

NAHUM

THE ARGUMENT

THE prophet Nahum is one of those prophets whose family and country are concealed, and it would be more labour than profit to spend time on the inquiry after the one or other. He is styled the Elkoshite, and possibly born and bred in Elkosh, a town of Galilee, an obscure place, of which perhaps we had heard no more, had it not been written that this man was born there, to allude to that of the psalmist, **#Ps 87:5**. The time of his appearing in public to discharge his prophetic office is much more material, being a key to the whole prophecy. Now it is certain that Nahum was a prophet in office whilst the kingdom of Assyria was not only standing, but whilst it was standing in its glory and entire strength, whilst it was dangerous and terrible to its neighbours. It is to me evident that Nahum prophesied before the destruction of Sennacherib's army, for he foretelleth the death of Sennacherib, **#Na 1:14**. It is certain also he appeared after Hoshea and the ten tribes were carried captives by Shalmaneser. This was either in A.M. 3229, as Helvicus, or 3283, as Archbishop Usher and Doctor Lightfoot, in the ninth year of Hoshea, which was the sixth of Hezekiah, **#2Ki 18:10**, and some few years before the death of Shalmaneser, whose son Sennacherib succeeded, and invaded Egypt and Judah in the fourteenth year of Hezekiah, eight years after Samaria was taken and the ten tribes were captivated; within which time, and probably toward the fifth of those eight, Nahum is sent a prophet to quiet, support, and encourage Hezekiah and his subjects against all the threats and power of the Assyrian tyrant, who threatened to destroy Judah and Jerusalem, from accomplishing whereof the tyrant shall be so far that God will turn it to his ruin; and here, as a very fit season, the prophet declareth the final and utter ruin of the Assyrian empire and its capital city Nineveh, as a just revenge for all their oppressions of their neighbours, but especially in revenge of their reiterated violence against Israel and Judah: on account of which good tidings the prophet hath his name Nahum, which in the Hebrew is from a word signifying to comfort; and also to repent; indeed repentance is preparatory to comfort; and though his preaching against

Nineveh be the comfort of Jerusalem, no doubt he called Jerusalem to repent, which is probably collected from #Na 1:15, O Judah, keep thy solemn feasts, perform thy vows. This whole prophecy, except the 15th verse of this chapter, is directed against Nineveh, head city of the Assyrian kingdom, and against the whole kingdom; which, with all sorts of men and women in it, are threatened with very sore and heavy judgments, with final desolation, or captivity, for their sins; all which was fulfilled by the Lord, using the Babylonian and Median power to overthrow this power of Assyria, and particularly by the joint forces of Nabopolassar and Astyages, as is by the most learned Archbishop Usher observed, in A. M, 3378. Yet others tell us the final ruin of the Assyrian kingdom, foretold by Nahum, came much sooner, and that in the death of Esarhaddon, or Assaradinus, the Assyrian monarchs did expire. But though I determine not the number of years during which this threatened monarchy did stand, yet, be they fewer or more, Nahum's prophecy was fulfilled in the destruction of Nineveh and the subversion of the Assyrian monarchy, and the Jews were no more infested by the Assyrian though they were by the Babylonian kingdom. The things then spoken of by Nahum do in the letter and historical part of them concern the times between the twelfth or fourteenth of Hezekiah and the end of the Assyrian monarchy. And a skilful observer of the histories of those times would be best able to interpret this prophet, nor shall any do it tolerably well without recourse to those histories, which, though not cited here at large, (which brief annotations admit not,) yet have not been quite neglected; and what errors in applying the histories and computation of times are here committed, all will candidly excuse who know the obscurity and uncertainty of those times.

NAHUM CHAPTER 1

The majesty of God in goodness to his people, and severity against his enemies.

Ver. 1.

The burden: when the prophets were sent to denounce future judgments against a nation or city, the word was usually called the burden of that nation or city; as, the burden of Moab, #Isa 15:1; of

Egypt, **#Isa 19:1**; of Babylon, **#Isa 13:1**; of Damascus, **#Isa 17:1**. So here the calamities foretold are called the burden of Nineveh. Nineveh was the mother city of the Assyrian kingdom, and so, by a synecdoche, is here to be interpreted as including the whole kingdom, which is threatened with destruction in the destruction of Nineveh. It was a city very ancient, built by Asshur, son of Nimrod; repaired and enlarged by Ninus, giving name to the city he repaired, Nineveh, A.M. 1905, or 1908.

