

Nahum ~ The Burden of Nineveh

698	Micah	Isaiah	2 Kings	Manasseh	Nahum	
697		Cyrus		1		
696			Isaiah	2		
695			Jeremiah			
694						king Nergalushezib of Assyria
693						king MushezibMarduk of Assyria
689				9		king Sennacherib of Assyria
				10		
682						Sennacherib to Nineveh
						Sennacherib
						7
681				17		king Esarhaddon of Assyria
680		Martyred				
				20		
				23		
672				26		king Berodachbaladan of Assyria
668				30		king Shamashshumukin of Assyria
658		Manasseh captive-released	40			
648				50		king Kandalanu of Assyria
644						
643		Zephaniah		55		Nahum
642			2 Chronicles	Amon		
641						
640				2		
			2 Chronicles	Josiah	2 Kings	

Nahum ~ The Burden of Nineveh

The Attributes of Nahum

Nahum 1

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

Burden – [OT:4853](#) מַשָּׂא **massa'** (mas-saw'); from [OT:5375](#); a burden; specifically, tribute, or (abstractly) portorage; figuratively, an utterance, chiefly a doom, especially singing; mental, desire:

KJV - burden, carry away, prophecy, * they set, song, tribute.

Ephesians 6

¹⁸ **Praying always with all prayer and supplication in the Spirit**, and watching thereunto with all perseverance and supplication for all saints;

¹⁹ And for me, **that utterance may be given unto me, that I may open my mouth boldly, to make known the mystery of the gospel,**

²⁰ For which I am an ambassador in bonds: that therein I may **speak boldly, as I ought to speak.**

Nineveh - [OT:5210](#) נִינְוֵה **Niyneveh** (nee-nev-ay'); of foreign origin; Nineveh, the capital of Assyria: **KJV** - Nineveh.

Genesis 10

¹⁰ And the beginning of his kingdom was Babel, and Erech, and Accad, and Calneh, in the land of Shinar.

¹¹ Out of that land went forth Asshur, and builded **Nineveh**, and the city Rehoboth, and Calah,

¹² And Resen between **Nineveh** and Calah: the same is a great city.

Jonah prophesies, finally, against Nineveh which, much to his chagrin, repents of their evil.

Ezekiel 18

²¹ But **if the wicked will turn** from all his sins that he hath committed, and keep all my statutes, and do that which is lawful and right, **he shall surely live, he shall not die.**

Note: Assyria devised to destroy Hezekiah and take captive all of Judah but were thwarted by God and smitten by the angel of the LORD whereby 185,000 Assyrians were killed during the night.

Isaiah 37

36 Then the **angel of the LORD** went forth, and **smote in the camp of the Assyrians a hundred and fourscore and five thousand [185,000]**: and when they arose early in the morning, behold they were **all dead corpses.**

37 So **Sennacherib king of Assyria departed, and went and returned, and dwelt at Nineveh**

30 years later his sons killed him in the palace there...

Nahum ~ The Burden of Nineveh

The Attributes of Nahum (*cont*)

Nahum 1 (*cont*)

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

2 Kings 19

36 So Sennacherib king of Assyria departed, and went and returned, and dwelt at Nineveh.

Isaiah 37

38 And it came to pass [30 years after returning to Nineveh], as he [Sennacherib] was worshipping in the house of Nisroch his god, that Adrammelech and Sharezer his sons smote him with the sword; and they escaped into the land of Armenia: and **Esarhaddon his son reigned in his stead.**

Note: Sennacherib was killed in Nineveh by his sons. The son of Sennacherib, Esarhaddon, ruled.

Vision - [OT:2377](#) חָזוֹן **chazown** (khaw-zone'); from [OT:2372](#); a sight (mentally), i.e. a dream, revelation, or oracle: **KJV** - vision.

Nahum - [OT:5151](#) נַחֻם **Nachuwum** (nakh-oom'); from [OT:5162](#); comfortable; Nachum, an Israelite prophet: **KJV** - Nahum.

05151 נַחֻם Nachuwum {nakh-oom'}

Meaning: Nahum = "comfort" 1) the Elkoshite, prophet who **prophesied the fall and destruction of Nineveh**; writer of the book by his name; personal history and situation unknown

Isaiah, Micah, Hosea prophesied during the final years of the Northern Kingdom of Israel. Nahum began to prophesy 18 years before the close of Isaiah's life which coincided with the beginning of the 55 year reign of Manasseh, king of Judah. There are only 3 chapters but all of the book of Nahum is complete and relevant.

Elkoshite - [OT:512](#) אֶלְקוֹשִׁי **Elqoshiy** (el-ko-shee'); patrial from a name of uncertain derivation; an Elkoshite or native of Elkosh (possibly Capernaum on the NE shore of the sea of Galilee and about 80 miles north of Jerusalem): **KJV** - Elkoshite.

Luke 10

¹⁴ But it shall be **more tolerable for Tyre and Sidon** at the judgment, than for you.

¹⁵ And **thou, Capernaum, which art exalted to heaven, shalt be thrust down to hell.**

Nahum ~ The Burden of Nineveh

The Attributes of Nahum (*cont*)

Nahum 1 (*cont*)

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

Zephaniah 2

¹³ And he will stretch out his hand against the north, and destroy Assyria; and will **make Nineveh a desolation**, and dry like a wilderness.

*Tigris River is a river in south-western Asia, mainly in Iraq. It **begins** as the Dicle River in the Kurdistan region of **eastern Turkey** and **flows southeastward** along part of the Turkish-Syrian border and then **into Iraq**. The river **joins the Euphrates about 40 miles (64 km) northwest of Basra to form the Shatt al Arab**, which continues to the head of the Persian Gulf. The Tigris is about 1,150 miles (1,850 km) long. It is shorter than the Euphrates River, but is swifter, carries more water, and is commercially more important. The largest cities on its banks are Mosul and Baghdad, Iraq.*

Nahum was a godly man.

He grew up in a coastal city.

He was obedient.

He was courageous and spoke boldly during the reign of evil Manasseh king of Judah.

He was familiar with Nineveh.

His name means comfortable, though he did not minister comfort to the enemies of God.

Nahum ~ The Burden of Nineveh

The Attributes of God

Nahum 1

² **God is jealous**, and the LORD revengeth; the **LORD** revengeth, and is **furious**; the **LORD** will take vengeance on His adversaries, and **He** reserveth wrath for His enemies.

God - [OT:410](#) אֱלֹהִים 'el (ale); shortened from [OT:352](#); strength; as adjective, mighty; especially the Almighty (but used also of any deity):

KJV - God (god), ^x goodly, ^x great, idol, might (-y one), power, strong. Compare names in "-el."

Jealous - [OT:7072](#) קַנָּוֹן 'qannow' (kan-no'); for [OT:7067](#); jealous or angry:

KJV - jealous.

Exodus 34

¹⁴ For thou shalt worship no other god: for **the LORD, whose name is Jealous, is a jealous God:**

Deuteronomy 4

²⁴ For the LORD thy **God is a consuming fire, even a jealous God.**

Zechariah 1

¹³ And the LORD answered the angel that talked with me with good words and comfortable words.

¹⁴ So the angel that communed with me said unto me, Cry thou, saying, **Thus saith the LORD of hosts; I am jealous for Jerusalem and for Zion with a great jealousy.**

¹⁵ And I am very sore displeased with the heathen that are at ease: for I was but a little displeased, and they helped forward the affliction.

LORD - [OT:3069](#) יְהוָה 'Yehovih (yeh-ho-vee'); a variation of [OT:3068](#) [used after [OT:136](#), and pronounced by Jews as [OT:430](#), in order to prevent the repetition of the same sound, since they elsewhere pronounce [OT:3068](#) as [OT:136](#)]:

KJV - God.

Revengeth - [OT:5358](#) נָקַם 'naqam (naw-kam'); a primitive root; to grudge [complaint], i.e. avenge or punish:

KJV - avenge, punish, revenge, ^x surely, take vengeance.

Furious - [OT:2534](#) חַמָּה 'chemah (khay-maw'); or ([Dan 11:44](#)) chema' (khay-maw'); from [OT:3179](#); heat; figuratively, anger, poison (from its fever):

KJV - anger, bottles, hot displeasure, furious (-ly, -ry), heat, indignation, poison, rage, wrath (-ful). See [OT:2529](#).

Nahum ~ The Burden of Nineveh

The Attributes of God (*cont*)

Nahum 1 (*cont*)

² **God is jealous**, and the LORD revengeth; the **LORD** revengeth, and is **furious**; the **LORD** will take vengeance on His adversaries, and **He** reserveth **wrath for His enemies**.

Deuteronomy 32

⁴¹ If I whet my glittering sword, and mine hand take hold on judgment; I will render vengeance to mine enemies, and will reward them that hate me.

Psalms 149

⁵ Let the saints be joyful in glory: let them sing aloud upon their beds.

⁶ Let the high praises of God be in their mouth, and a two-edged sword in their hand;

⁷ To execute vengeance upon the heathen, and punishments upon the people;

⁸ To bind their kings with chains, and their nobles with fetters of iron;

Micah 5

¹⁵ And I will execute vengeance in anger and fury upon the heathen, such as they have not heard.

Romans 12

¹⁹ Dearly beloved, **avenge not yourselves**, but rather give place unto wrath: for it is written, **Vengeance is mine; I will repay, saith the Lord**.

Ezekiel 25

¹⁷ And I will execute **great vengeance** upon them with **furious rebukes**; and they shall know that I am the LORD, when I shall lay my vengeance upon them.

