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The remainder of the time that Luther spent in Erfurt, that is, the latter part of his third year in the cloister and the little of the fourth that was passed there before going to Wittenberg, was employed in the study of the Christian fathers, and especially the writings of Augustine, in connection with the Scriptures and the doctrine of justification. That it is a mistake to place this study of Augustine and others of the church fathers, except the casual reading of them, at an earlier period, is evident from the account of Melancthon, who says it took place after he had ascertained the doctrine of justification by faith. With the works of Augustine he became very familiar, and afterwards he edited one of his treatises, to be used as a text-book in the university of Wittenberg. In the preface, he remarks, "I can safely affirm from my own experience, that next to the Holy Scriptures there is no writer of the church who can be compared with Augustine in Christian learning." Another favorite author with Luther at this time was Gerson, with whose moral writings he was particularly pleased, "because he alone of all the writers of the church, treated of spiritual trials and temptations."

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## ARTICLE X.

### TRANSLATION OF THE PROPHECY OF NAHUM WITH NOTES.

By Prof. B. B. Edwards.

#### *Introductory Remarks.*

FRESH interest has been given to this Prophecy of late by the excavations that have been made, or which are now making, on or near the site of ancient Nineveh. The late Mr. Rich, British resident at Bagdad, and son-in-law of Sir James Mackintosh, was the first who awakened a deep interest in the ruins which line the banks of the Tigris near Mosul. His excavations were, however, confined to a limited space, directly opposite Mosul, and his discoveries, compared with the more recent, are not of special importance. Within a few years, M. Botta, son of the distinguished Italian historian, a gentleman of learning and of great enterprise, has made extensive researches at the village of Khorsabad, on the great plain, about twelve miles

N. E. of Mosul. He had at first little to encourage him except his own individual zeal and patience. At length, however, the French government lent their efficient patronage, and sent M. Flandin, an accomplished artist, who took exact copies of the more important sculptures and paintings which had been brought to light. In the meantime, Mr. Layard, an Englishman, labored with great enthusiasm and success at a point on the east bank of the Tigris, about twenty miles below Mosul, called Nimrood. Mr. Layard has lately spent a number of months in London, bringing a port-folio of 279 drawings. The sculptures which he collected are deposited in the British Museum. While in Paris he showed his drawings to M. Felix Lajard, and the collection was compared with that of M. Botta. M. Lajard maintains that the Nimrood bas-reliefs are older by several centuries than those at Khorsabad, and that from their resemblance to Persepolitan symbols, they belong to the worship of Mithra, i. e. Astarte or Mylitta. A volume, containing the results of Mr. Layard's discoveries, is now in the press in London, while the author is on his return to the scene of his labors. The date of the ruins is still a mystery. As a proof of their extreme antiquity, it is stated that the earliest buildings in Nimrood were buried, and that the earth which had accumulated over them, was used as a cemetery 700 B. C. Mr. Layard conjectured that the buildings dated from 1200 B. C. The rooms were lined with slabs of marble, covered with bas-reliefs. The door-ways were flanked by winged figures of greater height than the slabs; on all these figures was the mark of blood, as if thrown against them and allowed to trickle down. The walls were of sun-dried bricks, and where they rose above the sculptured slabs, they were covered with paintings. The beams, where they remained, were of mulberry. The buildings were provided with a complete system of sewerage, each room having had a drain connected with a main sewer. Among the ruins, a small chamber was discovered, formed of bricks regularly *arched*. Many of the bas-reliefs appeared to have been taken from other buildings and reused.<sup>1</sup>

Many of the paintings and sculptures, copied by M. Flandin at Khorsabad, have been carefully engraved at the expense of the late government of France. Through the kindness of a friend, we have been permitted to examine between thirty and forty of these splendid

<sup>1</sup> It is mentioned in the Journals that M. Isidore Löwenstern of Paris, who has made considerable progress in deciphering the Assyrian writings, announces that the name of the king found on the Assyrian monument at Khorsabad is that of Sargon, mentioned in Isa. 20: 1. It is also stated that Maj. Rawlinson and Mr. Layard have recognized, in the same group of letters, the king who built the palace at Khorsabad.

and costly engravings. As works of art they are attractive, but as exact transcripts of the scenes and objects of a hoary antiquity, they are inestimable. They were not accompanied by any letter press or explanations, yet the graphic delineations and strongly marked forms instantly suggest to the observer such biblical passages as the following: "They are terrible and dreadful; their judgment and their dignity shall proceed of themselves." "And they shall scoff at the kings, and the princes shall be a scorn unto them; they shall deride every stronghold, for they shall heap up dust (a mound) and take it." "Whose arrows are sharp, and all their bows bent, their horses' hoofs shall be counted like flint, and their wheels like a whirlwind." "Men portrayed upon the wall, the images of the Chaldeans portrayed with vermilion, girded with girdles upon their loins, exceeding in dyed attire upon their heads, all of them princes to look to, after the manner of the Babylonians of Chaldea, the land of their nativity," etc.

The most obvious impression communicated by these pictures, is the strangeness of the physiognomy of the men—its unlikeness to the races now existing in central Asia. They seem to belong to a race or family now unknown. All the figures indicate great physical development, animal propensities very strongly marked, a calm, settled ferocity, a perfect *nonchalance* amidst the most terrible scenes; no change of feature takes place, whether the individual is inflicting or experiencing horrid suffering. "Their bows also dash the young men to pieces; they have no pity on the fruit of the womb; their eye doth not spare children." The pictures are very remarkable as indicating the entire absence of the higher mental and moral qualities, and the exuberance of the brutal part of man's nature. At the same time, there is not wanting a certain consciousness of dignity and of inherent power. There is a tranquil energy and fixed determination which will not allow the beholder to feel any contempt for these stern warriors. They are ready to march into the thickest danger without the quivering of a muscle. Perhaps the best modern representatives of these old Assyrians are the Koords, though there are strong points of dissimilarity. Most of the existing inhabitants of Central Asia are an effeminate race, very unlike those who scaled the walls of Nineveh or of Tyre. These pictures afford the most melancholy evidence that war was the great business of life. All its horrid concomitants and results are faithfully portrayed. We learn distinctly the nature of the armor offensive and defensive, the method of marching, of hurling the arrow, of thrusting with the lance, of beheading and impaling, of binding captives, of attacking and defending walls and fortresses, of the nature of one of the engines—drawn on two wheels and employed

is making a breach in a wall, of the war-chariot occupied by two or three men, of the gay trappings of the horses, of the exact shape of the boats, and of the way in which they were laden with beams of timber, etc. Some of the costume, particularly that worn by the king or the nobility, is embroidered in quite a tasteful manner, and is worn very gracefully. A long ribbon or streamer, hanging from the back of the head of some of the principal personages, is particularly ornamental. The laws of proportion, of perspective, etc. seem not to have been understood. There is also a sameness and uniformity in the figures which betray the infancy of the art.

In the meanwhile, the student of history and of the Old Testament will anticipate with earnest interest the publication of the remaining engravings of M. Botta, with the accompanying explanations, together with the details of the labors of Messrs. Rawlinson, Layard and others.

