anymore. But there's always a key verse a key word and a key thought. What's the key verse or verses in Nahum? Chapter 1:8 and 9 Chapter 1 verses 8 and 9 but with an over running flood he will make an utter end to the place and darkness shall
pursue his enemies. What do you imagine against the Lord? He will make an utter end affliction shall not rise up the second time. This is it. This is the end of the road, the grand finale. Not so grand but a great finale. God's punishment verses 8 and 9.

The word that would be the key word for the book of name. Is vengeance vengeance. God wreaking judgment long deserved. God waits. He waited to be gracious unto thee. He just waits and waits and waits and finally there comes a time for Judgement, it's a very serious thing as we think of powers that are great today. There were great powers in those days but they didn't last. No nation no culture will long survive going contrary to the will of God. What's the key thought in the book of Nahum? How can we encapsulate it? How can we put it in small compass? The complete destruction of Nineveh the capital of Assyria named after their god Asshur, complete destruction of Nineveh and that's Nineveh, Assyrian capital, because of her cruelty and oppression. She was an oppressive power if there ever was one. Notice that the book begins with the word burden, 1:1. Burden carries the thought of a weighty prophetic message embodying judgment.

That means when we preach and teach from the Word of God and it speaks of God dealing in judgment and chastisement with the creatures of his hand and those he loves and for whom he's given our Lord Jesus. We have to do that with a burdened heart. I'm sure all of you have heard maybe even once or more than once, the story Moody's day a man came to preach at a church or to try out for the pulpit. Preached a certain message. And it was on eternal punishment. A week or so later another gentleman came and strangely enough he to try out for the pastor. And he preached on the same theme not in the same way of course but on the same theme. And when they came together the ruling board, the governing board of the church said we want this man by no means that one. Why not? They had the same subject. They didn't
necessarily use the same text but the same subject. Why is it all right for this one to be called and
that one by no means? One of the old gentlemen and Elder said they did preach on the same
subject that was on the eternal punishment of the wicked. But that first one preaches as if he
were glad and that second one preached heartbroken that God's creatures would have to finally
wind up that way.

So it's a message of judgment. And when we teach these books beloved. Let's ask God to
baptize our hearts with a feeling of compassion. Yes, we have a picture of Gordon verses two to
six in his majesty as he goes forth to judge. The Lord is jealous. What's that for? His glory. The
Lord avengeth. Here it is. the Lord avenges and is furious. God wouldn't be God and if he
favored anything but his own righteousness. So he's going to take vengeance on his adversaries.
There it is the word vengeance we said that's the key word. And he reserveth wrath for his
enemies. God does not judge at the first drop of a hat. Aha! I caught you now! No. He waits
patiently and patiently and patiently. Look how long he's waited before he brings judgment on
the world as such. There's never been a time when the Lord wouldn't have been able to wreak
judgment and righteously all the world.

And he keeps finding reasons in Christ whereby he delays it so more may enter into life.
Then verses 7 to 13. We find words of comfort two to six in the first chapter, picture of God in
his majesty as he goes forth to judge. Then verses 7 to 13 words of comfort to Israel, the Lord is
good. Amen. We have that little bit of a chorus don't we? God is good. God is good God is good
to me. People say isn't the Lord good? You know what my answer to that question is? Well it's a
ridiculous question to say isn't the Lord good? I said of course he's in that business! Some people
are in the business of evil plenty of them, more abundantly than they ought to be. But the Lord is
good, a stronghold in the day of trouble. That's what you need in a day of trouble. You gotta,
you've got to flee for shelter. and he knoweth those who trust in him. God has a terrific reckoning.

He knows not all things consecutively he knows them all at once and he doesn't have to be reminded. You say then why should we tell God. I’ve heard folks young believers say a lot well why do we have to tell God so and so, he knows it. Yes, but he wants to hear it from you. Did a bride, a loving bride or a loving groom ever say will you quit telling me how much you love me you've told me that three times already in a week. I'm telling you you're behind three times in a week. That's enough to shrivel up a plum into a prune. Words of comfort to Israel, and in verse 11.Oh what a reference there is one come out of thee that imagines evil against the Lord. A wicked counsellor. That's right. That was Sennacherib, [inaudible] the Assyrian King, King of great ability. We read of Sennacherib of course also in historical portion 36 to 39. In the book of Isaiah, the boast of Sennacherib. We have that boast in the 36th chapter of Isaiah verses 18 to 20 and 37 10 to 13. What an arrogance that was. Did you, you read that sometimes it just sort of makes the blood flow cold the way they talked about God.