Nahum ~ The Burden of Nineveh

The Attributes of God (*cont*)

Nahum 1 (*cont*)

² **God is jealous**, and the LORD revengeth; the **LORD** revengeth, and is furious; the **LORD** will take vengeance on His adversaries, and **He** reserveth wrath for His enemies.

Vengeance - [OT:5358](#) נָקַם **naqam** (naw-kam'); a primitive root; to grudge, i.e. avenge or punish:

KJV - avenge (-rself), punish, revenge (self), ^xsurely, take vengeance.

Adversaries - [OT:6862](#) צָר **tsar** (tsar); or **tsar** (tsawr); from [OT:6887](#); narrow; (as a noun) a tight place (usually figuratively, i.e. trouble); also a pebble (as in [OT:6864](#)); (transitive) an opponent (as crowding):

KJV - adversary, afflicted (-tion), anguish, close, distress, enemy, flint, foe, narrow, small, sorrow, strait, tribulation, trouble.

Enemies - [OT:341](#) אוֹיֵב 'oyeb (o-yabe'); or (fully) 'owyeb (o-yabe'); active participle of [OT:340](#); hating; an adversary: **KJV** - enemy, foe.

Reserveth - [OT:5201](#) נָטַר **natar** (naw-tar'); a primitive root; to guard; figuratively, to cherish (anger): **KJV** - bear grudge, keep (-er), reserve.

Nahum 1

³ **The LORD** is slow to anger, and great in power, and will not at all acquit the wicked: the **LORD** hath His way in the whirlwind [hurricane] and in the storm [tempest], and the clouds are the dust [light particles (volatile), powder] of His feet.

LORD - [OT:3069](#) יְהוָה **Yehovih** (yeh-ho-vee'); a variation of [OT:3068](#) [used after [OT:136](#), and pronounced by Jews as [OT:430](#), in order to prevent the repetition of the same sound, since they elsewhere pronounce [OT:3068](#) as [OT:136](#)]:

KJV - God.

Nehemiah 9

¹⁶ But they and our fathers dealt proudly, and hardened their necks, and hearkened not to thy commandments,

¹⁷ And refused to obey, neither were mindful of thy wonders that thou didst among them; but hardened their necks, and in their rebellion appointed a captain to return to their bondage: but thou art a God ready to pardon, gracious and merciful, slow to anger, and of great kindness, and forsookest them not.

Psalm 103

⁸ The LORD is merciful and gracious, **slow to anger**, and plenteous in mercy.

Proverbs 16

³² He that is **slow to anger** is better than the mighty; and he that ruleth his spirit than he that taketh a city.

Nahum ~ The Burden of Nineveh

The Attributes of God (*cont*)

Nahum 1

³**The LORD is slow to anger**, and **great in power**, and will not at all acquit the wicked: the **LORD hath His way** in the whirlwind [hurricane] and in the storm [tempest], and the clouds are the dust [light particles (volatile), powder] of His feet.

Jonah 4

² And he prayed unto the LORD, and said, I pray thee, O LORD, was not this my saying, when I was yet in my country? **Therefore I fled** before unto Tarshish: **for I knew that thou art a gracious God, and merciful, slow to anger, and of great kindness, and repentest thee of the evil.**

Acquit - [OT:5352](#) אָקַח **naqah** (naw-kaw'); a primitive root; to be (or make) clean (literally or figuratively); by implication (in an adverse sense) to be bare, i.e. extirpated:

KJV - acquit **x** at all, **x** altogether, be blameless, cleanse, (be) clear (-ing), cut off, be desolate, be free, be (hold) guiltless, be (hold) innocent, **x** by no means, be quit, be (leave) unpunished, **x** utterly, **x** wholly.

Way - [OT:1870](#) דֶּרֶךְ **derek** (deh'-rek); from [OT:1869](#); a road (as trodden); figuratively, a course of life or mode of action, often adverb:

KJV - along, away, because of, **+** by, conversation, custom, [east-] ward, journey, manner, passenger, through, toward, [high-] [path-] way [-side], whither [-soever].

Clouds - [OT:6051](#) עָנָן **`anan** (aw-nawn'); from [OT:6049](#); a cloud (as covering the sky), i.e. the nimbus or thunder-cloud: **KJV** - cloud (-y).

Nahum ~ The Burden of Nineveh

The Attributes of God (*cont*)

Nahum 1 Sovereign

⁴ **He rebuketh** the sea, and **maketh it dry**, and **drieth up all the rivers**: Bashan languisheth, and Carmel, and the flower of Lebanon languisheth [weakens].

Rebuketh - [OT:1605](#) גַּעַר **ga`ar** (gaw-ar'); a primitive root; to chide:

KJV - corrupt, rebuke, reprove.

Bashan - [OT:1316](#) בָּשָׁן **Bashan** (baw-shawn'); of uncertain derivation; Bashan (often with the article), a region East of the Jordan: **KJV** - Bashan.

Languisheth - [OT:536](#) אִמַּלַל 'umlal (oom-lal'); from [OT:535](#); sick: **KJV** - weak.

Carmel - [OT:3760](#) כַּרְמֶל **Karmel** (kar-mel'); the same as [OT:3759](#); Karmel, the name of a hill and of a town in Palestine:

KJV - Carmel, fruitful (plentiful) field, (place).

Flower - [OT:6525](#) פֶּרַח **perach** (peh'-rakh); from [OT:6524](#); a calyx (natural or artificial); generally, bloom: **KJV** - blossom, bud, flower.

Lebanon - [OT:3844](#) לְבָנוֹן **Lebanown** (leb-aw-nohn'); from [OT:3825](#); (the) white mountain (from its snow); Lebanon, a mountain range in Palestine:

KJV - Lebanon.

Languisheth - [OT:536](#) אִמַּלַל 'umlal (oom-lal'); from [OT:535](#); sick: **KJV** - weak.

Matthew 8

²⁶ And He saith unto them, Why are ye fearful, O ye of little faith? **Then He arose, and rebuked the winds and the sea; and there was a great calm.**

Psalm 106

⁹ He **rebuked the Red sea** also, and **it was dried up**: so he led them through the depths, as through the wilderness.

Nahum ~ The Burden of Nineveh

The Attributes of God (*cont*)

Nahum 1

⁵The **mountains quake at Him**, and the **hills melt**, and the **earth is burned at His presence**, yea, **the world, and all that dwell therein**.

Quake – [OT:7493](#) רָעַשׁ **ra`ash** (raw-ash); a primitive root; to undulate (as the earth, the sky, etc.; also a field of grain), partic. through fear; specifically, to spring (as a locust):

KJV - make afraid, (re-) move, quake, (make to) shake, (make to) tremble.

Melt – [OT:4127](#) מָוַג **muwg** (moog); a primitive root; to melt, i.e. literally (to soften, flow down, disappear), or figuratively (to fear, faint):

KJV - consume, dissolve, (be) faint (-hearted), melt (away), make soft.

Burned – [OT:5375](#) נָסָא **nasa'** (naw-saw'); or **nacah** ([Ps 4:6](#) [[OT:7](#)]) (naw-saw'); a primitive root; to lift, in a great variety of applications, literal and figurative, absol. and rel. (as follows):

KJV - accept, advance, arise, (able to, [armor], suffer to) bear (-er, up), bring (forth), burn, carry (away), cast, contain, desire, ease, exact, exalt (self), extol, fetch, forgive, furnish, further, give, go on, help, high, hold up, honorable (+man), lade, lay, lift (self) up, lofty, marry, magnify, ^xneeds, obtain, pardon, raise (up), receive, regard, respect, set (up), spare, stir up, ⁺swear, take (away, up), ^xutterly, wear, yield.

Exodus 19

¹⁸ And **mount Sinai** was altogether on a smoke, because the LORD descended upon it in fire: and the smoke thereof ascended as the **smoke of a furnace**, and **the whole mount quaked greatly [vehemently]**.

Hebrews 12

²⁰ (For they could not endure that which was commanded, And if so much as a beast touch the mountain, it shall be stoned, or thrust through with a dart:

²¹ And **so terrible was the sight, that Moses said, I exceedingly fear and quake:**)

Deuteronomy 10

¹⁷ For the **LORD your God is God of gods, and Lord of lords, a great God, a mighty, and a terrible**, which regardeth not persons, nor taketh reward:

Terrible – [OT:3372](#) יָרֵא **yare'** (yaw-ray'); a primitive root; to fear; morally, to revere; caus. to frighten:

KJV - affright, be (make) afraid, dread (-ful), (put in) fear (-ful, -fully, -ing), (be had in) reverence (-end), ^xsee, terrible (act, -ness, thing).

Psalms 66

³ Say unto God, **How terrible art thou in thy works!** through the **greatness of thy power shall thine enemies submit themselves unto thee**.

Nahum ~ The Burden of Nineveh

The Attributes of God (*cont*)

Nahum 1 (*cont*)

⁵The **mountains quake at Him**, and the **hills melt**, and the **earth is burned at His presence**, yea, the world, and all that dwell therein.

2 Peter 3

¹⁰ But **the day of the Lord will come** as a thief in the night; in the which the heavens shall **pass away with a great noise**, and the **elements shall melt with fervent heat**, the earth also and the works that are therein shall be **burned up**.

Nahum 1

⁶ Who can stand before His **indignation**? and who can **abide in the fierceness of His anger**? **His fury is poured out like fire**, and the **rocks are thrown down by Him**.