#### *Nineveh and the Assyrian Empire.*

Nineveh is first mentioned, Gen. 10: 11, 12.<sup>1</sup> From that passage it seems that Nimrod went out from Shinar, i. e. the province of Babylon, into Assyria,<sup>2</sup> and founded Nineveh, the city of Behoboth, Calah and Resen. Nineveh became the capital of the Assyrian empire and the royal residence. It was built on the east bank of the Tigris, opposite the present city of Mosul. It was extended over a large surface and was said to be greater even than Babylon.<sup>3</sup> It was defended by walls, as well as by the waters of the rapid Tigris. As a commercial centre, it was very flourishing, being a convenient *entrepôt* for a vast region east and west. In later times Mosul was called "the door of Irak, the key of Khorasan, and the transit-place of Azerbaijan." The first king of Assyria mentioned in the Hebrew Scriptures is Pul, 2 Kings 15: 19, about 770 B. C. He exacted in tribute from Menahem, king of the Ten Tribes, a thousand talents of silver. The second king was Tiglath Pileser, 2 Kings 15: 29. 16: 7—10, in the reign of Ahaz about B. C. 740. He took Damascus, slew the king Rezin, who had formed an alliance with Pekah king of Israel, and carried the Syrians captive, together with a portion of the inhabitants of the north of Palestine. Ahaz purchased a disgraceful peace by sending

<sup>1</sup> נִינְוֵה; Luke 11: 32, *Nivevi*; Vulgate, Ninive; in Her., Diod., Strabo, Joseph., etc. *Nivos*; in Arabic writers نينوى; on the Egypt. Mon., NNIA or NNIE, *Ges. Thesaur.*

<sup>2</sup> In order to translate נִינְוֵה thus, the ׀-local is not needed. See Deut. 28: 16. 1 Kings 11: 17.

<sup>3</sup> Diod. II. 3. 7; Her. I. 193, II. 150; Jonah 1: 2. 3: 3. 4: 11.

to the Assyrian monarch the treasures of the temple and of the king's house. Under Shalmaneser, about 720 B. C., the Assyrian empire attained its highest prosperity. About 721 B. C., in the ninth year of Hoshea and the sixth of Hezekiah, he took Samaria, after a siege of three years, and "carried Israel captive into Assyria, and placed them in Halah and in Habor by the river of Gozan and in the cities of the Medea," 2 Kings 17: 6. The fourth king was Sargon, who appears to have reigned between Shalmaneser and Sennacherib. Shalmaneser was king at least up to the year 718 B. C. Sennacherib must have ascended the throne at the latest in 714. Consequently for Sargon's reign we have the interval between 718 and 714 B. C. At this time Egypt seems to have been overrun by the Assyrians and Thebes (No-Ammon) utterly destroyed. See Isa. xx. and Nah. 3: 8—10. The fifth king, Sennacherib, marched against Jerusalem in the 14th year of Hezekiah. The tribute, which was given him by the Jewish king, failed to divert him from his purpose, 2 Kings 18: 14 sq. The imminent danger was averted by a miracle, for "the angel of the Lord smote in the camp of the Assyrians a hundred and fourscore and five thousand." The king returned to Nineveh and while paying his worship to his god Nisroch, was assassinated by two of his sons. A third son, Esarhaddon, succeeded him, Isa. 37: 37, 38. 2 Kings 19: 37. In his reign, Merodach Baladan, king of Babylon, and a vassal of Assyria, attempted to make himself independent. The effort was unsuccessful, and Babylon was made directly dependent on Assyria. It seems to have been in Esarhaddon's reign, that Manasseh was carried a prisoner to Babylon, 2 Chron. 33: 11. Under the successors of Esarhaddon, the Assyrian power rapidly sunk. According to Herodotus I. 102, an ineffectual attempt was made by the Median king Phraortes to take Nineveh. He perished together with his army. According to the same historian, I. 103, 106, Cyaxares the Median, made another attempt on Nineveh, perhaps between the years 633 and 630 B. C., but his design was frustrated in consequence of an invasion of Media by the Scythians. About the year 606, Nineveh was taken after a three years' siege by the combined forces of Cyaxares and of Nabopolassar, viceroy of Babylon.<sup>1</sup>

<sup>1</sup> "The overthrow of Nineveh has been commonly placed B. C. 625, after Nabopolassar, 630, had made himself independent. See Winer Realwörterbuch, II. 188. It is certainly in favor of this reckoning, that Nabopolassar, according to Berosus, reigned twenty-one years, and that it would be in itself probable, that the conquest of the capital of the empire, if it were not introductory to the usurpation of Nabopolassar, would immediately follow it. But according to Her. I. 103, 106, Cyaxares, in his first attack on Nineveh, was interrupted by the invading Scythians, and actually took Nineveh twenty-eight years later; then, as Hupfeld has

*Time in which the Prophecy was delivered.*

The time in which Nahum uttered his predictions against Nineveh, appears to have been, without much doubt, in the latter part of the reign of Hezekiah. The arguments by which this opinion are supported by Vitringa, Hävernick and others are as follows :

1. The prophet presupposes, not merely the deportation of the Ten Tribes, 2: 2, but also the expedition of Sennacherib against Judah. There seem to be manifest allusions to the circumstances of that expedition and to contemporary events. Assyria has overrun Judah, 1: 15; the latter is suffering grievous oppression, 1: 12, 13. Isa. 37: 8. Assyria has proudly risen up against Jehovah, 1: 9, 11; comp. Rabshakeh's words, Isa. 36: 17—20. 37: 17. An event of so much importance as the invasion of Sennacherib would naturally lead to the utterance of a prophecy. The Assyrian had publicly defied Jehovah near mount Zion itself, and had insolently dared him to defend his chosen seat. A summary excision of such a foe might be expected to follow.

2. According to Nahum's description, Assyria was at the summit of its power; as it appears in Isaiah, Nah. 1: 12. 2: 1, Nineveh is still the mistress of nations, full of deeds of insatiable violence. But after Sennacherib's reign, this state of things did not exist. Esarhaddon's government exhibits the final struggles of the empire to recover its former glory. At Nahum's time, Assyria must have been in a very prosperous condition; otherwise the strong and explicit statements of the prophet would have lacked truth. Zephaniah, a later prophet, refers only briefly to the earlier predictions. Zeph. 2: 13—15.

3. The manner in which Nahum expresses himself, in relation to Judah, accords with the circumstances of Hezekiah, comp. 1: 7, "Good is Jehovah, a refuge in the day of trouble," etc. This confident trust in God was very conspicuous in the days of this pious king. An apostasy of the theocracy is nowhere alluded to by Nahum. The enemies of the covenant people are the enemies of Jehovah, 1: 11. The Assyrian invasion is not described as a punishment

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rightly reckoned, if Cyaxares ascended the throne B. C. 633, and Nineveh was first attacked between 633 and 630, its destruction after a three years' siege would take place in 606." That the destruction of Nineveh was not accomplished exclusively by the Medes, follows from the notices of Abydenus and Alex. Polyhistor, who speak of a preceding alliance of the Chaldeans with the Medes. The silence of Ctesias, Diod. and others has not much weight in opposition to this view, as they wholly omit the Chaldean dynasty which intervened between the Assyrian and Medo-Persian."—*Delitzsch Habb. Introd. p. 18.*

of the Jews. Distinguished blessings are to follow the destruction of the enemy, 2: 13. This description corresponds well with the reign of Hezekiah, particularly the last part of it. There is no internal evidence in favor of the theory of a later authorship in the time of Manasseh.

4. The prophet does not name the enemies of Assyria who are commissioned to effect her overthrow. The place whence they shall come to the attack is never mentioned, only in general the enemy is described as a terrible and irresistible power, 2: 4 sq. This may imply that that total destruction of Nineveh, which he depicts with the utmost assurance, is not near, is fixed somewhere in a period somewhat distant.

The prophet, 3: 8, refers to No-Ammon, the Egyptian Thebes, as already destroyed—a city stronger and more affluent than Nineveh. When and by whom this destruction was effected cannot be with certainty ascertained. From Isa. chap. xx. it would appear that Tartan, leader of the forces of Sargon, king of Assyria, overrun Egypt. The reign of Sargon is, with great probability, placed between the reign of Shalmaneser and that of Sennacherib, i. e. 718—714 B. C. It would seem that Shalmaneser had determined to invade Egypt, but was detained by the siege of Tyre. His plan was carried out by Sargon. It seems to have been in this expedition, probably about 716, that Thebes was destroyed.