And then they were told would you please quit talking in the Hebrew tongue and the in the Judean language talk to us in the lingua franca of course means the international language, the lingua franca today is English of course. In those days it was the Aramaic. Why don't you talk to us in the Aramaic? Palestinian Aramaic and there was also the Aramaic from all that part of the world. The Talmud you see is in Aramaic too, Palestinian Aramaic. It's one of the Semitic languages and parts of the Bible are. Daniel two. A portion there all the way through 7. There is Aramaic. Why don't you talk to us? And then the vile language they used, said we're not going to talk in a language that is known elsewhere. We're going to talk to them in their language so that
they can have the full agony of what we're going to pour out in judgment on them. Now look at verse 14 of this first chapter.

The Lord hath given a commandment concerning thee that no more of thy name be sown, hear this, prediction of coming judgment and Verse 15 is going to tell of the accompanying joy that's going to be present at the news of the fall of the Assyrian power Nineveh was its capital the Lord has given a commandment concerning thee that no more of thy name be sown out of the house of thy gods while I cut off the carved image, they were some of the worst idolaters in the world. And another the images will have more than what they had carved images melted images that have come into the world so early. Where in the world that Israel ever learn that they could go to it. Exodus 32 God said where did you ever get this aberration. Did you ever see any pictorial representation of me? Did you ever see any physical representation of me? No you didn't, from the beginning until now. And [inaudible] I will make thy grave for thou [inaudible].

This is putting it in plain plain language. Thou art wild. that isn't overstated either the joy that's going to be present at what at the News of it. Behold upon the mountains the feet of them that bring good tidings of [inaudible] peace. We know how that's used later on with regard to the gospel, what is the gospel it's the message of deliverance and the Hebrews' deliverance from this physical enemy. Oh Judah, keep thy solemn feasts, perform thy vows, cleave under the truth and eschew and leave unguarded for the wicked shall no more pass through thee he's utterly cut off God says I'm going to give him my final answer to his impudence and to his desire to wreak vengeance and judgment on it. You say. Would you mind stopping just at this point and telling me why through these minor prophets in other places especially in the minor prophets in the old testament. Why God always seems to be on the side of Israel. Well if you mean on the side of Israel whether or not they are obeying him, you're wrong you're wrong. When they didn't heed
God they were four hundred and thirty years down in Egypt they were seventy years in Babylon. That's a long time.

Some of you won't be that old until some way off yet. Some of us already past it. Oh yes. No. God is partial but he's only partial to righteousness. He wouldn't be God if he were anything else. We have enough other standards that aren't worth a pittance. They’ve got to be, a dear one said Let GOD be true though the heavens fall. That was it. How many times I heard dear Dr. George W. Truitt, Anybody know what the W was for Washington George Washington Truitt, pastor of first Baptist church. I've heard of many a time he'd say Let my people do. Though the heavens fall, preaching like a preacher of the Gospel. Right. Any of you ever hear him? I don't think many of you are old enough. May your days increase? Alright, 2:1 he dasheth in pieces is come up before thy face. Keep the fortress, watch the way make thy loins strong, fortify thy power mightily, my talk when God wants to talk about strength and power. He uses strong and powerful language.