Indignation – OT:2195 אַזְמַחַם **za`am** (zah'-am); from OT:2194; strictly froth at the mouth, i.e. (figuratively) fury (especially of God's displeasure with sin): **KJV** - angry, indignation, rage.

Abide – OT:6965 אָבַד **quwm** (koom); a primitive root; to rise (in various applications, literal, figurative, intensive and causative): **KJV** - abide, accomplish, ^xbe clearer, confirm, continue, decree, ^xbe dim, endure, ^xenemy, enjoin, get up, make good, help, hold, (help to) lift up (again), make, ^xbut newly, ordain, perform, pitch, raise (up), rear (up), remain, (a-) rise (up) (again, against), rouse up, set (up), (e-) stablish, (make to) stand (up), stir up, strengthen, succeed, (as-, make) sure (-ly), (be) up (-hold, -rising).

Fierceness – OT:2740 חָרָה **charown** (khaw-rone'); or (shortened) **charon** (khaw-rone'); from OT:2734; a burning of anger: **KJV** - sore displeasure, fierce (-ness), fury, (fierce) wrath (-ful).

Anger – OT:639 אָפַח **'aph** (af); from OT:599; properly, the nose or nostril; hence, the face, and occasionally a person; also (from the rapid breathing in passion) ire:

KJV - anger (-gry), ⁺ before, countenance, face, ⁺ forebearing, forehead, ⁺ [long-] suffering, nose, nostril, snout, ^xworthy, wrath.

Fury – OT:2534 חֵמָה **chemah** (khay-maw'); or (Dan 11:44) chema' (khay-maw'); from OT:3179; heat; figuratively, anger, poison (from its fever):

KJV - anger, bottles, hot displeasure, furious (-ly, -ry), heat, indignation, poison, rage, wrath (-ful). See OT:2529.

Poured – OT:5413 נָחַק **nathak** (naw-thak'); a primitive root; to flow forth (literally or figuratively); by implication, to liquify:

KJV - drop, gather (together), melt, pour (forth, out).

Fire – OT:784 אֵשׁ **'esh** (aysh); a primitive word; fire (literally or figuratively):

KJV - burning, fiery, fire, flaming, hot.

Nahum ~ The Burden of Nineveh

The Attributes of God (*cont*)

Nahum 1 (*cont*)

⁶ Who can stand before His **indignation**? and who can **abide in the fierceness of His anger**?
His fury is poured out like fire, and the **rocks are thrown down** by Him.

Rocks – [OT:6697](#) צור **tsuwr** (tsoor); or **tsur** (tsoor); from [OT:6696](#); properly, a cliff (or sharp rock, as compressed); generally, a rock or boulder; figuratively, a refuge; also an edge (as precipitous):

KJV - edge, **x** (mighty) God (one), rock, **x** sharp, stone, **x** strength, **x** strong. See also [OT:1049](#).

Thrown down – [OT:5422](#) נָתַח **nathats** (naw-thats'); a primitive root; to tear down:

KJV - beat down, break down (out), cast down, destroy, overthrow, pull down, throw down.

Ezekiel 20 upon the wicked

³⁴ And I will bring you out from the people, and will gather you out of the countries wherein ye are scattered, with a **mighty hand**, and with a **stretched out arm**, and **with fury poured out**.

Psalm 34

²¹ Evil shall slay the wicked: and they that hate the righteous shall be desolate.

Psalm 6

¹ O LORD, rebuke me not in thine anger, neither chasten me in thy hot displeasure.

Psalm 38

¹ O Lord, rebuke me not in thy wrath: neither chasten me in thy hot displeasure.

Nahum ~ The Burden of Nineveh

The Attributes of God (*cont*)

Nahum 1

7 The LORD is good, a strong hold in the day of trouble; and He knoweth them that trust in Him.

Good – [OT:2896](#) טוֹב **towb** (tobe); from [OT:2895](#); good (as an adjective) in the widest sense; used likewise as a noun, both in the masculine and the feminine, the singular and the plural (good, a good or good thing, a good man or woman; the good, goods or good things, good men or women), also as an adverb (well): **KJV** - beautiful, best, better, bountiful, cheerful, at ease, ^x fair (word), (be in) favour, fine, glad, good (deed, -lier, -lied, -ly, -ness, -s), graciously, joyful, kindly, kindness, liketh (best), loving, merry, ^x most, pleasant, ⁺ pleaseth, pleasure, precious, prosperity, ready, sweet, wealth, welfare, (be) well ([-favoured]).

Strong hold – [OT:4581](#) מְעֹז **ma`owz** (maw-oze') (also ma`uwz (maw-ooz')); or **ma`oz** (maw-oze') (also ma`uz (maw-ooz')); from [OT:5810](#); a fortified place; figuratively, a defence:

KJV - force, fort (-ress), rock, strength (-en), (X most) strong (hold).

Trouble – [OT:6869](#) צָרָה **tsarah** (tsaw-raw'); feminine of [OT:6862](#); tightness (i.e. figuratively, trouble); transitively, a female rival:

KJV - adversary, adversity, affliction, anguish, distress, tribulation, trouble.

Trust – [OT:2620](#) חָסָה **chacah** (khaw-saw'); a primitive root; to flee for protection [compare [OT:982](#)]; figuratively, to confide in:

KJV - have hope, make refuge, (put) trust.

Nahum ~ The Burden of Nineveh

The Attributes of the Wicked

Nahum 1

⁸ But with an **overrunning flood** [overflowing] **He will make an utter end** of the place thereof, and **darkness shall pursue His enemies**.

Overrunning – [OT:5674](#) עָבַר **`abar** (aw-bar'); a primitive root; to cross over; used very widely of any transition (literal or figurative; transitive, intransitive, intensive, causative); specifically, to cover (in copulation):

KJV - alienate, alter, ^xat all, beyond, bring (over, through), carry over, (over-) come (on, over), conduct (over), convey over, current, deliver, do away, enter, escape, fail, gender, get over, (make) go (away, beyond, by, forth, his way, in, on, over, through), have away (more), lay, meddle, overrun, make partition, (cause to, give, make to, over) pass (-age, along, away, beyond, by, -enger, on, out, over, through), (cause to, make) ⁺proclaim (-amation), perish, provoke to anger, put away, rage, ⁺raiser of taxes, remove, send over, set apart, ⁺shave, cause to (make) sound, ^xspeedily, ^xsweet smelling, take (away), (make to) transgress (-or), translate, turn away, [way-] faring man, be wrath.

Flood – [OT:7858](#) שֶׁטֶף **sheteph** (sheh'-tef); or **sheteph** (shay'-tef); from [OT:7857](#); a deluge (literally or figuratively): **KJV** - flood, outrageous, overflowing.

Utter end – [OT:3617](#) כָּלָה **kalah** (kaw-law'); from [OT:3615](#); a completion; adverb, completely; also destruction:

KJV - altogether, (be, utterly) consume (-d), consummation (-ption), was determined, (full, utter) end, riddance.

Place – [OT:4725](#) מְקוֹמָהּ **maqowm** (maw-kome'); or **maqom** (maw-kome'); also (feminine) meqowmah (mek-o-mah'); or **meqomah** (mek-o-mah'); from [OT:6965](#); properly, a standing, i.e. a spot; but used widely of a locality (general or specific); also (figuratively) of a condition (of body or mind):

KJV - country, ^xhome, ^xopen, place, room, space, ^xwhither [-soever].

Darkness – [OT:2822](#) חֹשֶׁךְ **choshek** (kho-shek'); from [OT:2821](#); the dark; hence (literally) darkness; figuratively, misery, destruction, death, ignorance, sorrow, wickedness: **KJV** - dark (-ness), night, obscurity.

Pursue – [OT:7291](#) רָדַף **radaph** (raw-daf'); a primitive root; to run after (usually with hostile intent; figuratively [of time] gone by):

KJV - chase, put to flight, follow (after, on), hunt, (be under) persecute (-ion, -or), pursue (-r).

Genesis 6

¹³ And God said unto Noah, **The end of all flesh is come before me**; for the earth is filled with violence through them; and, behold, **I will destroy them with the earth**.

Nahum ~ The Burden of Nineveh

The Attributes of the Wicked (*cont*)

Nahum 1 against imagination

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

Imagine – [OT:2803](#) חָשַׁב **chashab** (khaw-shab'); a primitive root; properly, to plait or interpenetrate, i.e. (literally) to weave or (gen.) to fabricate; figuratively, to plot or contrive (usually in a malicious sense); hence (from the mental effort) to think, regard, value, compute:

KJV - (make) account (of), conceive, consider, count, cunning (man, work, workman), devise, esteem, find out, forecast, hold, imagine, impute, invent, be like, mean, purpose, reckon (-ing be made), regard, think.

Utter end – [OT:3617](#) כָּלָה **kalah** (kaw-law'); from [OT:3615](#); a completion; adverb, completely; also destruction:

KJV - altogether, (be, utterly) consume (-d), consummation (-ption), was determined, (full, utter) end, riddance.

Affliction – [OT:6869](#) צָרָה **tsarah** (tsaw-raw'); feminine of [OT:6862](#); tightness (i.e. figuratively, trouble); transitively, a female rival:

KJV - adversary, adversity, affliction, anguish, distress, tribulation, trouble.

second time – [OT:6471](#) פַּעַם **pa`am** (pah'-am); or (feminine) **pa`amah** (pah-am-aw'); from [OT:6470](#); a stroke, literally or figuratively (in various applications, as follow):

KJV - anvil, corner, foot (-step), going, [hundred-] fold, ^xnow, (this) ⁺once, order, rank, step, ⁺thrice, ([often-]), second, this, two) time (-s), twice, wheel.

