

NAHUM. †

THE STRUCTURE OF THE BOOK AS A WHOLE.

1: 2-8.	JEHOVAH'S ATTRIBUTES DECLARED.
1: 9--3: 19.	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. 77](#).

For the *Formula* 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 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: 26-28, 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 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.

2 God is jealous, and the LORD *avengeth*; the LORD revengeth, and is a *possessor of wrath*; the LORD will be an *Avenger to His* adversaries, and He reserveth *wrath against His* enemies.

3 The LORD is *long-suffering*, and great in power, and will not at all *hold guiltless the wicked*: the LORD hath His way in the whirlwind and in the storm, and the clouds are the dust of His feet.

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.

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

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

7 The LORD is good, a *place of safety* in the day of trouble; and He knoweth them that *flee for refuge to Him*.

8 But with an overrunning flood He will make an utter end of *her place [Nineveh's]*, as for His foes, *darkness shall pursue them*.

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

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

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

12 Thus saith the LORD: "Though they be *secure*, and likewise many, yet thus shall they be *cut down like dry stubble*, when He shall pass through.

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.

Nineveh. This heading is not "undoubtedly by a later hand", as alleged. The words "the place thereof" (v. 8) would be unintelligible without it. Nineveh is not mentioned again until 2. 8; 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. *'Elkoshi*. A village of this name exists to-day, twenty-four miles north of Nineveh (now *Konyunjik*). See Layard's *Nineveh and its Remains*, i. p. 233.

1: 2-8. JEHOVAH'S ATTRIBUTES.

- 2. Vengeance.
- 3-. Long-suffering.
- 3-5. Power. Unequalled.
- 6. Power. Irresistible.
- 7. Goodness.
- 8. Vengeance.

2 GOD. Heb. El. Ap. 4. IV.

jealous. Ref. to Pent. (Ex. 20. 5-7. Dent. 4. 24). Ap. 92. See the Structure, and note the subjects of vv. "2" and "8"; "3-"and"7"; "-3-5"and"6".

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

revengeth = avengeth.

is furious = a possessor of wrath. Heb. "lord of wrath".

take vengeance on = be an Avenger to.

wrath. Fig. *Ellipsis* (Absolute). Ap. 6.

for = against.

3 slow to anger = long-suffering. Ref. to Pent. (Ex. 34.6,7). Ap. 92.

Heb. "Long of anger". The opposite of Prov. 14. 17. Cp. Jonah 4. 2.

great. Cp. Job 9. 4; and see the Structure "-3-5", above.

will not, &c. Ref. to Pent. (Ex. 34. 7. Num. 14. 18).

acquit = clear, or hold guiltless.

4 He rebuketh the sea. Ref. to Pent. (Ex. 14.). Cp. Ps. 106. 9.

and drieth up, &c. Cp. Josh. 4. 23. Ps. 74. 15.

5 The mountains quake, &c. Cp. Mic. 1. 3, 4.

burned = upheaved. **world.** Heb. *tebel* = the world as inhabited.

7 good. See the Structure "7", above. Cp. 1 Chron. 16. 34. Ps. 100. 5. Jer. 33. 11. Lam. 3. 25.

He knoweth, &c. Cp. Ps. 1. 6. 2 Tim. 2. 12.

trust in = flee for refuge to. Heb. *hasah*. Ap. 69. II.

8 But, &c. Note the transition in v. 8, which is explained by the Structure "8", above.

Nineveh's. See note on title above (v. 1).

strong hold = a place of safety.

the place thereof. Heb. *her place*: i.e.

and darkness, &c.: or, "as for His foes, darkness shall pursue [them]".

1: 9--3:19. JEHOVAH'S JUDGMENTS FORETOLD.

1: 9-12-. Destruction of Nineveh.

1: -12-15. Deliverance of Judah.

2: 1--3: 19. Destruction of Nineveh.

9 imagine = devise. Cp. Ps. 2. 1.

the second time. Referring to the rising up after Jonah's proclamation. Cp. "rise", Jer. 51. 64. Same word as "abide", v. 6, above.

10 folden = entangled.

thorns. The emblem of hostile armies (Isa. 10. 17; 27. 4).

