NAHUM.

THE STRUCTURE OF THE BOOK AS A WHOLE.

(Division.)

1.1. THE TITLE.

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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. 77.
For the Formula of Prophetic utterance, see Ap. 82.
For the Inter-relation of the Prophetic 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 Jonah, which also has Nineveh for its subject. See the Structure (p. 1206).

Some eighty-seven years before, Jonah 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. 24-28, then we have a clue of great importance, for that speaks of the fourteenth year of Hezekiah, and gives us the date as 603 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 Ps. 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. 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 (603-514 B.C.) years before Nineveh's doom; and while the Assyrian Empire was at its height. The doom of Nineveh came therefore 176 years after Jonah's mission. The prophecy was addressed to Nahum's own People, but as a menace to Nineveh.

2. God is jealous, and the Lord re-vengeeth; the Lord re-vengeeth, and is furious; the Lord will take vengeance on His adversaries, and reserveth wrath for His enemies.

3. The Lord is slow to anger, and great in power, and will not at all acquit the wicked:

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

5. 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.

6. But with an overrunning flood He will make an utter end of all the place thereof, and darkness shall pursue His enemies.

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

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

9. What do ye imagine against the Lord? ye will make an utter end of all the place thereof, and darkness shall pursue His enemies.

10. For while they be holden together as thorns, and while they are drunken as drunkards, they shall be cut down, when he shall pass through, and be numbered, &c. Cp. Josh. 4. 23. Ps. 74. 15. burned = upheaved. world. Heb. nabal = the world as inhabited. abide = stand up. Cp. Jer. 10. 10. Mal. 3. 2. good. See the Structure "B", above. Cp. 1 Chron. 16. 34. Ps. 100. 5. Jer. 58. 11. Lam. 3. 21. strong = a place of safety. He knoweth, &c. Cp. Ps. 1. 6. 2 Tim. 2. 12. trust in = flee for refuge to. Heb. nabal. Ap. 69. II. But, &c. Note the transition in v. 8, which is explained by the Structure "A", above. Heb. her place; i.e. Nineveh's. See note on title above (v. 1).

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

12. Thus saith the Lord; " Though they be quiet, and likewise many, yet thus shall they be cut down, when he shall pass through, and be numbered, &c. Cp. Josh. 4. 23. Ps. 74. 15. burned = upheaved. world. Heb. nabal = the world as inhabited. abide = stand up. Cp. Jer. 10. 10. Mal. 3. 2. good. See the Structure "B", above. Cp. 1 Chron. 16. 34. Ps. 100. 5. Jer. 58. 11. Lam. 3. 21. strong = a place of safety. He knoweth, &c. Cp. Ps. 1. 6. 2 Tim. 2. 12. trust in = flee for refuge to. Heb. nabal. Ap. 69. II. But, &c. Note the transition in v. 8, which is explained by the Structure "A", above. Heb. her place; i.e. Nineveh's. See note on title above (v. 1).

1. 9-3. 19 (A, p. 1261). JEHOVAH'S JUDGMENTS FORETOLD. (Introversion.)


6. and darkness = for, as His foes, darkness shall pursue [them]."
1. -12-15 (E, p. 1262). DELIVERANCE OF JUDAH.

I. 12.

Nahum.

2. 7.

E. W. Bullinger

Though I have afflicted thee, I will afflict thee no more.

For now will I break his yoke from off thee, and will burst thy bonds in sunder.

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 the graven image and the molten image: I will make thy grave; for thou art vile.

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

That dasteth in pieces is come up before thy face: keep the munition, watch the way, make thy loins strong, fortify thy power mightily.

For the Lord hath turned away the excellency of Jacob, as the excellency of Israel; for the emptyers have emptied them out, and marred their vine branches.

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.

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

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.

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

And Huzzah shall be led away captive, she shall be brought up, and her maids shall stumble, she shall be prepared.

Though I have afflicted thee, and will burst thy bonds in sunder.

And 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.

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603  o lead her as with the voice of doves,  o tabering upon their breasts.

8  o But Nineveh is of old like a pool of water: yet  o they shall  o flee away. Stand, stand,  o they cry; but none shall look back.

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

10 She is  o empty,  o and void,  o and  o waste: and the heart melteth, and the knees smite together, and much pain  o shall no more be heard. Stand, stand,  o their high and their low shall go into exile.

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

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

13  o Behold, I am against thee,  o saith  o the LORD of hosts, and I 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  o messengers shall no more be heard.

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

2  o The noise of a whip,  o and the noise of the rattling of the wheels, and of the prancing horses, and of the  o jumping chariots.

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

4  o Because of the multitude of the  o whoredoms of the wellfavoured harlot,  o the mistress of  o witchcrafts, that seltheth nations through her  o whoredoms, and families through her  o witchcrafts.

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

6 And I will cast abominable filth upon thee, and  o make thee vile, and will set thee as a gazinstock.

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

8 Art thou  o better than  o populous No, that

lead her =mourn for, or bemoaning.

tabering= drumming [with their fingers] incessantly. Hab. taphaph, from taph= a drum. See note on Ex. 15. 20. 1 Sam. 10. 6.

breasts =sounds. Some codices read " heart " (sing.); but others, with eight early printed editions, read " hearts " (pl.).

But =Though, to answer to the "yet" of the next line.

is of old, &c. Read " hath been from of old [filled with men] as a pool [full of water]".

thy= i.e. the defenders.

flee away. Before their besiegers.

they= i.e. the captains.

9 take the spoil. Note the Fig. Epitutus (Ap. 6), for emphasis.

10 empty . . . void . . . waste. Note the Fig. Paronomasia (Ap. 6), for emphasis. Heb. bākâh ūmâkâh (bākâh = to eat, mākâh = to be empty).

and. Note the Fig. Polysyndeton (Ap. 6), for emphasis.

12 did tear =was tearing. Nineveh again personified in vv. 11, 12.

13 Behold. Fig. Asterismos. Ap. 6.

saith the LORD of Hosts =is the oracle of Jehovah Sabaoth.

the LORD. Heb. Jehovah, as in v. 2. The full expression, "Jehovah of hosts," occurs only here in Nahum (" Q "), and in the corresponding member of this prophecy, old lion =lioness.

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603 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 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 women were bound in chains.
11 Thy 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.

14 Draw thee waters for the siege, fortify thy strong holds: go into clay, and tread the mortar, make strong the brickkiln.
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.
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 who hear the "bruise of thee shall clap the hands over thee: for upon whom hath not thy wickedness passed continually?"

18 shepherds = leaders, or rulers. Here = generals.
19 healing = alleviation. bruise = breaking, or breach: i.e. ruin.
20 dwell = lie down: i.e. in death.
21 healing = alleviation.
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