...from – [OT:6472](#) פַּעֲמוֹן **pa`amon** (pah-am-one'); from [OT:6471](#); a bell (as struck): **KJV** - bell.

Psalm 21

¹⁰ Their fruit shalt thou destroy from the earth, and their seed from among the children of men.

¹¹ For they intended evil against thee: **they imagined a mischievous device, which they are not able to perform.**

Nahum 1 against hooks and crooks

¹⁰ For while they be **folden together [entwined] as thorns**, and while they are drunken as **drunkards**, they shall be **devoured as stubble fully dry**.

Thorns – [OT:5518](#) סִיר **ciyr** (seer); or (feminine) **ciyrah** (see-raw'); or **cirah** ([Jer 52:18](#)) (see-raw'); from a primitive root meaning to boil up; a pot; also a thorn (as springing up rapidly); by implication, a hook:

KJV - caldron, fishhook, pan, ([wash-]) pot, thorn.

Drunken – [OT:5435](#) סָבָא **cobe'** (so'-beh); from [OT:5433](#); potation, concretely (wine), or abstractly (carousal): **KJV** - drink, drunken, wine.

Nahum ~ The Burden of Nineveh

The Attributes of the Wicked (*cont*)

Nahum 1 against His adversaries

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

Of thee – [OT:4480](#) מִן **min** (min); or **minniy** (min-nee'); or **minney** (constructive plural) (min-nay'); ([Isa 30:11](#)); for [OT:4482](#); properly, a part of; hence (prepositionally), from or out of in many senses (as follows):

KJV - above, after, among, at, because of, by (reason of), from (among), in, ^x neither, ^x nor, (out) of, over, since, ^x then, through, ^x whether, with.

Imagineth – [OT:2803](#) חָשַׁב **chashab** (khaw-shab'); a primitive root; properly, to plait or interpenetrate, i.e. (literally) to weave or (gen.) to fabricate; figuratively, to plot or contrive (usually in a malicious sense); hence (from the mental effort) to think, regard, value, compute:

KJV - (make) account (of), conceive, consider, count, cunning (man, work, workman), devise, esteem, find out, forecast, hold, imagine, impute, invent, be like, mean, purpose, reckon (-ing be made), regard, think.

Evil – [OT:7451](#) רָע **ra`** (rah); from [OT:7489](#); bad or (as noun) evil (natural or moral):

KJV - adversity, affliction, bad, calamity, ⁺ displeasure (-ure), distress, evil ([-favouredness], man, thing), ⁺ exceedingly, ^x great, grief (-vous), harm, heavy, hurt (-ful), ill (favoured), ⁺ mark, mischief (-vous), misery, naught (-ty), noisome, ⁺ not please, sad (-ly), sore, sorrow, trouble, vex, wicked (-ly, -ness, one), worse (-st), wretchedness, wrong. [Incl. feminine ra`ah; as adjective or noun.].

Wicked – [OT:1100](#) בְּלִיַּעַל **beliya`al** (bel-e-yah'-al); from [OT:1097](#) and [OT:3276](#); without profit, worthlessness; by extension, destruction, wickedness (often in connection with [OT:376](#), [OT:802](#), [OT:1121](#), etc.):

KJV - Belial, evil, naughty, ungodly (men), wicked.

Counsellor – [OT:3289](#) יָצַח **ya`ats** (yaw-ats'); a primitive root; to advise; reflexively, to deliberate or resolve:

KJV - advertise, take advise, advise (well), consult, (give, take) counsel (-lor), determine, devise, guide, purpose.

Nahum ~ The Burden of Nineveh

The Attributes of the Wicked (*cont*)

Nahum 1 against those who are friendly

¹² Thus saith the LORD; **Though they be quiet**, and likewise **many**, yet thus shall they be **cut down**, when he shall **pass through**. **Though I have afflicted thee, I will afflict thee no more.**

Quiet – [OT:8003](#) שָׁלֵם **shalem** (shaw-lame'); from [OT:7999](#); complete (literally or figuratively); especially friendly:

KJV - full, just, made ready, peaceable, perfect (-ed), quiet, Shalem [by mistake for a name], whole.

Many – [OT:7227](#) רַב **rab** (rab); by contracted from [OT:7231](#); abundant (in quantity, size, age, number, rank, quality):

KJV - (in) abound (-undance, -ant, -antly), captain, elder, enough, exceedingly, full, great (-ly, man, one), increase, long (enough, [time]), (do, have) many (-ifold, things, a time), ([ship-]) master, mighty, more, (too, very) much, multiply (-tude), officer, often [-times], plenteous, populous, prince, process [of time], suffice (-lent).

Cut down – [OT:1494](#) גָּזַז **gazaz** (gaw-zaz'); a primitive root [akin to [OT:1468](#)]; to cut off; specifically to shear a flock or shave the hair; figuratively to destroy an enemy: **KJV** - cut off (down), poll, shave, ([sheep-]) shear (-er).

Pass through – [OT:5674](#) עָבַר **`abar** (aw-bar'); a primitive root; to cross over; used very widely of any transition (literal or figurative; transitive, intransitive, intensive, causative); specifically, to cover (in copulation):

KJV - alienate, alter, *at all, beyond, bring (over, through), carry over, (over-) come (on, over), conduct (over), convey over, current, deliver, do away, enter, escape, fail, gender, get over, (make) go (away, beyond, by, forth, his way, in, on, over, through), have away (more), lay, meddle, overrun, make partition, (cause to, give, make to, over) pass (-age, along, away, beyond, by, -enger, on, out, over, through), (cause to, make) *proclaim (-amation), perish, provoke to anger, put away, rage, *raiser of taxes, remove, send over, set apart, *shave, cause to (make) sound, *speedily, *sweet smelling, take (away), (make to) transgress (-or), translate, turn away, [way-] faring man, be wrath.

Afflicted/ afflict – [OT:6031](#) עָנָה **`anah** (aw-naw'); a primitive root [possibly rather ident. with [OT:6030](#) through the idea of looking down or browbeating]; to depress literally or figuratively, transitive or intransitive (in various applications, as follows):

KJV - abase self, afflict (-ion, self), answer [by mistake for [OT:6030](#)], chasten self, deal hardly with, defile, exercise, force, gentleness, humble (self), hurt, ravish, sing [by mistake for [OT:6030](#)], speak [by mistake for [OT:6030](#)], submit self, weaken, *in any wise.

Nahum ~ The Burden of Nineveh

The Attributes of the Wicked (*cont*)

Nahum 1 against merchants of men

¹³ For **now** [at this time] will I **break** [burst] his **yoke** from off thee, and will **burst thy bonds in sunder**.

Yoke – [OT:4132](#) מוֹט **mowt** (mote); from [OT:4131](#); a wavering, i.e. fall; by implication, a pole (as shaking); hence, a yoke (as essentially a bent pole): **KJV** - bar, be moved, staff, yoke.

Burst in sunder – [OT:5423](#) נָתַק **nathaq** (naw-thak'); a primitive root; to tear off: **KJV** - break (off), burst, draw (away), lift up, pluck (away, off), pull (out), root out.

Bonds – [OT:4147](#) מוֹסֵר **mowcer** (mo-sare'); also (in plural) feminine mowcerah (mo-say-raw'); or **mocerah** (mo-ser-aw'); properly, chastisement, i.e. (by implication) a halter; figuratively, restraint: **KJV** - band, bond.

Nahum 1 Against the vile

¹⁴ And the **LORD** hath **given a commandment** concerning thee, that no more of thy name be sown: **out of the house of thy gods will I cut off** [destroy] **the graven image** [idol] **and the molten image: I will make thy grave; for thou art vile**.

Commandment – [OT:6680](#) צָוָה **tsavah** (tsaw-vaw'); a primitive root; (intensively) to constitute, enjoin:

KJV - appoint, (for-) bid, (give a) charge, (give a, give in, send with) command (-er, -ment), send a messenger, put, (set) in order.

Grave – [OT:6913](#) קִבְרָה **qeber**, (keh'-ber); or (feminine) **qibrah** (kib-raw'); from [OT:6912](#); a sepulchre: **KJV** - burying place, grave, sepulchre.

Vile – [OT:7043](#) קָלַל **qalal** (kaw-lal'); a primitive root; to be (causatively, make) light, literally (swift, small, sharp, etc.) or figuratively (easy, trifling, vile, etc.): **KJV** - abate, make bright, bring into contempt, (ac-) curse, despise, (be) ease (-y, -ier), (be a, make, make somewhat, move, seem a, set) light (-en, -er, -ly, -ly afflict, -ly esteem, thing), *slight [-ly], be swift (-er), (be, be more, make, re-) vile, whet.

Nahum ~ The Burden of Nineveh

The Attributes of the Judgment of God

Nahum 1

15 Behold upon the mountains [range of hills] the feet [steps] of Him that bringeth good tidings, that publisheth peace! O Judah, keep thy solemn feasts, perform [complete] thy vows [promises]: for the wicked shall no more pass through thee; he is utterly cut off.

Good tidings – [OT:1319](#) בָּשָׂר **basar** (baw-sar'); a primitive root; properly, to be fresh, i.e. full (rosy, (figuratively) cheerful); to announce (glad news): - messenger, preach, publish, shew forth, (bear, bring, carry, preach, good, tell good) tidings.