11 of. Gen. of Origin. Ap. 17. 2.

thee : i.e. Nineveh (fem.).

evil. Heb. *ra'a*. Ap. 44. viii.

a wicked counsellor = a counselor of Belial. The counsellor probably = Rabshakeh; and Belial = Sennacherib. See note on p. 1261.

12 quiet = secure.

cut down = cut down (like dry stubble).

when he, &c. Ref. to Pent. (Ex. 12.12). Cp. Isa. 8. 8. Dan. 11. 10.

And now, O Judah I have afflicted thee, I will afflict thee no more.

13 For now ^owill I break ^ohis yoke from off ¹²Judah, and will burst thy bonds in sunder.

14 And the LORD hath given a commandment concerning thee, *that the dynasty of Nineveh should end*: out of the house of thy gods will I cut off the graven image and the molten image: I will *make the house of thy gods* thy ^ograve; for thou art *despicable*.

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

2 ^oHe that ^odasheth in pieces is come up before thy face: *fortify the fortress*, watch the way, *be courageous*, *strengthen thee with power mightily*.

2 For the LORD *restoreth pre-eminence* of ^oJacob [the natural seed], *as He will restore the excellency* of Israel: for the emptiers have emptied them out, and marred their vine branches.

3 The shield of his *warriors* is *reddened with blood*, the valiant men *are clad in scarlet*: *with the flashing of steel the chariots glitter* in the day of his preparation, and the *spears* shall be terribly shaken.

4 The chariots shall *rave as though mad* in the streets, they shall *run to and fro* one against another in the broad ways: *their appearance is* like torches, they shall *flash* like the lightnings.

5 ^oHe [the king of Assyria] shall *bethink himself* of his nobles, *who may assemble their troops*: they shall stumble *as they march*; they shall make haste to *her wall* [the wall of Nineveh], *yet the portable storming cover of the besiegers* shall be prepared.

6 The *flood-gates* of the *Tigris river* shall be opened [by the enemy], and the palace shall *melt away in fear*.

7 And ^oHuzzab shall be led away captive, she shall be brought up, and her maids shall

1: -12-15. DELIVERANCE OF JUDAH.

-12-14. Evil removed.
15. Good bestowed.

-12 Though, &c. = And [now, O Judah], &c. Through not seeing the Structure and the change of subject at "-12-14", modern critics say "the first part of this verse is certainly more or less corrupt"; and they alter the Heb. text to make it agree with the last clause, the subject changing there to the removal of evil from Judah.

thee: i.e. Judah (v. 13).

13 will I break, &c. Ref. to Pant. (Gen. 27. 40). Ap. 92.

his yoke. Some codices read "his rod".

14 no more of thy name, &c.: i.e. the dynasty of Nineveh should end.

make = make [it]: i.e. "the house of thy gods".

grave = sepulchre. Heb. *keber*. See note on Gen. 23. 4. Ap. 35.

vile = despicable. Cp. Isa. 37. 37, 38.

15 Behold. Fig. *Asterismos* (Ap. 6), for emphasis, calling attention to the ref. to Isa. 52.7, the hypothetical second Isaiah, 100 years before he is supposed by modern critics to have lived.

keep thy solemn feasts. Fig. *Polyptoton*. Ap. 6. Heb. "feast thy solemn feasts": used for great emphasis. Ref. to Pent. (Deut. 16. 16, &c.; 23. 21, &c). Ap. 92.

the wicked. Heb. [the man of] *Belial*. See note on v. 11.

2: 1--3: 19. DESTRUCTION OF NINEVEH.

2: 1, 2. Jehovah's defiance.
2: 3-10. Judgment. Invasion.
2: 11--3: 7. Causes.
3: 8-10. Examples. Citation.
3: 11-13. Examples. Application.
3: 14. Jehovah's defiance.
3: 15-17. Judgment. Devastation.
3: 18, 19. Causes.