The book; either because written and sent to Nineveh, or else because written and left to be read by posterity. The vision, or prophecy, for prophets were of old called seers, **#1Sa 9:9**, and their prophecies were called visions; or it may include the manner in which Nahum was informed what was coming upon Nineveh, God revealed, and the prophet foresaw the things.

Nahum; his name speaks *a comforter*, but it is to God's people, to whom he gives notice of the destruction of their oppressors. His family, place of birth, and time of prophesying, are somewhat uncertain; perhaps he might prophesy in the time of Hezekiah, when the ten tribes were carried captive by Shalmaneser.

The Elkoshite: whether this speaks Nahum's family, or town where born or his country in general, is not certain, but probably it is the village Elkosh in Galilee, by which he is here called.

Ver. 2.

God; the mighty God, so the French version, and the Hebrew la implieth it.

Is jealous; his love is fervent for his people, his displeasure hot against his and their enemies, whose idolatries he will not long bear against himself, nor their cruelties and rage against his people; but, as jealous for his people's good, and for his own glory, he will appear and act: so **#Isa 42:13 Eze 39:25 Zec 1:14 8:2**.

The Lord; Jehovah, the everlasting and unchangeable God, the same always towards his people. *Revengeth;* as supreme Governor, who by office is, and accounts himself, bound to right the oppressed, and to punish the oppressor; so vengeance is the Lord's, and he will repay.

The Lord revengeth; it is repeated for confirming the truth, and to affect the wicked with terror, and to awaken them to a timely repentance; to affect God's own people with joy and hope, that they may wait on him till they see the vengeance from God, mighty, judge, zealous, unchangeable, and eternal.

Is furious, Heb. *is Lord or Master of fury*; not like furious men, who cannot command or govern their anger, but grow suddenly furious, and as suddenly pour it forth, whether seasonably or unseasonably they regard not; but God, who here threatens enemies, and comforts his friends, is as much Lord of his anger, as he is Lord of power and wisdom to execute his displeasure in fittest time.

Will take vengeance; when it is most seasonable he should do it he most certainly will do it.

He reserveth wrath: this explains the former phrase,

Lord of fury; God restrains and keeps in his own anger, which grows greater by the sufferings of his people and sins of his enemies.

Ver. 3.

The Lord is slow to anger; not slack, as some count slackness, #2Pe 3:9, either in performing promise, or executing threats; but very wisely patient and long-suffering, which is ever tempered with great mercy, and both are joined together in his providence and in his word: see #Ex 34:6 Nu 14:18 Ne 9:17 Ps 103:8 145:8 Joe 2:13 Jon 4:2.

Anger; just displeasure conceived and expressed: the Lord doth not presently entertain resentments of displeasure, nor make sinners feel them; he doth now, as he long hath, forborne you, O sinful Ninevites, O cruel Assyrians! but consider it, his slow anger will be the heavier when it falls on you.

Great in power; most mighty in power, which restrains the rage of enemies, defends and supports his oppressed ones, and in a moment can destroy those that have deserved, yet fear not his anger: that the Assyrians are not yet destroyed is the effect of patience, not of impotence, in the God of Israel.

And will. This is spoken to awaken the secure kingdom, in which many, it is like, were as the scoffers, #2Pe 3:4, ready to say, All things do continue as they were, there will be no change, no judgment against the wicked. But our prophet assures such, that as there is great power with God, he can, so there is exact justice and stedfast resolution, he will judge.

Not at all acquit; neither pronounce them innocent by sentence of judgment, nor let them escape as if innocent by a perpetuated forbearance in the course of his providence; but, sooner or later, in due season the wickedness or righteousness of them shall be upon them.

The wicked; the incorrigible, hardened, and persisting sinner.

The Lord hath his way; either the methods of his providence, his usual path; or else his way, intimating the unerring steadiness of providence, the straight and known path; however to us it may seem, yet certainly God knows and keeps the right way.