#### *Native Place of Nahum.*

The word נַחֲמִי, in the inscription, does not refer to the family of the prophet, but to the place of his birth or abode. So Elijah the Tishbite, 1 Kings 17: 1, Micah the Morasthite, Jer. 26: 18. In regard to the situation of Elkosh, two theories have prevailed. The word does not appear elsewhere in the Old Testament, but is first found in the Christian Fathers. Elkosh, in Assyria, is situated on the east bank of the Tigris, three hours, or about 12 miles above Mosul.<sup>1</sup> The grave of the prophet, to which the Jews now make pilgrimages, is still pointed out. Against the supposition that the prophet resided here, it may be urged, 1st. That in the province of Assyria (Koordistan), where this Elkosh is situated, none of the Jewish captives, so far as we know, were carried. They were placed in the territories, then recently conquered by Assyria, e. g. Mesopotamia, Media, etc. The passages in Tobit, 1: 18, etc. prove nothing

<sup>1</sup> See Assem. Bib. Orient. I. p. 525, III. 352, Niebuhr's Arabia II. S. 352, Rich's Koordistan II. p. 110.



to the contrary. 2d. Nahum, in his prophecy, makes no reference to Hebrew exiles in Assyria, among whom, it is alleged, he lived. He was not wanting in patriotism, love of country and zeal for the theocracy. But there is no mention of any return to Judah, or of the sad circumstances so frequently occurring in the prophets of the exile. 3d. The testimonies in favor of the other Elkosh, as the abode of the prophet, are earlier and more important than those for the Assyrian. 4th. The prophecy itself furnishes no evidence that its author was in a foreign land. The allegation of Ewald<sup>1</sup> and others that the vividness and minuteness of some of the descriptions, presuppose that the author was an eye-witness, cannot have much weight. These life-like delineations only show the warmth of the prophet's feelings, and the vigor of his inspired imagination. Besides, they have parallels in the descriptions of other prophets who never saw what they portray.

The other Elkosh, according to the statements of some of the fathers,<sup>2</sup> was a village in Galilee. After his countrymen were carried captive by the Assyrians, the prophet might still have continued to reside here, or, what is more probable, have removed into Judah. He often refers in his prophecy to Judah, e. g. 1: 9, 12. 2: 1. It is not necessary to suppose that he lived in Assyria, to account for a few peculiarities in his language, as Ewald supposes. The words and phrases in question might have been current in the north of Palestine, or they may have been peculiarities of the prophet's style.

#### *Style and Manner of Nahum.*

The perfect unity of the book is obvious at first view. One object only—the overthrow of Nineveh—is pursued from the beginning to the end. The general declarations, the historical allusions, the figures of speech, are all made to conspire to one purpose. There is, also, if we may so say, perfect unity of emotion. Feelings of exultation at the certain destruction of the enemy, and consequent happy state of his country, the firmest trust in God as the unchangeable enemy of the wicked and the friend of the good, pervade the prophet's breast and

<sup>1</sup> Die Propheten d. A. Bundes I. S. 149. Comp. Hitzig Kleine Propheten S. 213.

<sup>2</sup> The most important testimony is that of Jerome: *Elcese usque hodie in Galilaea viculus sit, parvus quidem, et vix ruinis veterum aedificiorum indicans vestigia, sed tamen notus Judaeis et mihi quoque a circumducente monstratus. Procl. Comm. ad Nahum.* See also, Euseb. in *Onomast.*, Cyrill. Alex. ad Nah. 1: 1. Isodor. Hisp. c. 47.

deeply color all his words. A prophetic ardor, a sustained enthusiasm, characterize the entire composition. No prosaic clauses intervene to break up the unity of thought.

Another marked quality is the graphic coloring, the picturesqueness of the entire representation. Everything lives and breathes. The writer introduces us into the midst of the scenes which he sketches, as if he were an ear and eye witness. There is perhaps no passage in the Old Testament, of equal length, which so glows with life. This vividness of coloring is owing to a variety of causes. There is great brevity of expression. No unnecessary terms are employed. The verb and the noun are prominently introduced; the less important parts of speech, e. g. the connectives, are, as far as possible, dispensed with. Nothing is inserted which will impede the torrent of emotion. Again, the transitions are extremely rapid and unexpected. The poet rushes impetuously from one object to another in the thickening drama. It is now the avenging Deity, now the gleaming armor of the Medians, the despairing monarch, the palace burst open, and Judah exulting at the joyful tidings. The writer sometimes withholds the subject, inserting a pronoun without an antecedent, leaving the reader to infer what is skilfully concealed. Nineveh, the sole theme of the poem, is not mentioned till the ninth verse of the second chapter. Rhetorical rules are neglected; there is no logical sequence in the thoughts. There is no formal statement of what the writer proposes to illustrate. All these things would abate from the life of the description and the depth of the impression. Indeed, they would be wholly inconsistent with the prophet's state of mind. Inexpressible emotions fill his soul at the deliverance of the house of David and at the remediless destruction of the insolent foe. His imagination, too, kindred to that of Isaiah, multiplies felicitous imagery, some of it of the boldest and most striking character. At the same time, in this impetuous movement, there is nothing confused, or overdrawn, or extravagant. A beautiful, though poetic order pervades the entire composition. The style is dignified, the parallelisms, and the whole outward frame-work are carefully preserved.

In grandeur of style, in condensed energy, in elevation of sentiment and rapid transitions, and in a certain completeness of representation, Nahum stands, if not the very first, yet near the very first of the Hebrew prophets. In some respects, Isaiah leaves all the others behind him. In originality of thought, in freshness and variety of metaphors, in ability to maintain himself long at a lofty height, in a wonderful variety of style, and in an evangelic spirit, comprehensive as Christianity itself, Isaiah stands preëminently the first. Nahum and Ha-

bakkuk, with all their splendor of thought and vigor of style, repeat, to some extent, the thoughts and images of earlier writers. Yet both, viewed merely as poets, and separate from inspiration, have that creative imagination, "the gift and faculty divine," granted to few of our race. Both have nearly an unmatched sublimity, the greatest impetuosity of movement, united with true dignity, overflowing emotion, together with the most suggestive brevity. In them, the fire of the earliest poets glows in undiminished power.

*General Outline of the Argument.*

The prophecy is, not unnaturally, separated into three parts, according to the division of the chapters. Chapter I. represents Jehovah as the avenging God, who, though long-suffering, lets nothing go unpunished. The Almighty, whom none can withstand, will at length utterly destroy the city from which the enemy comes. Thus the yoke laid on his people will be broken, while the oppressor hopelessly perishes. In chapter II, with a pencil of light, the prophet paints the particulars. The successive acts of the great drama pass rapidly before our eyes. No obstructions, no hindrances are of any avail. Leaving out of view all intermediate objects and scenes, the poet hastens to the final catastrophe. The city is in ruins; distant and oppressed Judah exults at the tidings. In chapter III. we have, in part, and in a calmer style, a representation of the same scenes. Nineveh, in her terrible overthrow, suffers nothing more than she deserves. Her security was misplaced, her confidence in her bulwarks was vain; for Thebes, a city of much greater strength and resources, had fallen. So all the defences on which Nineveh had relied, will prove utterly unavailing.

The following division of the prophecy into seven strophes or paragraphs, will present the course of thought in a more specific form :

I. Ch. I. vs. 2—8. "Nahum begins, very beautifully, with a sentiment which underlies the whole prophecy, and which almost reveals what the sequel is. He describes those attributes of Jehovah by which Nineveh's overthrow will be effected." In vs. 4, 5, a theophany, or actual appearance of Jehovah, is delineated, with its terrible effects. Before this Divine wrath, which burns like devouring fire, none can stand. Yet the righteous have nothing to fear, for God is benignant to them, while he brings on his enemies remediless destruction.