1 He that dasheth, &c.: i.e. Cyaxares and Nabopolassar (*Herod*, i. 106). A reference or type of the future destruction of Antichrist.

dasheth, &c.: or, the breaker (Heb. *mephiz* = battle-axe, or hammer (Prov. 25. 18)). Cp. Jer. 23. 29; 51. 20. Ezek. 9. 2, marg. Mic. 2. 13.

keep the munition. Fig. *Homoeopropheron* (Ap. 6), in the Heb. In English, keep the keeps, or fortify the fortress, or fence the defences.

make thy loins strong: i.e. be courageous. Cp. Job 40. 7. Jer. 1. 17.

fortify, &c. = strengthen [thee] with power mightily. Cp. Prov. 24. 5.

2 the LORD. Heb. Jehovah. Ap. 4. II. The verse not "misplaced", as alleged. See the Structure above.

hath turned away = restoreth, or is on the way to bring back.

the excellency = pre-eminence. Used in good, or bad sense according to the context.

Jacob. Put here for the natural seed, and Judah in contrast with Israel; cp. Gen. 32. 28; 43. 6; 45. 26, 28.

as = as [He will restore] the excellency, &c.

2: 3-10. JUDGMENT. INVASION.

3 mighty men = mighty ones, or warriors. Cp. 2 Sam. 23. 8. 1 Kings 1. 8, 10.

are in scarlet = [are clad] in scarlet, as were the armies of the Persians. the chariots [glitter].

4 rage = rave [as though mad]. Heb. *halal*.

Jostle = to push against, a frequentative form; but the Heb. (*shakak*) means to run to and fro, as in Isa. 33. 4. Joel 2. 9.

appearance is. **run** = rush, or flash. Heb. *ruz*.

worthies = nobles, who may assemble their troops; as in 3. 18. Judg. 5. 13. 2 Chron. 23. 20.

the wall thereof = her wall: i.e. the wall of Nineveh.

portable storming cover [of the besiegers].

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: i.e. by the enemy.

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 *nazah*), and the "and" as = though (like "but" in v. 8). In that case read: "though firmly established, she shall be dishonoured and taken captive"; the city being thus personified.

made red = reddened [with blood].

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

fir trees. Put by Fig. *Metonymy* (of Cause), Ap. 6, for the spears or lances made from them.

justle. From Old French *jouster*, to tilt; from Low Latin *juxtare*, to approach (as in tilting).

they shall seem = their

recount = bethink himself of.

in their walk = as they march.

the defence = the mantelet, or

the rivers. Nineveh lay on the

be dissolved = melt away [in fear], or was in dismay.

mourn for her as with the voice of doves, *drumming with their fingers incessantly* upon their *hearts*.

8 *Though Nineveh hath been from old filled with men as a pool is full of water:* yet *the defenders* shall flee away [*before their besiegers*]. Stand, stand, *shall the captains cry*; but none shall look back.

9 Take ye the spoil of silver, °take the spoil of gold: for *there are treasures without end, and stores of all covetable vessels*.

10 She is °empty, and void, and waste: and the heart melteth, and the knees 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 lion, *even the lioness*, walked, *and* the lion's whelp, and none made *them* afraid?

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

13 "Behold, **I am** against thee, *is the oracle of Jehovah Sabaioth*, and **I** will burn her chariots *into smoke*, and the sword shall devour thy young lions: and **I** will cut off thy prey from the earth, and the voice of thy *ambassadors* shall no more be heard.

3 Woe to the *city of great bloodshed* ! *it is* all full of lies *and* robbery; the prey *will not be lacking*;

2 °The noise of a whip, and the noise of the rattling of the wheels, and of the prancing horses, and of the *sounding* chariots.

3 The horseman lifteth up both the *gleaming* sword and the *flashing* spear: and *there is* a multitude of slain, and a great number of carcasses; and *there is* none end of their corpses; *so that the slayers stumble over* their corpses:

4 °Because of the multitude of the *idolatries* of the well-favoured harlot, °the mistress of *sorceries*, that selleth nations through her *idolatries*, and families through her *sorceries*.

5 Behold, **I am** against thee, *is the oracle of Jehovah Sabaioth*; and °**I** will discover thy skirts upon thy face, and °**I** will shew the nations thy nakedness, and the kingdoms thy shame.

6 And **I** will cast abominable filth upon thee, and *disgrace thee*, and will set thee as a gazingstock.

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?