In the whirlwind; which riseth suddenly, and with violence beareth before it all things that stand in its way; which none can prevent, which no man can calm, which is attended with terror and amazement, #Job 27:20 Isa 17:13 29:6 Am 1:14: so will destruction from the mighty and just displeasure of God come upon his adversaries, and on you Ninevites and Assyrians, when you shall fall before his whirlwind and tempest; so all impenitent sinners perish, #Pr 1:27.

In the storm; the Hebrew speaks a dreadful tempest, which makes men full of horror; it is an elegant ingemination of the same thing, to affect hearers the more.

The clouds are the dust of his feet; though he be surrounded with darkness, yet as an army afar off is discovered by the dust that their feet raise, so will God at last appear as an enemy with great power marching against his enemies, and from above, as well as from the darkness of clouds, destroy them. This is spoken after the manner of man, and must be applied as beseems God.

Ver. 4.

He rebuketh: he once did rebuke, as **#Ex 14:21**; he still can, as a lord rebuketh his servant, or a general rebukes his soldier, by word or look, **#Isa 1 Isa 2**.

The sea; literally understood, or figuratively, it imports still that he can deliver his people, and destroy his adversaries, as of old he did.

And maketh it dry; his word or will doth as speedily do this thing, as it doth proceed from God; he commands, and it is done.

And drieth up all the rivers: so Jordan saw or heard the rebuke of our God, and fled, or was driven back, **#Jos 3:15,16 Ps 114:3**; and what he once did upon Jordan, that he can do on all other rivers: and so are we to understand the words.

Bashan; it lay eastward of Jordan, was the kingdom of Og; it was famous for oaks, **#Eze 27:6**; for cattle also, as bulls, **#Ps 22:12**, and rains, **#De 32:14**; and was given to the half tribe of Manasseh.

Languisheth; grows barren, as if under a consumptive languishing, is not longer sufficient to feed the cattle that were wont to feed and grow fat upon it.

Carmel; a very fruitful mountain, either in the confines of Zebulun and Asher northward, **#Jos 12:22**, where Elijah by fire from heaven contended with and convicted the Baalites; or else this Carmel might be that where Nabal dwelt, **#1Sa 25:2**, famous for its rich pastures; this was more southward than the other, and not far from Hebron.

The flower; whatever flourished and was beautiful, trees, their blossoms, and the flowers which were wont to be the glory of it.

Lebanon; a mountain that runs from the coast of the Phoenician Sea westward, for one hundred and twenty-five miles more or less eastward; and verging toward Arabia, it is the north boundary of Judea, and divides it front Syria; famous for its fruitfulness, as for its height.

Languisheth; loseth its strength and virtue; both the product, and the very soil that produceth too, soon fall into a consumption.

Ver. 5.

The mountains; the more known mountains of that country were mentioned #Na 1:4, now the prophet doth extend his speech to all mountains, how great soever, and how fast soever their foundations are laid.

Quake; tremble at his rebuke; not only are shaken by earthquakes from natural causes, disposed by God's power and wisdom, but are shaken and tremble under the effects of his extraordinary presence, #Jud 5:4 Job 9:5 Ps 29:6 Jer 10:10.

At him; by his power, or at his displeasure, or indeed at his presence, #Ps 68:8, and so the Chaldee paraphrast.

The hills; the lesser hills, distinguished from mountains, or else it is a confirming ingemination of what he had said.

Melt: God's rebuke is as fire; mountains and hills, like wax, melt down before it, #Ps 114:6-8.

The earth, which seems to be secure against the fury of the fire, yet proves combustibile under the fire of God's wrath.

Is burnt; or else, is taken away, withdraws itself, lifts up itself, as sometimes in earthquakes; or, as the Gallic version, mounteth up in fire; the Hebrew imports all these.

The world; the habitable world.

All that dwell therein; whether they be far off or near to Israel; both men, and all the rest of the creatures, whose abode is on earth, are wonderfully shaken, affrighted, and overwhelmed at the tokens of God's rebuke.

Ver. 6.

Who can stand before his indignation? since God can do all this, who among the Assyrians, who among the Ninevites, what kingdom or monarchy, is mighty enough to resist or defeat the counsel and power of this God, who will ere long rebuke, and pour out his indignation upon them.

Who can abide; be able to endure, or continue in flourishing, peaceful, safe, or joyful state? It is much the same with standing, before mentioned.

The fierceness of his anger; this explains the former; the heat of his anger is his indignation, and no creature can bear it.