II. Vs. 9—14. Consequently, it is folly to oppose such a God. The judgments which he will inflict on the Assyrians, who have proudly risen up against him, will be complete and final. The power on which they rely, however great, will be of no avail. By their overthrow, a signal deliverance will be accomplished for the

chosen people. Judah will have nothing to fear in future from the foe, as he will be extirpated root and branch.

III. Ch. II. vs. 1—11. The prophet stations himself at the end of the catastrophe. On the mountains which separate Assyria from Judah are seen the feet of the messenger, hastening to spread the joyful tidings. No more will the solemn feasts be interrupted by the insulting foe. He will no more attack Judah, for he must now defend himself. The invader is on his march. Instantly must Nineveh summon all her energies, and employ every means of defence. Yet her utmost exertions will be of no avail, for the invading army is only executing Jehovah's design of restoring the glory of Judah, so that it may equal the former glory of Israel. The hosts of the invaders are drawing near, with their glittering armor and waving lances. The war-chariots, gleaming with iron, rush through the broad streets. The besieged, losing all courage, make a fruitless defence. The city is stormed, the royal palace is carried; a wretched captivity awaits the survivors; the city is given up to universal pillage, and becomes a waste.

IV. The prophet, in vision, stands on the site of the desolated Nineveh and asks, with a mixture of joy and wonder, Where is this city, lately so famous as the seat of luxury and wealth, acquired by deeds of violence and rapine? The lion's lair is destroyed; the ill-gotten wealth is utterly dissipated; the means for foreign conquest exist no more; all the resources of the State have vanished.

V. Ch. III. vs. 1—7. When the prophet had declared the certainty of the fall of Nineveh, he proceeds to give the reasons for it. It is a wicked city, full of deeds of violence. Her sins have brought upon her a deserved fate. Like a harlot, who seeks by every means to entrap the unwary, and thus promote her flagitious designs, so Nineveh augmented her wealth and power by fraud or open violence. To accomplish her objects, she paid no regard to the laws of morality or humanity. And as an abandoned prostitute was sometimes punished by a shameful exposure of her person in a public place, so Nineveh is an object of contempt and loathing to all who look upon her desolations.

VI. Vs. 9—14. The prophet now adopts a calmer mode of representation. To show the vain confidence of the Assyrians, and their folly in trusting to their great resources, he institutes a comparison between Nineveh and No-Ammon, or the Egyptian Thebes. The latter was a city of far greater strength, impregnable, as she fancied, by natural position, by artificial defences, and by hosts of allies. Yet she fell, and her wretched inhabitants were subjected to all the horrors of war and captivity. So the walls and towers of Nineveh would be no defence; they would fall like unripe fruit, while her cowardly defenders would only seek a refuge from present danger.

VII. Vs. 14—19. The prophet concludes with a paragraph of cutting irony, showing the necessity of the overthrow of Nineveh. He counsels her to provide an ample store of water for the siege, and carefully repair and fortify her walls—all will be in vain. Fire and sword shall consume thee, like the devouring locust. Though thy people are innumerable, like the locusts, and though those that trade with thee are in number as the stars of heaven, yet thy wealth will be like the locusts when warmed by the sun; it will take to itself wings and fly away. The foreign merchants, on the approach of danger, will desert thee. Thy wound is incurable, utter destruction awaits thee. All the cities and nations that have felt thy oppressing power, will exult over thee in the day of thy destruction.

*Translation.*

- I. 1. Sentence against Nineveh !  
 Book of the Vision of Nahum, the Elkoshite.

## I.

2. An angry God and avenging is Jehovah ;  
 Jehovah avengeth and is full of wrath ;  
 Jehovah taketh vengeance on his adversaries,  
 And he keepeth anger for his enemies.
3. Jehovah is long-suffering, yet great in power,  
 And he will not at all let go unpunished ;  
 Jehovah—in the whirlwind and the storm is his way,  
 And clouds are the dust of his feet.
4. He rebuketh the sea and drieth it up,  
 And all the rivers he maketh dry ;  
 Bashan languisheth and Carmel,  
 And the bloom of Lebanon fadeth.
5. The mountains tremble before him,  
 And the hills melt,  
 And lifted up is the earth at his presence,  
 And the world and all that dwell therein !
6. Before his indignation who can stand ?  
 And who can rise up in the burning of his anger !  
 His wrath is poured out like fire,  
 And the rocks are torn down before him.
7. Good is Jehovah, a Refuge in the day of distress,  
 And he knoweth those trusting in him.
8. But with an overwhelming flood, an end he will make of her place,  
 [Nineveh],  
 And his enemies darkness shall pursue.

## II.

9. What do ye [Assyrians] devise against Jehovah ?  
 An end he maketh,  
 A second time, distress shall not arise ;
10. For, as thorns entangled,  
 And as with their wine drunken,  
 They shall be consumed as stubble fully dry.

11. From thee [Nineveh] went forth he that devised evil against Jehovah,  
That counselled iniquity.
12. Thus saith Jehovah :  
" Though complete and so very many,  
Yet thus they shall be cut off, and he shall pass away.  
Though I have afflicted thee [Judah],  
I will not afflict thee more ;
13. And now I will break his yoke from off thee,  
And his bonds I will burst."
14. But of thee [Assyria] hath Jehovah commanded,  
" That no more of thy name shall be sown,  
From the house of thy gods I will cut off the carved image and the molten image,  
I will make thy grave, for thou art vile."

## III.

- II. 1. Lo ! on the mountains the feet of him that bringeth good tidings,  
That proclaimeth peace,  
" Celebrate, O Judah, thy festivals,  
Pay thy vows,  
For there shall no more pass through thee the destroyer,  
He is utterly cut off."
2. There cometh up the waster against thee [Nineveh],  
Guard the fortress,  
Look out on the way,  
Strengthen the loins,  
Confirm [thy] power to the utmost,
3. For Jehovah restores the glory of Jacob as the glory of Israel,  
For the spoilers have spoiled them,  
And their vine-branches they have laid waste.
4. The shield of their heroes [invaders] is red,  
The men of might are in crimson,  
With the flashing of steel is the war-chariot when arrayed,  
And the cypress spears wave to and fro.
5. In the streets rage the chariots,  
They run up and down on the broad ways ;  
Their visage is like torches ;  
As lightnings they run.
6. He [the Assyrian king] remembers his mighty ones ;  
They stumble on their way ;  
They [the invaders] hasten to her wall,  
And the mantlet is set in order ;

7. The gates of the rivers are opened,  
And the palace is dissolved.
8. It is fixed! She [Nineveh] is uncovered, she is led away,  
And her maidens pant as the voice of doves, beating on their  
breasts.
9. And Nineveh was like a pool of waters of old;  
Yet they flee: "Stand! stand!" but no one looketh back;
10. Seize the silver! seize the gold!  
And there is no end to the treasure;  
Abundance of all costly vessels.
11. Desolation! devastation! and destruction!  
And the heart melts, and there is a tottering of the knees,  
And pangs in all loins, and all faces gather redness.

## IV.

12. Where is the dwelling of the lions?  
And the feeding-place of the young lions?  
Where the lion walked, the lioness, the lion's whelp,  
And none scared them away?
13. The lion rends for his whelps,  
And strangles for his lionesses,  
And fills with prey his holes,  
And his lairs with ravin.
14. Lo! I am against thee, saith Jehovah of hosts,  
And I will burn in the smoke her chariots,  
And thy young lions the sword shall devour,  
And I will cut off from the earth thy prey,  
And no more shall be heard the voice of thy messengers!

## V.

- III. 1. Wo! city of blood!  
The whole of her with lies and violence is full;  
She doth not give up the prey.
2. The sound of the whip,  
And the noise of the rattling of the wheel,  
And the prancing horse and the bounding chariot,
3. The horseman causeth his horse to prance,  
And there is the flame of the sword and the lightning of the lance,  
And a multitude of the slain,  
And abundance of corpses,  
And no end to the dead bodies,  
They stumble over their dead bodies.

