NAHUM.
THE STRUCTURE OF THE BOOK AS A WHOLE.

(Division.)
1.1. THE TITLE.

$\text{A}^1 \mid 1.2-8$. JEHovah'S ATTRIBUTES DECLARED.

$\text{A}^2 \mid 1.9-3.13$. JEHovah'S JUDGMENTS FORETOLD.

For the Canonical order and place of the Prophets, see Ap. 1, and pages 1206 and 1207.
For the Chronological order of the Prophets, see Ap. 177.
For the Formulae of Prophetic utterance, see Ap. 82.
For the Inter-relation of the Prophetical Books, see Ap. 78.
For the Relation of Nahum to the twelve Minor (or Shorter) Prophets, see p. 1206.
For the References to the Pentateuch, see Ap. 92.

Nahum concludes the seven pre-captivity Prophets, being the last of the second group of three; and corresponding with Josiah, which also has Nineveh for its subject. See the Structure (p. 1206).

Some eighty-seven years before, Josiah had proclaimed Jehovah's favour to Nineveh, which had prolonged its existence till now, when Nahum's prophecy of coming judgment was fulfilled without further delay.

Nahum is undated; but, if 1.11 refers primarily to the Rab-shakeh (as we believe it does) of 2 Kings 18.26-37, then we have a clue of great importance, for that speaks of the fourteenth year of Hezekiah, and gives us the date as 605 B.C.

The Rab-shakeh, the chief of the captains, was apparently a renegade Jew, and a "counsellor" high in favour with the Assyrian king (Sennacherib). He was apparently, as to office, similar to our "Political Officer" in the Indian Frontier campaigns. He insisted on speaking to the common People on the wall in the Jews' language; indicating a freedom in the use of Hebrew that would scarcely be possessed by an Assyrian ambassador.

The Rab-shakeh's words certainly show a deadly animosity towards Jehovah; which is borne out by Nah. 1.11, and Pss. 120.2; 123.3. See Ap. 67.

If this be correct, then we may date Nahum as living and prophesying in 603 B.C.
NAHUM.

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

A 1 A

(p. 1262)

1. 1 burden. Cp. Isa. 13. 1—27. 13. See the Structure, p. 930, and Habakkuk. A prophetic oracle: or, the prophetic doom of Nineveh, written about ninety (503—

514 B.C.) years before Nineveh's doom; and while the Assyrian Empire was at its height. The doom of Nineveh came therefore 170 years after Jonah's mission. The prophecy was addressed to Nahum's own People, but as a menace to Nineveh.

Nahum. This heading is not "undoubtedly by a later hand", as alleged. The words "the place thereof" (v. 9) would be unintelligible without it. Nineveh is not mentioned again until 2: 1; and is only hinted at elsewhere (3, 1, 18). The Structure below is the best commentary.

vision. Like Isaiah, always one whole. Not written before or separately from, its deliverance.

Nahum—the compassionate, or consoler. The name refers back to Jehovah's compassion connected with Jonah's mission eighty-seven years before. Nothing is known of Nahum beyond his book.

Elkoshite. Heb. 'Elkosh. A village of this name exists to-day, twenty-four miles north of Nineveh (now Koyunjik). See Layard's Nineveh and its Remains, i. p. 293.

1. 2—8 (A 1, p. 1261). JEHOVAH'S ATTRIBUTES DECLARED. (Introversion.)

A 1 A

2. 2. Vengeance.

B 3. Long-suffering.


D 8. Vengeance.


the LORD. Heb. Jehovah. Ap. 4. II. Note the Fig. Epicenesis (Ap. 6), for great emphasis.


for against.


burned = upheaved. world. Hab. 3. 6 = the world as inhabited. &c. abide = stand up. Ap. Jer. 10. 10.

Mal. 3. 2. 7. good. See the Structure "B", above. Cp. 1 Chron. 16. 34. Ps. 100. 4. Jer. 33. 11. Lam. 3. 21. strong hold = a place of safety. He knoweth, &c. Cp. Ps. 4. 6. 2 Tim. 3. 2. trust in = flee for refuge to. Heb. b'kh'f. Ap. 69. II.