His fury: fury in man speaks somewhat culpable and blameworthy, but in God it cannot be so, it is the intenseness of his just and wise displeasure.

Is poured out, with most righteous and wise direction by God himself who is as #Na 1:2, which see.

Like fire; not in the unsteadiness and unruliness, but in the vehemency, spreading nature, and irresistible force of it; as in Sodom's overthrow.

The rocks are thrown down by him; though foundations do support other things, yet they cannot support themselves against their God when once angry.

Ver. 7.

The Lord is good; though so terrible to his enemies, to obstinate sinners, yet he is as gentle, kind, and good to his people, to Israel; so the Chaldee paraphrast.

Is good; in his just severity he continueth to be good. None of that consuming anger comes from any want of goodness in God; yea, it is as much an effect of his goodness, as just punishments on incorrigible malefactors are the effects of goodness in a judge or magistrate. But here the prophet intends rather the kindness and grace of God towards his people, to whom he doth good, and will do more. #Ps 73:1 119:68.

A strong hold; it might have been rendered, good to be a strong hold, as the Hebrew affix imports, and is sometimes rendered. Though Israel seems to be exposed to the violence of enemies, and to be without any munition or fortress, yet verily the Lord their God is for a defence and fortress to them, #Ps 31:3 61:3 Pr 18:10, and is their strength also in that fortress.

In the day of trouble; at all times of affliction and danger, when outward pressures fill us with anguish and fears.

Knoweth; discerneth, approveth, owneth, and will make it appear that he doth preserve, that he may deliver his peculiar ones. He

knows the wicked, and will restrain, rebuke, and destroy them; he knows the good, and will protect, rescue, and save them.

Them; whether you consider them in a body and community, or by themselves apart, or singly.

That trust; believe, depend, and wait on God, they that depend by faith, and wait with hope.

In him; on God, or on Christ, or on the word and promise of God. So God was to those that trusted in his word of promise in Hezekiah's time.

Ver. 8.

But, or *And,* or *Therefore,* since God is so good to Israel oppressed by Assyria, and so terrible, just, and mighty to punish oppressors.

With an overrunning flood; his judgments, like a mighty flood that overfloweth all banks, and scorns all that might check it, shall swallow up Assyria and Nineveh. which was in part effected by Phraortes about A.M. 3312, and in part by his son Cyaxares, who broke the Assyrian kingdom, and took Nineveh.

He, the Lord, by the Medes, will make an utter end, will destroy, so that it shall never recover or be rebuilt,

of the place thereof; of Nineveh, that is, Nineveh itself. So in Scripture sometimes the place is said to perish when the thing itself doth, as **#Da 2:35 Re 12:8 20:11.**

Darkness: troubles, desolating afflictions, extreme evils. in Scripture style, are called darkness, **#Job 15:22 17:12 Ps 35:6 55:5 Ec 5:17 Isa 42:7 59:9, &c.; #Joe 2:2.**

Shall pursue; not a single calamity, which is soon at an end, but indeed a succession of calamities, a continued course of them, shall pursue: so Phraortes began, Cyaxares continued, Scythians helped on, and Astyages finally, with four hundred thousand men, finished the pursuit in the sack and ruin of Nineveh after two years' siege.

His enemies; the Ninevites and Assyrians.

Ver. 9.

Having declared the dreadfulness of God's power and anger against the wicked, his goodness towards his people, and denounced future destruction against the Ninevites and Assyrians, he doth now expostulate with them, would know what it is they think of God, what it is they design against him, and on what ground they flatter themselves into such an attempt.

Against the Lord, the God of Israel; for however you, O Ninevites and Assyrians, will look only upon a poor, afflicted people, (weakened by many wars,) and design to swallow them up, yet they are the people of the Lord, and you design against him what you design against them.

He will make an utter end; he will make your utter desolation to be the issue of your projects, and the punishment of your sins: see #Na 1:8.

Affliction shall not rise up the second time; when that storm which shall overthrow you is past, no other shall arise, because you shall be no more; as if the prophet had said, God will at once and for ever destroy your empire and city.

Ver. 10.

This gives us account how this desolation shall be effected.

While they be folded together as thorns; they should be like thorns easily burnt, and like thorns folden together, which burn together, and help to destroy each other, or are all together cast into the fire.