4. Because of the fornications of the harlot,  
The graceful beauty, the mistress of enchantments,  
Who selleth the nations by her whoredoms,  
And the people with her sorceries.
5. "Lo! I am against thee, saith Jehovah of hosts!  
And I will uncover thy skirts before thy face,  
And I will cause the nations to see thy nakedness,  
And the kingdoms thy shame.
6. And I will cast upon thee abominations,  
And I will disgrace thee,  
And will set thee as a gazing stock ;
7. And it shall come to pass that every one that seeth thee, shall flee  
from thee,  
And shall say, ' Perished is Nineveh,  
Who shall bewail her ?  
Whence shall I seek comforters for thee ?' "

## VI.

8. Art thou better than No-Ammon,  
Who dwelt by the rivers,  
The waters were round about her,  
Whose fortress was the sea,  
Of sea was her wall,
9. Cush was her strength, and Egypt, numbers without end ;  
Put and the Libyans were thy allies.
10. Even she into captivity went with the captives,  
Also her children were dashed in pieces at the head of every street,  
And upon thy honorable men they cast lots,  
And all thy nobles were bound in fetters.
11. Thou also shalt be drunken,  
Thou shalt hide thyself,  
Even thou shalt seek a refuge from the enemy.
12. All thy fortresses are fig-trees, with the first-ripe fruit,  
If they are shaken, they fall into the mouth of the eater.
13. Lo! thy people are women in the midst of thee ;  
To thy enemies wide opened shall be the gates of thy land ;  
The fire shall consume thy bars.



## VII.

14. Water for the siege draw for thee,  
 Strengthen thy fortifications,  
 Enter into the clay  
 And tread upon the loam,  
 And make strong the brick-kiln ;
15. Then the fire shall consume thee,  
 The sword shall cut thee off,  
 It shall eat thee as the locust.  
 Make thyself great as the locust,  
 Multiply thyself like the young locust,
16. Enlarge thy merchants like the stars of heaven,  
 The locust shall spread his wings and fly away.
17. Thy princes are like the young locust,  
 Thy satraps like locust-swarms ;  
 They alight on the walls in the day of cold,  
 The sun ariseth and they fly away,  
 And the place where they were is not known.
18. Thy shepherds slumber, O king of Assyria,  
 Thy princes sleep,  
 Scattered are thy people on the mountains,  
 And there is none that gathereth them ;
19. No healing for thy breach,  
 Incurable is thy wound ;  
 All that hear the report of thee,  
 Shall clap the hand upon thee,  
 For upon whom hath not thy wickedness continually passed.

## NOTES.

CHAP. I., VERSE 1. *נִפְתָּא* from *נִפְתָּ* is an oracle, divine sentence ; Jehovah, not the prophet, is conceived as the subject who utters the oracle. The noun is constructed with the Gen. of the subject, with the Gen. expressing the nature of what is spoken, and, as here, with the Gen. of the object, e. g. *בְּבָבֶל נִפְתָּא*, 'sentence against Babylon,' Isa. 13: 1. Röd. Ges. Gr. § 112. 2. The word is generally, but not necessarily, used of an oracle which threatens or denounces judgments, see Isa. 19: 1 compared with 19: 23, 19, where threatenings and promises are addressed to Egypt in one and the same 'oracle.' *Delitzsch's. Habb.* p. 2. *נִפְתָּ*, at the same time in the Gen. and in

Const. state, from  $\text{רָאָה}$ , Divine revelations, visions, which were revealed to the mind of the prophet, that which he saw inwardly, *Knobel Prophetismus*, I. p. 176.

VERSE 2.  $\text{אִבְזָה}$ , not jealous, impatient of a rival, dissatisfied that divine honors should be paid to another, as in Ex. 20: 5; not merely the zealous interest which he feels for his people and land, Joel 2: 18, but, in a general sense, 'he is angry,' he will not remain indifferent in respect to the commission of great iniquities, any more than to sufferings endured on his account. On the contrary he will take vengeance, Ps. 94: 1. Rev. 6. 10.  $\text{אֲדָרְתִּי לְבַזִּי}$ , lord or possessor of wrath, comp. master of dreams, Gen. 37: 19, master of causes, Ex. 24: 14, § 104. 2. a. After  $\text{אֲדָרְתִּי}$  supply  $\text{אֵת}$  his anger, Jer. 3: 5, comp.  $\text{φυλάσσειν χόλον}$  Il. 16: 30. Jehovah is here represented as full of burning anger, which he retains and as it were nourishes, till the time comes to pour it out, Is. 59: 18. "Lento gradu," says Valerius Maximus, "ad vindictam sui divina procedit ira, tarditatemque supplicii gravitate compensat."

VERSE 3. Jehovah long endures the provocations of his enemies, Ex. 34: 6. His patience, in respect to the Assyrians, does not arise from want of power to inflict punishment, or from any design of allowing the guilty finally to escape.  $\text{אֲנִי־נִקְיָה}$  Inf. Piel with finite verb, 'absolving he will not absolve,' i. e. he will not at all acquit, § 128. 3. a. Ex. 34: 7. In the second member of this verse and in the following, Jehovah is described as coming forth to take vengeance; he no longer retains his wrath.  $\text{אֲנִי־נִקְיָה}$ , fine dust, Deut. 28: 24. Isa. 29: 4, poet. for clouds on which Jehovah walks.

VERSE 4.  $\text{אֲדָרְתִּי}$ , Particip. denoting continued action, shows that the reference is not made to the historical fact of the drying up of the Red Sea, though that may have occasioned the introduction of this feature into the delineation. Comp. "He rebuked the Red Sea and dried it up," Ps. 106: 9. The word means not merely 'chiding,' Luke 8: 24, but the drying up of the waters  $\text{אֲדָרְתִּי}$  Fut. Piel Contract. for  $\text{אֲדָרְתִּי}$  § 68. 3. 6. This Fut., when preceded by a Part., refers to the present time, § 126 b. 3. a.  $\text{אֲדָרְתִּי}$  to languish, wither, fade, of trees, fields, mountains, etc., not of the stripping off of leaves by a wind, but of the decaying and falling of them through the effects of a drought. 'Bloom of Lebanon.' "He shall cast forth his roots as Lebanon;" "The scent thereof shall be as the wine of Lebanon," Hos. 14: 5, 7. Bashan and Carmel were greatly distinguished for fruitfulness and verdure.

VERSE 5. The phenomena here alluded to are not those caused by an earthquake, but by a tempest, Ps. 29: 6.  $\text{אֲדָרְתִּי}$  before him, from

his presence; verbs of fearing, trembling, guarding against, etc. are connected with  $\eta$  of the person whom we fear, from whom we flee, etc., Isa. 6: 4, comp. *καλύπτω ἀπὸ, κῆρη* Intrans., lifts up, arises, Ps. 89: 10, 'when its waves lift up themselves'; Is. 18: 18, 'and the earth trembles from her place'; Ps. 29: 8, the ground trembles by the reverberations of the thunder.

VERSE 6. Before the terrors of God's wrath, who can stand? For the Lord thy God is a consuming fire, Deut. 4: 24. "The word of the Lord as a fire breaketh the rock in pieces," Jer. 23: 29. 10: 10. The pouring out of the Divine wrath is frequently compared to fire, Jer. 7: 20. 2 Chron. 34: 25.

VERSE 7. "By the very emphatic expressions of verses 6 and 8," says Hitzig, "the beauty of the intermediate verse is placed in a clearer light." Comp. Jer. 16: 19; Ps. 46: 2.