Publisheth – [OT:8085](#) שָׁמַע **shama`** (shaw-mah'); a primitive root; to hear intelligently (often with implication of attention, obedience, etc.; causatively, to tell, etc.):

KJV - ^x attentively, call (gather) together, ^x carefully, ^x certainly, consent, consider, be content, declare, ^x diligently, discern, give ear, (cause to, let, make to) hear (-ken, tell), ^x indeed, listen, make (a) noise, (be) obedient, obey, perceive, (make a) proclaim (-ation), publish, regard, report, shew (forth), (make a) sound, ^x surely, tell, understand, whosoever [heareth], witness.

Peace – [OT:7965](#) שָׁלוֹם **shalowm** (shaw-lome'); or **shalom** (shaw-lome'); from [OT:7999](#); safe, i.e. (figuratively) well, happy, friendly; also (abstractly) welfare, i.e. health, prosperity, peace:

KJV - ^x do, familiar, ^x fare, favour, + friend, ^x great, (good) health, (X perfect, such as be at) peace (-able, -ably), prosper (-ity, -ous), rest, safe (-ty), salute, welfare, (X all is, be) well, ^x wholly.

Keep – [OT:2287](#) חָגַג **chagag** (khaw-gag'); a primitive root [compare [OT:2283](#), [OT:2328](#)]; properly, to move in a circle, i.e. (specifically) to march in a sacred procession, to observe a festival; by implication, to be giddy:

KJV - celebrate, dance, (keep, hold) a (solemn) feast (holiday), reel to and fro.

Wicked – [OT:1100](#) בְּלִיַּעַל **beliya`al** (bel-e-yah'-al); from [OT:1097](#) and [OT:3276](#); without profit, worthlessness; by extension, destruction, wickedness

KJV - Belial, evil, naughty, ungodly (men), wicked.

Utterly cut off – [OT:3772](#) כָּרַת **karath** (kaw-rath'); a primitive root; to cut (off, down or asunder); by implication, to destroy or consume; specifically, to covenant (i.e. make an alliance or bargain, originally by cutting flesh and passing between the pieces):

KJV - be chewed, be con- [feder-] ate, covenant, cut (down, off), destroy, fail, feller, be freed, hew (down), make a league ([covenant]), ^x lose, perish, ^x utterly, ^x want.

Nahum ~ The Burden of Nineveh

The Attributes of the Judgment of God

Nahum 1

¹⁵ Behold upon the mountains [range of hills] the feet [steps] of Him that bringeth good tidings, that publisheth peace! O Judah, keep thy solemn feasts, perform [complete] thy vows [promises]: for **the wicked shall no more pass through thee; he is utterly cut off.**

Romans 10

¹⁵ And how shall they preach, except they be sent? as it is written, How beautiful are the feet of them that preach the gospel of peace, and bring glad tidings of good things!

Isaiah 52

⁷ How beautiful upon the mountains are the feet of him that bringeth good tidings, that publisheth peace; that bringeth good tidings of good, that publisheth salvation; that saith unto Zion, **Thy God reigneth!**

Against the Wicked

Psalm 101

8 I will early destroy all the wicked of the land; that I may cut off all wicked doers from the city of the LORD.

Proverbs 2

22 But the wicked shall be cut off from the earth, and the transgressors shall be rooted out of it.

Nahum ~ The Burden of Nineveh

The Attributes of the Judgment of God (*cont*)

Nahum 2

¹ He that **dasheth in pieces** is come up [ascended] before thy face: keep the m^unition, watch the way, **make thy loins strong**, **fortify thy power mightily**.

M^unition – [OT:4694](#) מְצֻרָה **metsuwrah** (mets-oo-raw'); or **metsurah** (mets-oo-raw'); feminine of [OT:4692](#); a hemming in, i.e. (objectively) a mound (of siege), or (subjectively) a rampart (of protection), (abstractly) fortification:

KJV - fenced (city), fort, munition, strong hold.

Loins – [OT:4975](#) מֵתָן **mothen** (mo'-then); from an unused root meaning to be slender; properly, the waist or small of the back; only in plural the loins:

KJV - * greyhound, loins, side.

Fortify – [OT:553](#) אָמַץ **'amats** (aw-mats'); a primitive root; to be alert, physically (on foot) or mentally (in courage):

KJV - confirm, be courageous (of good courage, stedfastly minded, strong, stronger), establish, fortify, harden, increase, prevail, strengthen (self), make strong (obstinate, speed).

Power – [OT:3581](#) כֹּחַ **koach** (ko'-akh); or ([Dan 11:6](#)) **kowach** (ko'-akh); from an unused root meaning to be firm; vigor, literally (force, in a good or a bad sense) or figuratively (capacity, means, produce); also (from its hardness) a large lizard: -ability, able, chameleon, force, fruits, might, power (-ful), strength, substance, wealth.

Mightily – [OT:3966](#) מְאֹד **me`od** (meh-ode'); from the same as [OT:181](#); properly, vehemence, i.e. (with or without preposition) vehemently; by implication, wholly, speedily, etc. (often with other words as an intensive or superlative; especially when repeated):

KJV - diligently, especially, exceeding (-ly), far, fast, good, great (-ly), ^x louder and louder, might (-ily, -y), (so) much, quickly, (so) sore, utterly, very (+much, sore), well.

Nahum ~ The Burden of Nineveh

The Attributes of the Judgment of God (*cont*)

Nahum 2

² For the LORD hath turned away [turned back] the excellency of Jacob, as the excellency of Israel: for the emptiers have emptied them out, and marred [ruined] their vine branches.

Excellency – [OT:1347](#) גָּאוֹן **ga'own** (gaw-ohn'); from [OT:1342](#); the same as [OT:1346](#):

KJV - arrogancy, excellency (-lent), majesty, pomp, pride, proud, swelling.

Emptiers – [OT:1238](#) בָּקַק **baqaq** (baw-kah'); a primitive root; to pour out, i.e. to empty, figuratively, to depopulate; by analogy, to spread out (as a fruitful vine): **KJV** - (make) empty (out), fail, ^xutterly, make void.

Marred – [OT:7843](#) שָׁחַת **shachath** (shaw-khath'); a primitive root; to decay, i.e. (causatively) ruin (literally or figuratively):

KJV - batter, cast off, corrupt (-er, thing), destroy (-er, -uction), lose, mar, perish, spill, spoiler, ^xutterly, waste (-r).

Vine branches – [OT:2156](#) זְמוּרָה **zemowrah** (zem-o-raw'); or **zemorah** (zem-o-raw') (feminine); and zemor (zem-ore') (masculine); from [OT:2168](#); a twig (as pruned): **KJV** - vine, branch, slip.

Nahum 2

³ The [small buckler] shield of his mighty men [warriors] is made red [to show blood], the valiant men are in scarlet: the chariots shall be with flaming torches in the day of his preparation, and the fir trees shall be terribly shaken.

Valiant – [OT:2428](#) חַיִל **chayil** (khah'-yil); from [OT:2342](#); probably a force, whether of men, means or other resources; an army, wealth, virtue, valor, strength: **KJV** - able, activity, (+)army, band of men (soldiers), company, (great) forces, goods, host, might, power, riches, strength, strong, substance, train, (+)valiant (-ly), valour, virtuous (-ly), war, worthy (-ily).

Torches – [OT:6393](#) פֶּלֶדָה **peladah** (pel-aw-daw'); from an unused root meaning to divide; a cleaver, i.e. iron armature (of a chariot): **KJV** - torch.

Preparation – [OT:3559](#) כּוּן **kuwn** (koon); a primitive root; properly, to be erect (i.e. stand perpendicular); hence (causatively) to set up, in a great variety of applications, whether literal (establish, fix, prepare, apply), or figurative (appoint, render sure, proper or prosperous):

KJV - certain (-ty), confirm, direct, faithfulness, fashion, fasten, firm, be fitted, be fixed, frame, be meet, ordain, order, perfect, (make) preparation, prepare (self), provide, make provision, (be, make) ready, right, set (aright, fast, forth), be stable, (e-) stablish, stand, tarry, ^xvery deed.

Fir trees – [OT:1265](#) בְּרוֹשׁ **berowsh** (ber-osh'); of uncertain derivation; a cypress (?)tree; hence, a lance or a musical instrument (as made of that wood): **KJV** - fir (tree).

Terribly shaken – [OT:7477](#) רָעַל **ra'al** (raw-al'); a primitive root; to reel, i.e. (figuratively) to brandish: **KJV** - terribly shake.

Nahum ~ The Burden of Nineveh

The Attributes of the Judgment of God (*cont*)

Nahum 2

⁴The **chariots shall rage** in the streets, they shall **justle one against another** in the broad ways [avenues or areas]: they shall **seem like torches**, they shall **run like the lightnings**.

Chariots – OT:7393 רֶכֶב **rekeb** (reh'-keb); from OT:7392; a vehicle; by implication, a team; by extension, cavalry; by analogy a rider, i.e. the **upper millstone**: **KJV** - chariot, (upper) millstone, multitude [from the margin], wagon.

Rage – OT:1984 הָלַל **halal** (haw-lal'); a primitive root; to be clear (orig. of sound, but usually of color); to shine; hence, to make a show, to boast; and thus to be (clamorously) foolish; to rave; causatively, to celebrate; also to stultify: **KJV** - (make) boast (self), celebrate, commend, (deal, make), fool (-ish, -ly), glory, give [light], be (make, feignself) mad (against), give in marriage, [sing, be worthy of] praise, rage, renowned, shine.