Yes, Nineveh is addressed here in verse 3 and following have a description of the besieging army the shields of the mighty men. The Chariots that rage in the streets. Now please don't pull passages in by the long hair or some of us the short hair or some of it's not there. Don’t please don't strangulate passages. You say well I want to bring out truth. Beloved, if anything that you ever want to teach them in BSF, if there's anything that you want to teach them that's not in the word of God. Forget it. If there's anything you want to teach that is in the word of God then preach it and teach it! You don't have to drag in something by force of strength. No. Now the reason I'm saying that it is that has often been used to mean cars auto, the chariots rage in the streets, they shall jostle one against another in the broadways and the police can hardly keep them in place.
They shall seem like torches they shall run like the lightnings, my dear friends the Ford Henry Ford wasn't even thought of the first second or third one. No, let's not do despot, let's not do harm to the word of God. You don't honor the word of God by trying to make it applicable. If it is applicable if that's what he's talking about. Otherwise you do despot to the true meaning. Now there is such a thing as such as telling what it is in the first place and then applying it every year for thirty years or more. There was one sermon this comes to mind that Dr. Truitt preached at the First Baptist Church in Dallas Texas and the title is the same three words "And Lot Lingered." I tell you if you have never heard that, I think it's in print I'm sure it is, tremendous. Nobody sat there smugly. No. No. So I say it lovingly but I say it sternly. Let's not make nothing out of the word of God. Don't think we magnify it, let's not gild the lily the word of God is clear. It's beautiful. It's potent it's forceful in its intended meaning.

Here it is a description of the besieging army then in verse 8 and following what do we have details of the flight of the people and the plundering of the city. Oh Nineveh's coming in for judgement, God's patience is long. He is long suffering. But he also knows when the time comes to say it is enough. You have come. And filled to the very brim the cup of your iniquity and in verse 11. Where is the dwelling of the lions from the feeding place of the Young Lions where are the lions. Even the old lion walk and the lion's whelp and none made them afraid what he's speaking of here he questions these. Boastings of Nineveh. Why the lion. The lion is the king of the animals. There are very few nations that have somewhere along the line. We talk about this lion and Great Britain and its great power and its great strength. The British Lion there have been lions- the lion of the tribe of Judah! There are right uses and wrong uses; the lion is the king of the animals here.
So he's questioning these proud postings of Nineveh and then the destruction's got to be complete verse 13. Why is Nineveh going to go down as we say in our language for the count. Behold I'm against thee said the Lord of Hosts, that's it God's against them I'll burn her chariots and the smoke, the sword shall devour thy young Lions, I'll cut off thy prey from the earth the voice of thy messengers shall no more be heard. She has had it once and for all. And he says there's reason, there's cause. there's cause. she's none other than the bloody city, woe to the bloody city. They boasted they could make the blood of their enemies run like rivers. That's in their literature. We can make the blood of our enemies run like rivers. One of the kings, Ashurnasirpal. He was in eight hundred and eighty four B.C. tells how and I'm going to give you it in quotes. How he dyed. Dyed. The mountains of Nairi with blood like wool. How he flayed captive Kings alive skinned them alive and walled up others while still living. Gruesome picture. impale them on stakes. How he burnt boys and girls in the fire, put out eyes. I'm giving you quotes. Cut off hands feet noses and ears. That's liable to incapacitate a person. Think of it my dear friends we keep talking about man's inhumanity to man. As a little boy would say when he was trying to tell the meaning of it doth not appear as it shall be, he said that means you ain't seen nothing yet. Yes, The depths of man's heart man will lift.

He will lift defiant hands against the living God but he never does it. Don't you ever get it? He never does it with impunity. There is a God in heaven when Hitler was on his rampage. It looked like nobody would ever stop him. The little mustache paper hanger so many feet high. Oh yes look at verse four, what's the cause of the desolation. Because of the multitude of the Harlotries and the well favored harlot you've gone contrary to every Divine Principle. That's been enunciated. She's a mistress of witchcraft. Not what's so wrong about witchcraft? Number one and that's sufficient. It is forbidden in the word of God. Why basically why. Because it's
seeking unauthorized information from an unauthorized source. When God has given us all we need to know for the life of me I don't know why people want to go to a medium or to a soothsayer. Or to a fortune teller. Why do you want to know so many more things? You're not even doing as well as we know now. That selleth nations through her harlotry, making merchandise out of people and families through her witchcraft. The whole group a picture what a picture. Bloody city. Yes definitely so.