8 Art thou *situated better* than *Thebes*, that

lead her = mourn for, or bemoaning.

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

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

8 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 [is full] of water".

they: i.e. the defenders.

flee away. Before their besiegers.

they: i.e. the captains.

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

none end, &c. = [there are] treasures without end, [and] stores of all covetable vessels.

10 empty . . . void . . . waste. Note the Fig. *Paronomasia* (Ap. 6), for emphasis. Heb. *bukah umbukah um'bullakah*.

the faces of them all, &c. Only here, and in Joel 2. 6. The reference is to Joel 2. 6 (as 1. 15 is to Isa. 52. 7); not vice versa.

2: 11--3: 7. CAUSES.

2: 11, 12. Jehovah. Defiance.

2: 13. The cause. Hostility.

3: 1-3. Jehovah. Defiance.

3: 4-7. The cause. Hostility.

11 Where . . . ? Fig. *Erotesis* (Ap. 6), for emphasis.

lions. Note the Fig. *Synonymia* (Ap. 6), for emphasis. This is Jehovah's answer to Sennacherib's taunt in 2 Kings 18. 34, looking back after the fulfillment of this prophecy.

old lion = lioness.

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

13 saith the LORD of Hosts = [is] the oracle of Jehovah Sabaioth.

the LORD. Heb. Jehovah, as in v. 2. The full expression, "Jehovah of hosts", occurs only here in Nahum ("2: 13") and in the corresponding member ("3: 5"). See note on 1 Sam. 1. 3.

in the smoke = into smoke.

messengers = ambassadors. Cp. 2 Kings 18. 17, 19; 19. 9, 23.

3. 1 bloody city = city of great bloodshed (Ezek. 22. 2, 3; 24. 6, 9. Hab 2. 12).

departeth not = will not be lacking. Captive princes were exposed to public contumely in cages, &c.

2 The noise, &c. Between vv. 1 and 2 supply the logical *Ellipsis* (Ap. 6), thus: "is not released. [Hark! the enemy is within thy gates!] The noise of a whip . . . chariot".

jumping = bumping, or sounding.

3 bright = gleaming.

glittering = flashing.

they: i.e. the slayers. Heb. text margin, with some codices, and four early printed editions, reads "so that they stumble", &c.

upon = over.

4 Because, &c. Note the Structure, which shows that here, in the member "4-7", we have the *cause*, corresponding with "2: 13".

whoredoms = idolatries.

the mistress of witchcrafts. Ref. to Pent. (Ex. 22. 18. Deut. 18. 10).

witchcrafts = sorceries. Cp. Isa. 47. 9.

5 saith the LORD of Hosts = [is] the oracle of Jehovah Sabaioth. See note on 2. 13.

I will discover. Carrying out the symbol of whoredom for idolatry. Cp. 2. 13; 3. 5.

I will shew, &c. (Isa. 47. 2, 3. Jer. 13. 22, 26. Ezek. 16. 37).

6 make thee vile = disgrace thee.

7 her. Some codices, with two early printed editions, Aram., Syr., and vulg., read "thee"; but the Codex "Mugah", quoted in the *Massorah* (Ap. 30), reads "her".

8 better = situated better.

populous No = *N'o-'Amon*. 'Amon is not a Heb. word meaning "multitude", but an Egyptian word meaning the Egyptian god "Amon". *No* = the Egyptian *net*, meaning the city; now known as "Thebes". (Cp. Jer. 46. 25. Ezek. 30. 14, 15, 16).

was situate among *the Nile streams, that had* the waters round about it, whose rampart *was* °the sea, and her wall was *consisted of* °the sea?

9 *Ethiopia strengthened her; Egypt defended her with hosts without end;* °Put and *Lybians* were thy helpers.

10 °Yet *was Thebes* 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 *Nineveh* also shalt *drink of the cup of judgment*: thou shalt *hide thyself*, thou also shalt seek *refuge in vain* 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 for thyself* waters for the siege, fortify thy strong holds: *make plenty of bricks for the strongholds*, make strong *the walls built with bricks*.

15 There shall the fire devour thee; the sword shall cut thee off, it shall eat thee up like the *young locust*: *though thou be numerous* as the *young locust*, *though thou be numerous* as the *young locusts*.