VERSE 8. "By an overrunning flood," i. e. by hostile armies. In Isa. 8: 8, the power of Assyria is compared to the inundating Euphrates. Isa. 28: 15. *תִּבְּרָה*, perfection, consummation, utter destruction, 'ad internecionem delevit,' Luth. das Garaus machen. 'Her place,' i. e. Nineveh. Imperceptibly the prophet leaves his general, introductory thought, and now comes upon his great theme, the remediless doom of Nineveh.

VERSE 9. The danger is imminent, the destruction is certain on two grounds, 1. vs. 9, 10, Jehovah has determined it. What do ye imagine? That God will trifle with the matter, or that he cannot execute his will? Oh! no. What he determines to do, he will do effectually. He does not need, like man, to repeat his act. The first assault of the invading army, his agent, will be final. 2. vs. 11, 12, because there has gone out from Nineveh that impious man (e. g. Sennacherib), who plotted against Jehovah, and proudly defied his power, *Ewald in loc.*

VERSE 10. A repetition of the act will not be needed,  $\eta$  for the Assyrians are hopelessly entangled and defenceless. They are woven together as thorns, and inebriated as with their wine; they shall be burned as dry stubble. So great is their perplexity, so bereft of reason are they, that they will be quickly and utterly destroyed.  $\eta$ , used in comparisons, *up to, equal to*, e. g. "Their family did not increase  $\eta$  up to, the children of Judah," 1 Chron. 4: 27, "Eo usque, ut spinas perplexitate aequent." *אֲשֶׁר* used adverbially, Jer. 12: 6.

VERSE 11. "From thee, (Fem. suffix) Nineveh, or Assyria goes out one who devises evil," etc. king of Assyria, or e. g. Sennacherib, better in a collective sense, kings go out. Hitzig adopts the forced interpretation of *תִּצְאֵי*, etc. "Thou, queen of Nineveh, hast borne him."

VERSE 12. The confident expectation which the prophet expresses in vs. 10, 11, in his own name, Jehovah confirms in vs. 12—14. However powerful the Assyrians were in numbers and resources, all would be unavailing, Isa. 16: 14.  $\text{אֲבֵלֵי־אֲבָרָם}$ , integri, incolumes, with all their powers unimpaired, Gen. 33: 18, and so numerous, ever so many; the second  $\text{כֵּן}$  means *thus, so, in that condition of prosperity*. Köster, Erläuter. d. heil. Schrift, p. 64, translates, “so as I have determined,” etc.  $\text{נִיב}$  is used of the shearing of sheep, of the cutting off of the hair, and of cutting grass. In Isa. 7: 20 is the same figurative language, “Jehovah shall shave with a hired razor,” etc.  $\text{כָּבַר}$ , each one of them shall disappear, perish. The last part of the verse gives a consoling promise to Judah that the days of her affliction were ended; not, as some translate, “I will afflict thee, Assyrian, so that it will not be necessary to repeat the stroke.”

VERSE 13. Among other burdens imposed on Judah by the Assyrians, was the tribute paid by Hezekiah, 2 K. 18: 14, of three hundred talents of silver and thirty talents of gold.

VERSE 14.  $\text{אֶרֶץ}$  placed first by emphasis, “no more sown, propagated,” i. e. thy house shall be wholly cut off; no particular individual seems to be here referred to, but Assyria, personified, is addressed, Amos 2: 2. Some, referring the passage to Sennacherib, translate: “I will make it, i. e. thy temple, thy grave, since thou art light, worthless, of no account.”

Chap. II. VERSE 1. The messengers are not first summoned, as in Isa. 40: 9, but the prophet already sees them on the mountains which separate Assyria from Judah. The exhortation to the Jewish people to resume their customary festivals, etc., implies that Nineveh was not merely menaced, but taken, and that the victory was complete. It would appear, also, from this passage, as well as from the narrative in the historical books, that the Jews had suffered great calamities from the Assyrians during the early part of Hezekiah's reign, as one effect of which the religious rites had been suspended, etc.

VERSE 2. Judah has no more to fear from the Assyrians. They are now called to defend themselves against a terrible foe, who is already marching against them.  $\text{מַלְאֲכֵי}$ , malleus, one who scatters, destroys, “How is the hammer,” king of Babylon, “of the whole earth cut asunder and broken!” Jer. 50: 23.  $\text{עַל־פְּנֵיךָ}$ , *adversus*, against thee, Ps. 21: 13.  $\text{נֹצֵרִים}$  etc. lit. guard the guard, defend the defence, Inf. for emphat. Imp. § 128. 4.  $\text{ב}$ ,  $\gamma$ , addressed ironically by the prophet to Nineveh, ‘Watch the way,’ send out spies, who shall observe on what road the enemy is advancing.

VERSE 3. The reason of the overthrow of Nineveh, or more im-

mediately, the need that she should summon all her forces in self-defence is,  $\text{כִּי}$ , that Jehovah is about to restore to Judah such glory as was formerly enjoyed by Israel. 'Jacob,' see Obad. v. 18, where Joseph is put for Judah.  $\text{יָבֵא}$  causative i. q. Hiphil.

VERSE 4. In vs. 4, 5, the invader rapidly draws near; the crimson shield, the gleaming chariot, the trembling lance can be discovered; the sound of the war-chariot can be heard, as it rolls over the broad ways, or as it dashes by with the speed of lightning.  $\text{קָרָא}$  for vowel under  $\text{א}$ , see § 51. 2. 4; Virg. *Æn.* 2. 784, *ardentes clypeos atque aera micantia cerno.*  $\text{יָבֵא}$  clothed in crimson garments, the color derived from the coccus insect. "It was necessary," says Aelian, *Var. Hist.* 6. 6, "to enter into battle clothed in purple, that the color might denote a certain dignity, and if drops of blood from wounds were sprinkled on it, it became terrible to the enemy," comp. *Isa.* 9; 5.  $\text{אֶסְפְּרוֹת}$ , perhaps with the gleaming of hooks or scythes on the *schariots*. "Sometimes the scythe was inserted, parallel to the axle, into the felly of the wheel, so as to revolve, when the chariot was in motion, with more than thrice the velocity of the chariot itself." *Smith's Dict.* Still, it is more probable that the word refers only to the iron or steel armature of the chariots. The suffix in  $\text{יָבֵא}$  may refer as *Gen.* to the leader of the army; or, more probably, as *Acc.* to  $\text{יָבֵא}$ , the nearest antecedent. Lances were made of cypress, comp. *melia* in *Hom.* and *abies* in *Virg. Aen.* 11. 667.

VERSE 5. Comp. *Jer.* 46: 9  $\text{רְחֹבוֹת}$  places, wide roads, in contrast with the narrow streets in oriental cities.

VERSE 6. In the first part of the verse, the vain efforts of the Assyrian king in self-defence are described. He remembers, recalls, his nobles, principal officers, whether in the city, or as allies without; he awakes as from a dream when it is too late. They falter on their march, stumble through weakness. In the second member the attacking army are described, not those who are hastening to the defence of the walls; for the connection with the subsequent clause would, in that case, require the mention of a machine for defending the walls, rather than one which is employed by the besiegers.  $\text{יָבֵא}$ , that which covers, protects, *vinea, testudo*, a covering, shed, mantlet was prepared by an army attacking a city, under which the soldiers could approach the walls. "Celeriter vineis ad oppidum actis, aggere jacto, turribusque constitutis," etc. *Caes. Bell. Gall.* II. 12. The vineae, according to *Veget.*, were machines made of light wood, eight feet high, seven broad, and sixteen long. Comp. *Fr. galleries couvertes.*

VERSE 7. The city is stormed and the palace demolished. "Gates of the rivers," says *Rosenmüller*, "are the gates through which the

enemy rush in, like rivers, inundating all before them," appealing to Isa. 8: 7. Jer. 46: 7, etc. Yet, as Maurer justly remarks, though invading hosts are compared to rivers, yet it by no means follows, that the gates through which an enemy rush, are called the gates of the rivers. The same objection lies against the supposition of Jerome, who understands the gates through which a great multitude of Ninevites were accustomed to go in and out. Others suppose that the city gates are meant, which adjoined the Tigris, or which were in the wall washed by that river; yet that broad and rapid stream would itself be a strong barrier against assault in that quarter. Perhaps the most probable explanation is, that the *קְרוֹרוֹת* were canals or ditches, leading from the Tigris to the palace, and that the *שַׁעֲרֵי* were the city gates near these canals. It is possible that these gates, having been laid under water by the Ninevites, before the assault, were drained off by the enemy, the water being turned into other channels, so that an entrance was effected in the same manner as Cyrus was enabled to march into Babylon. This explanation, though not wholly satisfactory, is encumbered with less difficulty than the others. Possibly light will be thrown on this point by the deciphering of the inscriptions which have been recently copied.