8. But. Note the transition in v. 8, which is explained by the Structure "A', above. the place thereof. Heb. her place: i.e. Nineveh's. See note on title above (v. 1), and darkness, &c. or, "as for his foes, darkness shall pursue [them"].

1. 2. Vengeance.

D 1—8. Deliverance of Judah.

E 1. 9—15. Deliverance of Judah.

D 2. 1—8. 13. Destruction of Nineveh.

A 2 A

9 imagine = devise. Cp. Ps. 2. 1. affliction = distress, or trouble; Hab. 3. 16, as in v. 7: i.e. the trouble that now threatens Nineveh.

the second time. Referring to the rising up after Jonah's proclamation. Cp. "rise", Jer. 61. 64. Same word as "abide", v. 6, above.


11. 12.

E F 1 Though I have afflicted thee, I will afflic-
   thee no more.
603 13 For now I will break his yoke from off
   thee, and will burst thy bonds in sunder.
14 And the LORD hath given a command-
   ment concerning thee, that no more of thy
   name be sown: out of the house of thy gods
   will I cut off the graven image and the molten
   image: I will make thy grave; for thou art
   vile.

F 15 Behold upon the mountains of the feet of
   him that bringeth good tidings, that publish-
   eth peace! O Judah, keep thy solemn feasts,
   perform thy vows: for the wicked shall no
   more pass through thee; he is utterly cut off.

D G K 2 He that dasheth in pieces is come up
   before thy face; keep the munition, watch
   the way, make thy loins strong, fortify thy
   power mightily.

2 For the LORD hath turned away the ex-
   cellency of Jacob, as the excellency of Is-
   rael: for the empieters have emptied them out,
   and marred their vine branches.

LN 3 The shield of his mighty men is made
   red, 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.

4 The chariots shall rage in the streets, they
   shall justice one against another in the broad
   ways: they shall seem like torches, they shall
   run like the lightnings.

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.

6 The gates of the rivers shall be opened,
   and the palace shall be dissolved.

O 7 And Huzzab shall be led away captive,
   she shall be brought up, and her maid shall
   be taken; and the fortress, or fenc of the defences.

   1, 17. fortify &c. strengthen [thee] with power mightily. Cp. Prov. 24, 5. 2 the LORD.

Heb. Jehovah. Ap. 4. 11. The verse not "misplaced", as alleged. See the Structure above. bath

turn to the city, or is on the way to bring back. the excellency = pre-eminence. Used

in good, or bad sense according to the context. Jmcb. Put here for the natural seed, and Judah

in contrast with Israel; cp. Gen. 32, 24; 43, 6; 45, 24, 28.

3. 10 (L, above) JUDGMENT. INVASION.

3 mighty men = mighty ones, or warriors. Cp. 2 Sam. 23, 8. 1 Kings 1, 8, 10. made red = reddened
   [with blood]. man. Heb. pl. of 'enish. Ap. 14. III. are in scarlet = are clad in scarlet, as

were the armies of the Persians. the chariots shall be... torches: or, with the flashing of steel

the chariots [glitter]. fir trees. Put by Fig. Nounology of Causes. Ap. 6, for the spears or lances made
   from them.

4 rage = rave [as though mad]. Heb. nthal. Justice. Old French Jnter, to tilit; from Low Latin jux
tare, to approach (as in tilting). Jostle = to push against, a frequentative form;

but the Heb. (shagtq) means to run to and fro, as in Is. 33, 4. Joel 2, 9. they shall seem= the appear-

ance is. run = rush, orflash. Heb. rgr. 8 He. The king of Assyria (8, 18). recount =

bithink himself of. worthies = nobles, who may anywhere their troops; as in 1, 18, Judg. 5, 13. 2 Chron.
   20, 29. in their walk = as they march. the wall thereof = her wall: i.e. the wall of Nineveh.

and yet, the defence = the mantelet, or portable storming cover [of the besiegers]. 6 gates =

flood-gates, or sluices. the rivers. Nineveh lay on the east (or left) bank of the Tigris. The Khusur
   (a perennial stream) ran through it; also a canal from it to the Tigris ran through the city. opened:

by the enemy. be dissolved = melt away [in fear], or was in dismay. 7 Huzzab. The words

which follow show that the queen or queen-mother is meant: or, Huzzab may be taken as a verb (dual of

n'tach), and the "and" as though (like "but" in u.s. I. In that case read: "though firmly established, she

 shalt be dishonoured and taken captive": the city being thus personified.