16 *Though thou* hast multiplied thy merchants above the stars of heaven: the ¹⁵*young locusts cast of the skin*, and flieth away.

17 Thy *mercenary crowds are* as the locusts, and thy *marshals* as the great grasshoppers, which camp in the *loose stone walls* in the cold day, *but* when the sun ariseth they *are in flight*, and their place is not known where they *are*.

18 Thy *generals* slumber, O king of Assyria: thy nobles shall *lie down in death*: thy people is scattered upon the mountains, and °no man gathereth *them*.

19 *There is no alleviation* of thy *ruin*; thy wound is grievous: all that hear the *report* of thee shall clap the hands over thee: for *over* whom hath not thy *cruelty* passed continually?"

the rivers = the Nile streams, Heb. *y^oorm*, the regular word for the Nile and its canals, &c. First occurrence Gen. 41. 1; rendered "flood" (Jer. 46. 7, 8. Amos 8. 8; 9. 5); "brooks" (Isa. 19. 6, 7, 8); "streams" (Isa. 33. 21).

the sea. The Nile so called in Job 41. 31. Isa. 18 2; 19. 5.

from = of: i.e. consisted of.

9 and. Some codices, cited in the *Massorah* (Ap. 30), omit this word "and"; in which case we should render the clause: "Ethiopia strengthened her; Egypt [defended her with countless hosts (or hosts without end)]".

infinite. Heb. = and there is no end. See the above note; and cp. 2. 9; 3. 3. Isa. 2. 7.

Put. Gen. 10. 6, the third son of Ham, next to *Cush* (Ethiopia) and *Mizraim* (Egypt). Put was among the mercenaries of Tyre (Ezek. 27. 10). Cp. Jer. 46. 9.

Lubim = Lybians. Cp. 2 Chron. 12. 3. Dan. 11. 43.

10 Yet was she, &c. The cuneiform monuments tell us that Thebes, the old capital of Egypt, was destroyed by Assyria about 663 B.C. Assurbanipal has recorded his conquest. Nahum, writing about 603 B.C, refers to this as a well-known event, and likely to be remembered. Nineveh fell later, just as Nahum had foretold. See note on 1.1. Yet Nahum refers to the Pentateuch! See Ap. 92. **she** : i.e. Thebes.

11 Thou: i.e. Nineveh.

be drunken: i.e. drink of the cup [of judgment]; or, be stupefied by thy calamity.

be hid = hide thyself.

strength = strength [for defence]; hence = "thou shalt seek a stronghold, or refuge [in vain]".

14 Draw thee = Draw for thyself.

go . . . tread, &c. : i.e. make plenty of bricks [for the strongholds].

the brickkiln = the brick-work [= fortifications, or walls] built with bricks. Heb. *malben*. See notes on 2 Sam. 12. 31. Jer. 43. 9; and Ap. 87.

15 cankerworm = the young locust. Heb. *yelek*. See note on Joel 1. 4.

make thyself many = [though thou be] numerous. Fig. *Irony* (Ap. 6).

locusts = the young locust. Heb. *'arbeh*. See note on Joel 1. 4.

16 Thou = [Though] thou, &c.

spoil = stript itself, or cast off the skin.

17 crowned = mercenary crowds. Heb. *minzarim*. Occurs only here. See Fuerst, *Lex.*, p. 832.

captains = muster-masters, or marshals. Heb. *tiphsar*. Occurs only here, and Jer. 51. 27. Like the Assyrian *dupsarru* = a tablet-writer.

hedges = loose stone walls.

flee away = are in flight.

18 shepherds = leaders, or rulers. Here = generals.

dwelt = lie down : i.e. in death.

no man gathereth them. Ref. to Pent. (Deut. 30. 4). Ap. 92.

19 healing = alleviation.

bruise = breaking, or breach : i.e. ruin.

bruits = report, tidings. Heb. *shema'*. The English "bruit" = rumour; from the French *bruire*, to make a noise.

upon = over. Fig. *Erotosis*. Ap. 6.

wickedness = cruelty. Heb. *ra'a'*. Ap. 44, viii.