The prey departeth not she always devoured her prey as in the second chapter. verse 12 And then verses two and three and following description of her undoing and the cause of her desolation there in verse four, witchcraft harlotry, means she is consorting illegally in the spiritual realm. The natural is brought over into the spiritual and the spiritual is infinitely worse than the natural hope that now it is, cause of Desolation she's ensnared other nations with her idolatry Spiritism. I don't know whether you've been noticing beloved, but there is a proliferation. Heaven help us Spiritism and some people think it is soul. You mean to tell me you spent time in a week to go and study to old minor prophet men are like Madam so-and-so or Lady so-and-so she can tell you all kinds of stuff. That's right.

All uppercase s t u f f you need to stuff it in a big box and drop it into the ocean. Stuff and nonsense oh ensnaring them. Spiritism, and as days go on it gets worse and worse. The trouble is they make merchandise out of poor people widows and orphans. All those who can't afford that [inaudible] living God. entering into a sphere they don't belong. All you and I need to know about the future is here in the word. And that's plenty plenty for wanting, plenty for instruction and righteousness. Plenty to give us the right armor and plenty to do the word of God as he wants it done. So her judgment is decreed in verses 5 to 7. I'm against thee, I'll uncover thy skirts from thy face, show the nations thy nakedness it means I'm going to be your undoing the
kingdoms I shame I'll cast abominable feels upon thee make thee vile [inaudible]. You say my that's talking straight out mother used to say when someone was quite dogmatic and right to the point he sure is talking with his jaw teeth. Here it is. Yes he comes right to it. Why mince words.

It shall come to pass that all thee that look upon thee shall flee from thee and say Nineveh is laid waste who will be mown her. She's been an agony to people without number. Where shall I seek comforters for thee? Nobody is going to be where you. No Amon we're going to read about. No Amon art thou better than populace. No Amon, known to the Greeks as Thebes. It was a city of Egypt. No doesn't mean No as with us. the first part of the name and Amon, where you get Amon Hotep and other Egyptian names. These were proper names. It was Jeremiah who foretold the judgment on Thebes. Jeremiah 46 verse 5, then coming to the remainder of this beautiful book love unto 19 it has a sad message.

But if this were not in the Bible the Bible would not be complete because God is the God of righteousness and God has to hate wickedness God hates wickedness with all his infinite power. So loving to 19 the destruction is going to be thoroughgoing and complete multiplied your merchants above the stars of heaven the canker worm spoiler and flieth away, verse 16 your princes are like the locust thy captains like the great grasshoppers which camp in the hedges in the cold day and when the sun rises they feel away. The place is not known where they are. Shepherd slumbers so long as shepherds as in so many other places even in Homer and out of the classical writer shepherds like the Hebrew [inaudible] indicates rulers, yes rulers and leaders. And then what happens. Verse 19 there's no healing of they bruise, it's irretrievable. You've been incorrigible and this is the end. There's no healing of thy bruise, thy wound is grievous oh but hear the report of thee shall clap thy hands over thee. not in the sense of agonizing but happy, applauding for upon whom have not thy wickedness passed continually.
Beloved, History vividly confirms not only the unbearable cruelty and savagery of Assyria but the completeness of destruction unto the Babylonian forces. For a while there in history Assyria and Babylonia might be said to be neck to neck but because of the unutterably misuse of power. Assyria went down for the count and Babylon went down for the count. By the way if you want to study scripture that will take you time for numbers and numbers. Weeks and years just take one, I remember my dear friend. Oh a few years before he went to be with the Lord Dr. Wilbur Smith. Smith said I wish somebody in some seminary somewhere would write a doctor theology dissertation on Babylon. He's right he's right.

You have Babylon, let me show you how pervasive that topic is in the bible starts in the eleventh chapter of Genesis. We're in a Babylonian age ourselves. if you, confusion Talk about confusion and that's what the word means. That's where we get the word a babble of tongues from Babel, and the Hebrew verb [inaudible] means to confuse from the 11th chapter of Genesis to the eighteenth Chapter 17th and 18th chapter the revelation. You get a complete concordance. They are available by the way if you need one very very badly. All I know I shouldn't say this that if you need one very very badly I can get you a complete one free for nothing. We worked on that. I'm talking about the one for the NASB by the way has the NIV got it's done yet. Okay good. Yes my friends Zondervan are ones that published my first book years ago. Don't ask me how long history vividly confirms not only this awful cruelty savagery of Assyria but her destruction. Now Habakkuk oh you say is that how that- [End]