1263
2. 7.  
Nahum 3. 8.

603 "lead her as with the voice of doves, tabering upon their breasts.
8 "But Nineveh is of old like a pool of water: yet they shall flee away. Stand, stand, shalt they cry; but none shall look back.

9 Take ye the spoil of silver, take the spoil of gold: for there is none end of the store and glory out of all the pleasant furniture.

10 She is empty, and void, and waste: and all the people lying, and the lions smite together, and much pain is in all loins, and the faces of them all gather blackness.

11 Where is the dwelling of the lions, and the feedingplace of the young lions, where the old lion, even the old lion, walked, and the lion's whelp, and none made them afraid?
13 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.

Q 18 "Behold, I am against thee, saith the LORD of hosts, and will burn 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.

P 3 Woe to the bloody city! it is all full of lies and robbery; the prey departeth not:
2 "The noise of a whip, and the noise of the rattling of the wheels, and of the prancing horses, and of the jumping chariots.
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:

Q 4 "Because of the multitude of the whoredoms of the wellfavoured harlot, the mistress of witchcrafts, that seloth nations through her whoredoms, and families through her witchcrafts.
5 "Behold, I am against thee, saith the LORD of hosts: and I will discovery thine skirts upon thy face, and I will show the nations thy nakedness, and the kingdoms thy shame.
6 And I will cast abominable filth upon thee, and make thee vile, and will set thee as a gazegging.
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?

H 8 Art thou better than No, that was populous No to Ammon. No is not a Heb. word meaning multitude, but an Egyptian word meaning the Egyptian god Amen. No=the Egyptian net, meaning the city; now known as Thebes. (Cp. Jer. 46. 25. Ezek. 30. 14, 15, 16.)
was situate among the rivers, that had the waters round about it, whose rampart was the sea, and her wall was from the sea?
9 Ethiopia and Egypt were her strength, and it was infinite; "Put and "Lubim were thy helpers.
10 Yet was of the carried away, she went into captivity: her young children also were dashed in pieces at the top of all the streets: and they cast lots for her honourable men, and all her great men were bound in chains.

11 "Then also shalt be drunken: thou shalt be hid, thou also shalt seek strength because of the enemy.
12 All thy strong holds shall be like fig trees with the firstripe figs: if they be shaken, they shall even fall into the mouth of the eater.
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.

σ K
14 "Draw thee waters for the siege, fortify thy strong holds; go into clay, and "tread the mortar, make strong the brickkiln.

L
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.
16 "Thou hast multiplied thy merchants above the stars of heaven: the cankerworm spoileth, and fleeth away.
17 "Thy crowned are as the locusts, and thy captains as the great grasshoppers, which camp in the hedges in the cold day, but when the sun ariseth they flee away, and their place is not known where they are.

M
18 Thy shepherds slumber, O king of Assyria: thy nobles shall dwell in the dust: thy people is scattered upon the mountains, and no man gathereth them.
19 There is no healing of thy bruise; thy wound is grievous: all that hear the "bruist of thee shall clap the hands over thee: for "upon whom hath not thy wickedness passed continually?"

18 shepherds=leaders, or rulers. Here=generals. dwell=lie down: i.e. in death. no man gathereth them. Ref. to Pent. (Deut. 30.4). Ap. 92. 19 healing=alleviation. bruist=breaking, or breach i.e. in. bruist=report, tidings. Heb. shāma'. The English "bruist"=rumour; from the French bruist, to make a noise. upon=over. Fig. Erottsis. Ap. 6. wickedness=
cruelty. Heb. ra’a'. Ap. 44. viii.