Justle one against another – OT:8264 שָׂקַק **shaqq** (shaw-kak'); a primitive root; to course (like a beast of prey); by implication, to seek greedily:

KJV - have appetite, justle one against another, long, range, run (to and fro).

Torches – OT:3940 לַפִּיִד **lappiyd** (lap-peed'); or **lappid** (lap-peed'); from an unused root probably meaning to shine; a flambeau, lamp or flame:

KJV - (fire-) brand, (burning) lamp, lightning, torch.

Lightnings – OT:1300 בָּרָק **baraq** (baw-rawk'); from OT:1299; lightning; by analogy, a gleam; concretely, a flashing sword:

KJV - bright, glitter (-ing sword), lightning.

Nahum ~ The Burden of Nineveh

The Attributes of the Judgment of God (*cont*)

Nahum 2

⁵ He shall **recount his worthies**: they shall **stumble in their walk**; they shall **make haste to the wall thereof, and the defence shall be prepared**.

Recount – [OT:2142](#) זָכַר **zakar** (zaw-kar'); a primitive root; properly, to mark (so as to be recognized), i.e. to remember; by implication, to mention; also (as denominative from [OT:2145](#)) to be male:

KJV - ^x burn [incense], ^x earnestly, be male, (make) mention (of), be mindful, recount, record (-er), remember, make to be remembered, bring (call, come, keep, put) to (in) remembrance, ^x still, think on, ^x well.

Worthies – [OT:117](#) אַדְיָר 'addiyr (ad-deer'); from [OT:142](#); wide or (generally) large; figuratively, powerful:

KJV - excellent, famous, gallant, glorious, goodly, lordly, mighty (-ier one), noble, principal, worthy.

Stumble – [OT:3782](#) כָּשַׁל **kashal** (kaw-shal'); a primitive root; to totter or waver (through weakness of the legs, especially the ankle); by implication, to falter, stumble, faint or fall:

KJV - bereave [from the margin], cast down, be decayed, (cause to) fail, (cause, make to) fall (down, -ing), feeble, be (the) ruin (-ed, of), (be) overthrown, (cause to) stumble, ^x utterly, be weak.

Walk – [OT:1979](#) הֲלִיכָה **haliykah** (hal-ee-kaw'); feminine of [OT:1978](#); a walking; by implication, a procession or march, a caravan:

KJV - company, going, walk, way.

Haste – [OT:4116](#) מָהַר **mahar** (maw-har'); a primitive root; properly, to be liquid or flow easily, i.e. (by implication); to hurry (in a good or a bad sense); often used (with another verb) adverbially, promptly:

KJV - be carried headlong, fearful, (cause to make, in, make) haste (-n, -ily), (be) hasty, (fetch, make ready) ^x quickly, rash, ^x shortly, (be so) ^x soon, make speed, ^x speedily, ^x straightway, ^x suddenly, swift.

Wall – [OT:2346](#) חוֹמָה **chowmah** (kho-maw'); feminine active participle of an unused root apparently meaning to join; a wall of protection: **KJV** - wall, walled.

Defence – [OT:5526](#) סָכַךְ **sakak** (saw-kak'); or **sakak** ([Ex 33:22](#)) (saw-kak'); a primitive root; properly, to entwine as a screen; by implication, to fence in, cover over, (figuratively) protect:

KJV - cover, defence, defend, hedge in, join together, set, shut up.

Prepared – [OT:3559](#) כִּוַּן **kuwn** (koon); a primitive root; properly, to be erect (i.e. stand perpendicular); hence (causatively) to set up, in a great variety of applications, whether literal (establish, fix, prepare, apply), or figurative (appoint, render sure, proper or prosperous):

KJV - certain (-ty), confirm, direct, faithfulness, fashion, fasten, firm, be fitted, be fixed, frame, be meet, ordain, order, perfect, (make) preparation, prepare (self), provide, make provision, (be, make) ready, right, set (aright, fast, forth), be stable, (e-) stablish, stand, tarry, ^x very deed.

Nahum ~ The Burden of Nineveh

The Attributes of the Judgment of God (*cont*)

Nahum 2

⁶The **gates [openings] of the rivers [seas] shall be opened [wide open, loosed]**, and the **palace shall be dissolved**.

Palace – [OT:1964](#) הַיְכָל **heykal** (hay-kawl'); probably from [OT:3201](#) (in the sense of capacity); a large public building, such as a palace or temple:

KJV - palace, temple.

Dissolved – [OT:4127](#) מוּג **muwg** (moog); a primitive root; to melt, i.e. literally (to soften, flow down, disappear), or figuratively (to fear, faint):

KJV - consume, dissolve, (be) faint (-hearted), melt (away), make soft.

Nahum 2

⁷And **Huzzab shall be led away captive**, she shall be brought up [ascend], and her maids shall lead her as with the voice [calling] of doves, **tabering upon their breasts**.

Huzzab – [OT:5324](#) נָצַב **natsab** (naw-tsab'); a prim root; to station, in various applications (literally or figuratively):

KJV - appointed, deputy, erect, establish, ^xHuzzah [by mistake for a proper name], lay, officer, pillar, present, rear up, set (over, up), settle, sharpen, establish, (make to) stand (-ing, still, up, upright), best state.

Be led away captive – [OT:1540](#) גָּלָה **galah** (gaw-law'); a primitive root; to denude (especially in a disgraceful sense); by implication, to exile (captives being usually stripped); figuratively, to reveal:

KJV - ⁺advertise, appear, bewray, bring, (carry, lead, go) captive (into captivity), depart, disclose, discover, exile, be gone, open, ^xplainly, publish, remove, reveal, ^xshamelessly, shew, ^xsurely, tell, uncover.

Lead – [OT:5090](#) נָהַג **nahag** (naw-hag'); a primitive root; to drive forth (a person, an animal or chariot), i.e. lead, carry away; reflexively, to proceed (i.e. impel or guide oneself); also (from the panting induced by effort), to sigh:

KJV - acquaint, bring (away), carry away, drive (away), lead (away, forth), (be) guide, lead (away, forth).

Tabering – [OT:8608](#) תַּפְּפָה **taphaph** (taw-faf'); a primitive root; to drum, i.e. play (as) on the tambourine: **KJV** - taber, play with timbrels.

Breasts – [OT:3824](#) לֵבָב **lebab** (lay-bawb'); from [OT:3823](#); the heart (as the most interior organ); used also like [OT:3820](#):

KJV - ⁺bethink themselves, breast, comfortably, courage, ([faint], [tender-] heart ([-ed]), midst, mind, ^xunawares, understanding.

Nahum ~ The Burden of Nineveh

The Attributes of the Judgment of God (*cont*)

Nahum 2

⁸ But **Nineveh** is of old like a **pool** of water: yet they shall **flee away**. Stand, stand, shall they cry; but **none [nothing, none exist] shall look back [turn]**.

Nineveh – [OT:5210](#) נִינְוֶה **Niyneveh** (nee-nev-ay'); of foreign origin; Nineveh, the capital of Assyria: **KJV** - Nineveh.

Pool – [OT:1295](#) בְּרֵכָה **berekah** (ber-ay-kaw'); from [OT:1288](#); a reservoir (at which camels kneel as a resting-place): **KJV** - (fish-) pool.

Flee away – [OT:5127](#) נָסַח **nuwc** (noos); a primitive root; to flit, i.e. vanish away (subside, escape; causatively, chase, impel, deliver):

KJV - ^x abate, away, be displayed, (make to) flee (away, -ing), put to flight, ^x hide, lift up a standard.

Nahum 2

⁹ **Take ye the spoil [plunder, pillage, steal]** of silver, take the spoil of gold: for there is none end of the store and glory out of all the pleasant [delightful] furniture [something prepared].

Furniture – [OT:3627](#) כֵּלִי **keliy** (kel-ee'); from [OT:3615](#); something prepared, i.e. any apparatus (as an implement, utensil, dress, vessel or weapon):

KJV - armour ([-bearer]), artillery, bag, carriage, ⁺ furnish, furniture, instrument, jewel, that is made of, ^x one from another, that which pertaineth, pot, ⁺ psaltery, sack, stuff, thing, tool, vessel, ware, weapon, ⁺ whatsoever.

Nahum 2 brings fear

¹⁰ **She is empty, and void, and waste [annihilation]: and the heart melteth, and the knees smite together [tottering, falter, stumble, stagger, wobble, flounder], and much pain** is in all loins, and the faces of them all gather blackness.

Melteth – [OT:4549](#) מָסַח **macac** (maw-sas'); a primitive root; to liquefy; figuratively, to waste (with disease), to faint (with fatigue, fear or grief):

KJV - discourage, faint, be loosed, melt (away), refuse, ^x utterly.

Pain – [OT:2479](#) חָלַח **chalchalah** (khal-khaw-law'); feminine from the same as [OT:2478](#); writhing (in childbirth); by implication, terror:

KJV - (great, much) pain.

Blackness – [OT:6289](#) פָּאֲרוּר **pa'ruwr** (paw-roor'); from [OT:6286](#); properly, illuminated, i.e. a glow; as noun, a flush (of anxiety): **KJV** - blackness.

Nahum 2 where is the fierceness of Assyria

¹¹ Where is the **dwelling of the lions**, and the **feedingplace of the young lions**, where the lion, even the **old lion**, walked, and **the lion's [cub] whelp**, and **none made them afraid?**

Nahum ~ The Burden of Nineveh

The Attributes of the Judgment of God (*cont*)

Nahum 2

¹² The lion did **tear in pieces enough for his whelps**, and **strangled for his lionesses**, and **filled his holes with prey**, and his dens with **ravin**.