VERSE 8. The mournful effects of the capture are described. *הַיָּב* can be hardly a proper name for the queen of Nineveh, Huzzab, because it is not the usage of Nahum to mention names, and in this place it would be a lowering in the spirit and tone of the passage. Ges. Thesaurus p. 1147, makes it Hophal from *חָפַל*, and connects it with the preceding verse, "the palace is dissolved and made to flow down," i. e. is inundated by the Tigris; yet this addition would be superfluous, and contrary to the compressed energy of the prophet's style; *קָמוֹג* would express the whole. The word is Hoph. from *נָצַב*, 'it is fixed,' it is determined, comp. *נָצַב* Dan. 6: 13; 'uncovered,' ignominiously exposed, comp. Is. 47: 2, 3. *הַזְּלִיחָהּ*, for lengthening of vowel of Praeform., see § 62. II. 4. The royal city is exhibited under the image of a queen, and the women of the city are represented as her attendant maidens, mourning over her downfall.

VERSE 9. Nineveh, like a pool of waters, has, from its foundation, been the centre of a vast commerce, where there has been an influx of population and riches from all quarters; now the waters dry up, the swarming multitudes disappear. "Stand! stand!" is the summons to the fugitives, but no one halts. "That great city, wherein are more than one hundred and twenty thousand persons that cannot discern between their right hand and their left hand," Jon. 4: 11. From the vast ruins on the eastern bank of the Tigris, extending

above and far below Mosul, this statement of the prophet would not be any hyperbole.

VERSE 10. The victors are summoned to plunder the city, with its stores of almost inexhaustible wealth.

VERSE 11. The first three words constitute a striking paronomasia. Latin *vastitas et vastities et vacuitas*, Seventy: *ἐκτινωγμός, καὶ ἀνατινωγμός, καὶ ἐκβρασμός*. Germ. leer und ausgeleert und verheert; Heb. *וַתִּשְׁמַח וַתִּשְׂמַח וַתִּשְׂמַח*; Pual Part. *וַתִּשְׂמַח* as a suba. neuter. *וַתִּשְׂמַח*, heat, glow of the countenance, all faces are flushed with terror; others: draw in their glow, grow pale with fear, Joel 2: 6.

VERSE 12. In v. 11, the prophet beholds the destruction of the city completed. Now he stands on the desolate site, and asks with a mixture of astonishment, exultation and irony, 'where is the lair of the lion? Where is the den of the young lion? Where is that proud city, which gathered spoil from all nations, which was the seat of wealth and luxury the fruit of extortion and plunder, whose kings and nobles were like ravening beasts of prey? It is utterly destroyed—a mass of shapeless ruins.' *וַתִּשְׂמַח* is the common word for the lion, used in Isa. 15: 9, of a ferocious enemy; *וַתִּשְׂמַח*, is the young lion, old enough to roar and who is blood-thirsty, distinguished, Ezek. 19: 2, 3, from the *וַתִּשְׂמַח* a whelp; *וַתִּשְׂמַח*, lioness, so called from *וַתִּשְׂמַח* to roar.

VERSE 13. *וַתִּשְׂמַח* for any one, enough, commonly where food is mentioned, § 99: 2. *וַתִּשְׂמַח* and *וַתִּשְׂמַח*, Masc. and Fem., every kind of prey, comp. Isa. 13: 1, 'every staff of bread,' very common in Arabic, e. g. *feri et feræ*, Ges. Comm. in Isa. 1: 194.

VERSE 14. repeats or recapitulates the general sentiment or theme of the prophecy — Nineveh is to be destroyed. *וַתִּשְׂמַח*, rare form of the Suffix, 2d pers. sing. Masc. § 89, 1. Rem. 2. Jerome: "Thou shalt lay waste the earth no more, neither exact tribute in thy provinces; no more the voice of thy messengers shall be heard." Messengers, i. e. heralds, executors of the royal edicts.

CHAP. III. VERSE 1. The reason for this utter overthrow is declared. *וַתִּשְׂמַח* *וַתִּשְׂמַח* Asyndic Const., Acc. with *וַתִּשְׂמַח*. *וַתִּשְׂמַח*, Pa. 7: 3, rending, breaking in pieces, as a lion. *וַתִּשְׂמַח* used transitively, the people do not cause the prey to depart, i. e. cease not to plunder. Mich. 3: 3, 4; if intrans., *וַתִּשְׂמַח* or an equivalent would be needed.

VERSE 2. In vs. 2, 3, we are brought again into the midst of the contest. The prophet hears the crack of the whip, the rumbling of the wheels, sees the horse proudly prancing, the gleam of the burnished lance, and, as the result, uncounted heaps of the slain. *וַתִּשְׂמַח* not to be supplied before *וַתִּשְׂמַח*. The chariot, furnished with small

wheels, and driven rapidly, bounds over the roads. The chariots, which are depicted on the walls at Khorsabad, are low, with two wheels, with one or two persons standing in each, besides the driver; the horses are full of mettle, some of them splendidly caparisoned. חֲזָקָה, Part. Hiph. The best explanation of this vexed clause is that of Gesenius, viz., the horseman shows off his horse, causes him to prance or rear. Maurer translates 'the horse lifts up himself, shows off proudly,' as in Virg. Georg. 3. 16, "atque equitem docuere sub armis insultare solo."

VERSE 4. The reason for the subversion of Nineveh is here given. Like a beautiful and fascinating harlot, the Assyrians had enticed the surrounding nations; by fraudulent treaties, pretended friendships, and various cunning measures, she had entrapped the unwary; she thus obtained a wide dominion and immense resources, by the most unjustifiable means; the passage may also refer to commercial transactions. No means were too bad, no arts too dishonorable, if she could increase her wealth.

VERSE 5. The metaphor is continued; Nineveh shall be visited with a punishment similar to that sometimes inflicted on an abandoned female. Is. 47: 18. Jer. 3: 26, "Therefore will I discover thy skirts upon thy face, that thy shame may appear," I will treat thee not as a virtuous matron, but as a shameless prostitute. Jerome: "All these things are represented under the metaphor of an adulterous woman, who, when she was arrested, was brought forward, and before the eyes of all, disgraced."

VERSE 6. Men, as they pass by the place where thou stood, shall insult thee, and point at thee the finger of scorn; thou shalt become a gazing-stock, as an unchaste female is exposed to public scorn and infamy.

VERSE 7. So low wilt thou fall, so utterly contemptible will thou become, that all that see thee will hasten to escape, exclaiming, 'perished is Nineveh.' יָרַד Fut. from יָרַד § 75: 1, paronomasia with יָרַד and יָרַדָּה.