Ravin – [OT:2966](#) טֶרֶפָּה **terephah** (ter-ay-faw'); feminine (collectively) of [OT:2964](#);

prey, i.e. **flocks devoured by animals**:

KJV - ravin, (that which was) torn (of beasts, in pieces).

In Judgment God speaks

Nahum 2

¹³ Behold, **I am against thee, saith the LORD** of hosts, and **I will burn [consume] her chariots in the smoke**, and the **sword shall devour thy young lions**: and I will **cut off thy prey from the earth**, and the **voice of thy messengers shall no more be heard**.

Chariots – [OT:7393](#) רֶכֶב **rekeb** (reh'-keb); from [OT:7392](#); a vehicle; by implication, a team; by extension, cavalry; by analogy a rider, i.e. the upper millstone:

KJV - chariot, (upper) millstone, multitude [from the margin], wagon.

Smoke – [OT:6227](#) עָשָׁן **ashan** (aw-shawn'); from [OT:6225](#); smoke, literally or figuratively (vapor, dust, anger): **KJV** - smoke (-ing).

Jeremiah 4

²⁸ For this shall the earth mourn, and the heavens above be black; because I have spoken it, **I have purposed it, and will not repent, neither will I turn back from it.**

Nahum ~ The Burden of Nineveh

The Attributes of the Judgment of God (*cont*)

Nahum 3

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

Bloody – [OT:1818](#) דַּם **dam** (dawm); from [OT:1826](#) (compare [OT:119](#)); blood (as that which when shed causes death) of man or an animal; by analogy, the juice of the grape; figuratively (especially in the plural) bloodshed (i.e. drops of blood): **KJV** - blood (-y, -guiltiness, [-thirsty], *innocent.

Prey – [OT:2964](#) טֶרֶף **tereph** (teh'-ref); from [OT:2963](#); something torn, i.e. a fragment, e. g. a fresh leaf, prey, food: **KJV** - leaf, meat, prey, spoil.

Nahum 3

² The **noise of a whip [lash]**, and the **noise of the rattling [vibration] of the wheels**, and of the **pransing horses**, and of the **jumping chariots**.

Jumping – [OT:7540](#) רָקַד **raqad** (raw-kad'); a primitive root; properly, to stamp, i.e. to spring about (wildly or for joy): **KJV** - dance, jump, leap, skip.

Nahum 3

³ **The horseman lifteth up both the bright sword and the glittering spear:** and there is a **multitude of slain**, and a **great number of carcasses**; and there **is none end of their corpses**; they **stumble upon their corpses**:

Horseman – [OT:6571](#) שָׂרָף **parash** (paw-rawsh'); from [OT:6567](#); a steed (as stretched out to a vehicle, not single nor for mounting [compare [OT:5483](#)]); also (by implication) a driver (in a chariot), i.e. (collectively) cavalry: **KJV** - horseman.

Bright – [OT:3851](#) לָהָב **lahab** (lah'-hab); from an unused root meaning to gleam; a flash; figuratively, a sharply polished blade or point of a weapon: **KJV** - blade, bright, flame, glittering.

Glittering – [OT:1300](#) בָּרָק **baraq** (baw-rawk'); from [OT:1299](#); lightning; by analogy, a gleam; concretely, a flashing sword: **KJV** - bright, glitter (-ing sword), lightning

Nahum ~ The Burden of Nineveh

The Attributes of the Judgment of God (*cont*)

Nahum 3

⁴ Because of the multitude [abundance] of the whoredoms of the **wellfavoured [beautiful] harlot**, the mistress of **witchcrafts** [magic], that **selleth nations through her whoredoms**, and families through her **witchcrafts**.

Whoredoms – [OT:2181](#) זָנָה **zanah** (zaw-naw'); a primitive root [highly-fed and therefore wanton]; to commit adultery (usually of the female, and less often of simple fornication, rarely of involuntary ravishment); figuratively, to commit idolatry (the Jewish people being regarded as the spouse of Jehovah):

KJV - (cause to) commit fornication, ^x continually, ^x great, (be an, play the) harlot, (cause to be, play the) whore, (commit, fall to) whoredom, (cause to) go a-whoring, whorish.

Selleth – [OT:4376](#) מָכַר **makar** (maw-kar'); a primitive root; to sell, literally (as merchandise, a daughter in marriage, into slavery), or figuratively (to surrender): **KJV** - ^x at all, sell (away, -erself).

Wicked have nothing to rejoice about

James 2

¹³ For he shall have judgment without mercy, that hath shewed no mercy; and mercy rejoiceth against judgment.

Nahum ~ The Burden of Nineveh

The Attributes of the Judgment of God (*cont*)

Nahum 3

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

Discover – [OT:1540](#) גָּלָה **galah** (gaw-law'); a primitive root; to denude (especially in a disgraceful sense); by implication, to exile (captives being usually stripped); figuratively, to reveal:

KJV - + advertise, appear, betray, bring, (carry, lead, go) captive (into captivity), depart, disclose, discover, exile, be gone, open, ^x plainly, publish, remove, reveal, ^x shamelessly, shew, ^x surely, tell, uncover.

Skirts – [OT:7757](#) שׂוּל **shuwl** (shool); from an unused root meaning to hang down; a skirt; by implication, a bottom edge: **KJV** - hem, skirt, train.

Nations – [OT:1471](#) גּוֹי **gowy** (go'-ee); rarely (shortened) **goy** (go'-ee); apparently from the same root as [OT:1465](#) (in the sense of massing); a foreign nation; hence, a Gentile; also (figuratively) a troop of animals, or a flight of locusts: **KJV** - Gentile, heathen, nation, people.

Nakedness – [OT:4626](#) מַעַר **ma`ar** (mah'-ar); from [OT:6168](#); a nude place, i.e. (literally) the pudenda, or (figuratively) a vacant space: **KJV** - nakedness, proportion.

Kingdoms – [OT:4467](#) מַמְלָכָה **mamlakah** (mam-law-kaw'); from [OT:4427](#); dominion, i.e. (abstractly) the estate (rule) or (concretely) the country (realm): **KJV** - kingdom, king's, reign, royal.

Shame – [OT:7036](#) קָלוֹן **qalown** (kaw-lone'); from [OT:7034](#); disgrace; (by implication) the pudenda: **KJV** - confusion, dishonour, ignominy, reproach, shame.

Nahum 3

⁶ And **I will cast abominable filth upon thee**, and **make thee vile**, and will **set thee as a gazingstock [sight or spectacle]**.

Cast – [OT:7993](#) שָׁלַךְ **shalak** (shaw-lak); a primitive root; to throw out, down or away (literally or figuratively):

KJV - adventure, cast (away, down, forth, off, out), hurl, pluck, throw.

Abominable filth – [OT:8251](#) שִׁקְוֹץ **shiqquwts** (shik-koots'); or **shiqquwts** (shik-koots'); from [OT:8262](#); disgusting, i.e. filthy; especially idolatrous or (concretely) an idol: **KJV** - abominable filth (idol, -ation), detestable (thing).

Make thee vile – [OT:5034](#) נָבַל **nabel** (naw-bale'); a primitive root; **to wilt**; generally, to fall away, fail, faint; figuratively, **to be foolish or (morally) wicked**; causatively, to despise, disgrace:

KJV - disgrace, dishonour, lightly esteem, fade (away, -ing), fall (down, -ling, off), do foolishly, come to nought, ^x surely, make vile, wither.

Nahum ~ The Burden of Nineveh

The Attributes of the Judgment of God (*cont*)

Nahum 3

⁷ And **it shall come to pass**, that all they that look upon thee shall **flee from thee**, and say, **Nineveh is laid waste**: who will bemoan her? whence **shall I seek comforters for thee?**

Flee – [OT:5074](#) נָדַד **nadad** (naw-dad'); a primitive root; properly, to wave to and fro (rarely to flap up and down); figuratively, to rove, flee, or (causatively) to drive away:

KJV - chase (away), ^x could not, depart, flee (X apace, away), (re-) move, thrust away, wander (abroad, -er, -ing).

Laid waste – [OT:7703](#) שָׁדַד **shadad** (shaw-dad'); a primitive root; properly, to be burly, i.e. (figuratively) powerful (passively, impregnable); by implication, to ravage:

KJV - dead, destroy (-er), oppress, robber, spoil (-er), ^x utterly, (lay) waste.

Nahum 3

⁸ **Art thou better than populous [the people of] No**, that was **situate among the rivers**, that had the **waters round about it**, whose **rampart was the sea**, and **her wall [of protection] was from the sea?**

No – [OT:4996](#) נֹ' **No'** (no); of Egyptian origin; No (i.e. Thebes), the capital of Upper Egypt: **KJV** - No. Compare [OT:528](#).

Ezekiel 30

¹⁵ And I will **pour my fury upon Sin**, the strength of Egypt; and I will **cut off the multitude of No**.

¹⁶ And I will **set fire in Egypt**: **Sin shall have great pain**, and **No shall be rent asunder**, and **Noph shall have distresses daily**.

Nahum 3

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

Strength – [OT:6109](#) עֲצָמָהּ **otsmah** (ots-maw'); feminine of [OT:6108](#); powerfulness; by extension, numerousness: **KJV** - abundance, strength.

Put – [OT:6316](#) פּוּט **Puwt** (poot); of foreign origin; Put, a son of Ham, also the name of his descendants or their region, and of a Persian tribe: **KJV** - Phut, Put.

Lubim – [OT:3864](#) לִבְיָ **Luwbiy** (loo-bee'); or **Lubbiy** ([Dan 11:43](#)) (loob-bee'); partrial from a name probably derived from an unused root meaning to thirst, i.e. a dry region; apparently a Libyan or inhabitant of interior Africa (only in plural): -Lubim (-s), Libyans.

Nahum 3

¹⁰ Yet was she **carried away [removed]**, she **went into captivity**: her **young children also were dashed in pieces at the top of all the streets [height of the walls]**: and they **cast lots for her honourable men**, and all her **great men were bound in chains**.

Nahum ~ The Burden of Nineveh

The Attributes of the Judgment of God (*cont*)

Nahum 3

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

Strength – [OT:4581](#) מָעוֹז **ma`owz** (maw-oze') (also ma`uwz (maw-ooz')); or **ma`oz** (maw-oze') (also ma`uz (maw-ooz')); from [OT:5810](#); a fortified place; figuratively, a defence: **KJV** - force, fort (-ress), rock, strength (-en), (X most) strong (hold).

Nahum 3

¹² All thy **strong holds** shall be like fig trees with the firstripe figs: if they be **shaken** [waver], they shall even **fall into the mouth of the eater**.

Strong holds – [OT:4013](#) מִבְצָר **mibtsar** (mib-tsawr'); also (in plural) feminine ([Dan 11:1](#)) mibtsarah (mib-tsaw-raw'); from [OT:1219](#); a fortification, castle, or fortified city; figuratively, a defender: **KJV** - (de-, most) fenced, fortress, (most) strong (hold).

Nahum 3

¹³ Behold, thy **people in the midst of thee** are women: the **gates of thy land shall be set wide open** unto thine enemies: the **fire shall devour thy bars [bolts]**.

Nahum 3 Nineveh would prepare in vain

¹⁴ **Draw thee waters for the siege**, fortify [fasten] thy strong holds [fortifications]: go into clay, and tread the mortar, make strong the brickkiln [oven].

Siege – [OT:4692](#) מַצֹּר **matsowr** (maw-tsore'); or **matsuwr** (maw-tsoor'); from [OT:6696](#); something hemming in, i.e. (objectively) a mound (of besiegers), (abstractly) a siege, (figuratively) distress; or (subjectively) a fastness: **KJV** - besieged, bulwark, defence, fenced, fortress, siege, strong (hold), tower.

Nahum 3

¹⁵ **There shall the fire devour thee**; the sword shall **cut thee off**, it shall **eat thee up** like the cankerworm: make thyself many **as the cankerworm**, make thyself many **as the locusts**.

Nahum 3

¹⁶ Thou hast **multiplied [increased] thy merchants** above the stars [princes] of heaven: the cankerworm **spoileth**, and **fleeth away**.

Spoileth – [OT:6584](#) פָּשַׁט **pashat** (paw-shat'); a primitive root; to spread out (i.e. deploy in hostile array); by analogy, to strip (i.e. unclothe, plunder, flay, etc.): **KJV** - fall upon, flay, invade, make an invasion, pull off, put off, make a road, run upon, rush, set, spoil, spread selves (abroad), strip (offself,).

Nahum ~ The Burden of Nineveh

The Attributes of the Judgment of God (*cont*)

Nahum 3

¹⁷ Thy **crowned [princes]** are as the locusts, and thy **captains [military governors]** as the **great grasshoppers**, which **camp in the hedges [enclosures]** in the cold day, but when the sun ariseth they flee away, and their place is not known where they are.

Nahum 3

¹⁸ Thy **shepherds slumber**, O king of Assyria: thy **nobles [powerful]** shall **dwelt in the dust**: thy people is scattered upon the mountains, and **no man gathereth them [no hope]**.

Shepherds – [OT:7462](#) רָעָה **ra`ah** (raw-aw'); a primitive root; to tend a flock; i.e. pasture it; intransitively, to graze (literally or figuratively); generally to rule; by extension, to associate with (as a friend):

KJV - * break, companion, keep company with, devour, eat up, evil entreat, feed, use as a friend, make friendship with, herdman, keep [sheep-], pastor, + shearing house, shepherd, wander, waste.

Assyria – [OT:804](#) אַשּׁוּר **'Ashshuwr** (ash-shoor'); or **'Ashshur** (ash-shoor'); apparently from [OT:833](#) (in the sense of successful); Ashshur, the second son of Shem; also his descendants and the country occupied by them (i.e. Assyria), its region and its empire: **KJV** - Asshur, Assur, Assyria, Assyrians. See [OT:838](#).

Dwell – [OT:7931](#) שָׁכַן **shakan** (shaw-kan'); a primitive root [apparently akin (by transmission) to [OT:7901](#) through the idea of lodging; compare [OT:5531](#), [OT:7925](#)]; to reside or permanently stay (literally or figuratively):

KJV - abide, continue, (cause to, make to) dwell (-er), have habitation, inhabit, lay, place, (cause to) remain, rest, set (up).

Scattered – [OT:6335](#) פִּוּשׁ **puwsh** (poosh); a primitive root; to spread; figuratively, act proudly: **KJV** - grow up, be grown fat, spread selves, be scattered.

Nahum ~ The Burden of Nineveh

The Attributes of the Judgment of God (*cont*)

Nahum 3

¹⁹ There is **no healing [cure] of thy bruise**; thy **wound is grievous**: all that **hear the bruit** of thee shall **clap the hands** over thee: for **upon whom hath not thy wickedness passed continually?**

Bruise – [OT:7667](#) שִׁבְרָה **sheber** (sheh'-ber); or **sheber** (shay'-ber); from [OT:7665](#); a fracture, figuratively, ruin; specifically, a solution (of a dream):

KJV - affliction, breach, breaking, broken [-footed, -handed], bruise, crashing, destruction, hurt, interpretation, vexation.

Wound – [OT:4347](#) מַכָּה **makkah** (mak-kaw'); or (masculine) **makkeh** (muk-keh'); (plural only) from [OT:5221](#); a blow (in [2 Chron 2:10](#), of the flail); by implication, a wound; figuratively, carnage, also pestilence:

KJV - beaten, blow, plague, slaughter, smote, ^x sore, stripe, stroke, wound[ed].

Grievous – [OT:2470](#) חָלָה **chalah** (khaw-law'); a primitive root [compare [OT:2342](#), [OT:2470](#), [OT:2490](#)]; properly, to be rubbed or worn; hence (figuratively) to be weak, sick, afflicted; or (causatively) to grieve, make sick; also to stroke (in flattering), entreat:

KJV - beseech, (be) diseased, (put to) grief, be grieved, (be) grievous, infirmity, intreat, lay to, put to pain, ^x pray, make prayer, be (fall, make) sick, sore, be sorry, make suit (X supplication), woman in travail, be (become) weak, be wounded.

Bruit – [OT:8088](#) שְׁמָעָה **shema`** (shay'-mah); from [OT:8085](#); something heard, i.e. a sound, rumor, announcement; abstractly, audience:

KJV - bruit, fame, hear (-ing), loud, report, speech, tidings.

Clap – [OT:8628](#) תָּקַע **taqa`** (taw-kah'); a primitive root; to clatter, i.e. slap (the hands together), clang (an instrument); by analogy, to drive (a nail or tent-pin, a dart, etc.); by implication, to become bondsman by handclasping):

KJV - blow ([a trumpet]), cast, clap, fasten, pitch [tent], smite, sound, strike, ^x suretiship, thrust.

Nehemiah 1

³ And they said unto me, The remnant that are left of the captivity there in the province are in great affliction and reproach: the wall of Jerusalem also is broken down, and the gates thereof are burned with fire.

⁴ And it came to pass, when I heard these words, that I sat down and wept, and mourned certain days, and fasted, and prayed before the God of heaven,

⁵ And said, **I beseech thee, O LORD God of heaven, the great and terrible God, that keepeth covenant and mercy for them that love him and observe his commandments:**

⁶ **Let thine ear now be attentive, and thine eyes open, that thou mayest hear the prayer of thy servant, which I pray before thee now, day and night, for the children of Israel thy servants, and confess the sins of the children of Israel, which we have sinned against thee: both I and my father's house have sinned.**

Nahum ~ The Burden of Nineveh

Ezra 3

¹¹ And they sang together by course in praising and giving thanks unto **the LORD**; because **He is good**, for **His mercy endureth for ever toward Israel**. And **all the people shouted with a great shout**, when they praised the LORD, because the foundation of the house of the LORD was laid.

Psalm 145

⁸ The LORD is gracious, and **full of compassion**; **slow to anger**, and of great mercy.

Psalm 86

¹³ For **great is thy mercy toward me**: and thou hast **delivered my soul from the lowest hell**.

Psalm 98

³ He hath remembered His mercy and his truth toward the house of Israel: **all the ends of the earth have seen the salvation of our God**.

Romans 8

³¹ What shall we then say to these things? **If God *be* for us, who *can be* against us?**

Jeremiah 32

³⁷ Behold, I will **gather them** out of all countries, whither I have **driven them** in mine anger, and in my fury, and in great wrath; and I will **bring them** again unto this place, and **I will cause them to dwell safely**:

It is the burden of Nineveh an to all the wicked and the JOY of the saints:

Psalm 1:5 Therefore the ungodly shall not stand in the judgment, nor **sinner**s in the **congregation** of the righteous.