VERSE 8. A free historical illustration, 'Wilt thou share a better fate than No-Ammon, a short time since so great, so strongly fortified by the Nile and its waters, which had such numerous and powerful allies, but which still endured all the horrors of a sacked and plundered city?' תְּיָרַדְתְּ for תְּיָרַדְתְּ, Ges. Leghb. p. 388. נֹא־אֲמֹן, the Egyptian Thebes or Diospolis; in Ez. 30: 14, 15, 16. Jer. 46: 25, merely נֹא, called by Homer, *ἐκατόμυλος*, Il. 9, 388,<sup>1</sup> situated on

<sup>1</sup> "This epithet has been generally supposed to refer to the 100 gates of its wall of circuit; but this difficulty is happily solved by an observation of Diodorus,



both sides of the Nile, about two hundred and sixty miles south of Cairo. It was one hundred and forty stadia in circumference. Its remaining ruins still describe a circuit of twenty-seven miles. The splendor and power of this city, which could furnish 20,000 armed chariots from its vicinity, are to be estimated from the extent of the Egyptian conquests, adding continually to the riches of the metropolis, the magnificence of the edifices which adorned it, the luxuriousness of the individuals who inhabited it, the spoil taken thence by the Persians, and the gold and silver collected after the burning of the city. The principal part of the city lay on the east bank; on the west was the Memnonia and the Necropolis. The most ancient remains, extant at Thebes, are the great temple at Karnak, "the largest and most splendid ruin of which, perhaps, either ancient or modern times can boast." The grand hall measures 170 feet by 329, supported by a central avenue of twelve massive columns, 66 feet high (without the pedestal and abacus) and 12 in diameter; besides 122 of less gigantic dimensions, 41 feet 9 inches in height, and 27 feet 6 inches in circumference. The total length of the temple is 1180 feet. The earliest monarch, whose name exists on the monuments of Thebes is Osirtasen I., the contemporary of Joseph. Sculptures of the earlier Pharaohs have disappeared. In hieroglyphics Thebes is written Ap, Ape, or with the feminine article Tâpé, *the head*, Thebes being the *capital* of the country.<sup>2</sup> The date of the origin of Thebes is lost in remote antiquity. The destruction of it, as before remarked, to which Nahum refers, was probably effected by Tartan, Is. xx. It was again captured by Cambyses, 525 B. C. It was finally destroyed by Ptolemy Lathyrus, 81 B. C. Its site is now occupied by several villages. אַרְיִים, an Egyptian word, *canal, fosse*, canals of the Nile, נַחַל the Nile. "The 'sea,' referred to in this passage, is the river Nile, which, to the present day in Egypt, is named *el-Bahr*, 'the sea,' as its most common appellation."—*Robinson's Researches*, I. p. 542. In Is. 19: 5, נַחַל is applied to the Euphrates, also Is. 27: 1. Jer. 51: 36. יַם הַיָּם *of sea*, composed of sea, the Nile was her wall.

that many suppose them 'to have been the propylaea of the temples,' and that this metaphorical expression rather implies a plurality than a definite number; were it not so, the reader might be surprised to learn that this 100-gated city was never enclosed by a wall,—a fact fully proved by the non-existence of the least vestige of it." Even on the supposition that portions of it have been destroyed by inundations, those parts which stood on the rocky and uninundated acclivity would have retained some traces of the former existence of a wall, had there been one.—*Wilkinson's Hand-book for Egypt*, 1847, p. 388.

<sup>2</sup> See Wilkinson's Hand-book, p. 388 seq.

VERSE 9. **טִי**, Ethiopia, south of Egypt, a country greatly distinguished in ancient times, for its power, the warlike reputation of its people, etc. Is. 18: 2. **קִצְרִים** is Lower Egypt; **טִי**, the region immediately west of Lower Egypt, adjoining Lybia Proper, whose people were descendants from Ham, Gen. 10: 6, spoken of as forming part of the Egyptian army, Jer. 46: 9. **לִיבְיָהוּ**, Lybia Proper, stretching as far as Numidia. That part of Thebes on the west of the Nile was called the Lybian suburb.

VERSE 10. The horrible barbarities of war as practised among the ancient nations are here referred to. In one of the historical subjects sculptured at Medénet Háboo, among other trophies which are delineated, large heaps of hands are placed before the king, which an officer counts one by one, and another notes down their number on a scroll, each heap containing 3000. On another wall, the king, returning victorious to Egypt, proceeds slowly in his car, conducting in triumph the prisoners he has made, who walk beside and before it, three others being bound to the axle. See Hos. 14: 1. **וּמְקָרָם** bonds, fetters, Seventy: *χειροπέδαις*.

VERSE 11. Thou, Nineveh, shalt suffer a fate like that of Thebes. Though now so celebrated, soon thou shalt be cast out and forgotten. **וּמְקָרָם**, Fem. Part. Niph., hidden, covered in darkness.

VERSE 12. Neither towers, monuments, or mighty armies will be any more defence to thee, than they were to Thebes. They will resemble a fig-tree, from which hang precocious fruits. When the tree is lightly shaken, the figs readily drop.

VERSE 13. All courage will be lost. The men, once so daring in war, will become timid and faint-hearted like women. A similar comparison is found in Is. 19: 16, and Jer. 50: 37. "Gates of a land," are the *fauces*, narrow passes, where an enemy can gain an entrance into a country, e. g. Thermopylae in Greece.

VERSE 14. Such being the danger, the enemy having already entered the country, the prophet ironically exhorts the Ninevites to prepare everything necessary to sustain a siege—ample provision of water, and also of brick for repairing the walls.

VERSE 15. Yet all will be fruitless. With fire and sword shalt thou be destroyed. **כִּי** then, adverb of time, i. e. 'when the enemy has besieged thee.' **זֶלְקָה** the feeder, a short, small locust; Jerome: "Atte-labus, a small locust, between an unfledged and full grown locust, with slender wings, creeping rather than flying, ever leaping up, and consuming, in the place where it is produced, everything, even to the dust, for it cannot depart till its wings are grown." By **אֲרָבָה**

is probably meant the locust in a still earlier stage of development, when its wings are just appearing, before it is able to fly.<sup>1</sup>

VERSE 16. Though the number of those that trade with thee exceed the stars of heaven, they shall disappear, as the locust, when grown, spreads its wings and flies away.

VERSE 17. In the time of cold, in the night, before the rising of the sun, the locust lies in an apparently torpid state, but when warmed by the heat, spreads its wings and disappears. So with those on whom thou hast placed thy dependence. In the time of thine utmost need they will fail thee. נְסִיחָה princes, Dag. euphon. סַטְרָפָה, *satrap*, a general, leader among the Assyrians and Medes, perhaps an Assyrian or Median word, and to be explained from the languages cognate with the Sanscrit. Ges. compares with the modern Persian, *prince* or *war-chief*. נֹסֵף, the ן belongs to the stem, § 86. 1. b.

VERSE 18. The utter impotence of the Assyrian leaders is pointed out.

VERSE 19. Conclusion. *Actum est de te*. By all which precedes, the way is prepared for the exulting cry. "Deadly is thy wound," which the prophet utters, in unison with all others. דְּבַר, Gen. of object, 'the report of thee.' Who has not cause, on account of the calamities inflicted by thee, to rejoice in thy downfall?

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## ARTICLE XI.

### EARLY HISTORY OF THE ORDER OF JESUITS IN FRANCE.

[The following is a very condensed summary of the contents of the second chapter of Dr. Hermann Reuchlin's *Geschichte von Port-Royal, or Der Kampf des Reformiten u. des Jesuitischen Katholicismus unter Louis XIII. u. XIV.* Hamburg, 1844,—an historical work of great and standard value.]

At the time of the formation of the order of Jesuits, there was much in the condition of France to prompt them to make an early and strenuous effort to gain a sure footing in that kingdom. The Reformation was beginning there to raise its head boldly, and to manifest a spirit more hostile to whatever was akin to Catholicism than even in Germany or England. The Catholic State church too, was partially estranged from the communion of the true church. The Sorbonne,

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<sup>1</sup> See Credner and Maurer on Joel 1: 4, and Ges. *Thesaurus*, p. 597.