While they are drunken as drunkards; as men drunken, and unable to help themselves, are easily destroyed, so shall the Assyrians be; or, drunk with pleasures and pride, they shall be surprised, and ruined, and easily overthrown.

They shall be devoured as stubble fully dry: this fully expresseth the speedy, irresistible, and total destruction that the anger of God will bring upon them; as the fire burns up all the dried stubble, so shall the wrath of God destroy the enemies of Israel and of Israel's God.

Ver. 11.

There is one: this is a very usual dialect to express an uncertain number; several are contained in such one; though if you will determine it to one single person, it is very like it may be Sennacherib or Rabshakeh. Come out: from Nineveh he set forth on that expedition against Judea in the days of Hezekiah.

Of thee; Nineveh. That imagineth evil against the Lord; consulteth, hath formed, and resolved upon it. So it is evident by his blasphemies against the Lord, **#Isa 36:7,18,20 37:10,24,29 2Ch 32:14,15,17,19**. And he imagined evil against the people of the Lord, **#2Ch 32:1**.

A wicked counsellor; one whose counsels and projects are without any regard to right and equity, who by injustice and oppressions, who by frauds and deceits, by blood and slaughter, designs his own greatness, and the ruin of his neighbours.

Ver. 12.

Thus saith the Lord: this addeth weight to his prediction, it comes under the great seal of Heaven.

Though they be quiet, and likewise many; or, If they would have been quiet and peaceable towards my people, Israel, they, i.e. the Assyrians, should have been many, &c.; but I think it is nearer to the intent of the place to retain our version. Though they, citizens of Nineveh, and people of Assyria, be quiet, be secure, and fear no danger, because of their strength and victories, and likewise many; as appears by the mighty army with which they besieged Jerusalem, in which one hundred and eighty-five thousand were cut off in one night.

Yet thus, irresistibly, suddenly, and universally, as is foretold **#Na 1:10**,

shall they be cut down: the prophet varieth his phrase, for, **#Na 1:10**, he speaks of it as done by fire, here he speaks of cutting down, intimating that it was the sword which should cut them off.

When he shall pass through; either God, the mighty and terrible One, passing over as a flood, as it is **#Na 1:8**; or else the angel of the Lord, as **#2Ki 19:35**.

Though I, the Lord, who am good to my people,

have afflicted thee, O Israel,

I will afflict thee no more; chastised by the Assyrian, the rod of mine anger, hast thou been, O my people, but I will no more use that rod; for they should soon cease to be a nation that ruleth, and be conquered and oppressed by others.

Ver. 13.

The Lord confirms the prediction, by declaring how it should be done.

Now; ere long; and in few years after this was done, though we cannot precisely determine how soon it was.

I will break, as that which is broken into pieces,

his yoke, Sennacherib's, or rather the tyranny and oppression of the Assyrian kingdom,

from off thee, O Israel, and Jerusalem.

And will burst thy bonds; those unjust impositions and edicts, which, as strong bonds, fastened his heavy yoke upon thy neck. They are the bonds of Assyria, as laid upon Israel; they are Israel's bonds, as borne by Israel.

Ver. 14.

The Lord, God of Israel, against whom thou imaginest evil, hath given a commandment; determined with himself, and given charge to the Medes, which in due season they will observe, and, with assistance of the Chaldeans, will fitly execute.

Concerning thee, or against thee, Sennacherib; thy royal family, and the whole kingdom of Assyria. That no more of thy name be sown: though Esar-haddon, son to this Sennacherib, did succeed his father, yet may it be rather said he was never sown. he never took root, but was like seed that, falling on the surface of the earth, there withers and dies; or else, none shall bear thy name and title, but hereafter thy kingdom shall be swallowed up by the power, and silenced in the name, of the Babylonian or Chaldean monarchy.

The house of thy gods; temples built for their heathenish worship.

Gods; idols, intimating the number of them, and the chiefest of them.

I will cut off; destroy and abolish; so idolatrous conquerors were God's servants to cut off idolatrous worship and idols of the conquered nations: so did this Sennacherib destroy the idols of the conquered, #2Ki 18:33,34 Isa 37:19; so should they do against the Assyrian idols, who were appointed of God to waste Nineveh.

Cut off the graven image: either it respecteth the universal destruction of the idols, all cut off, not one left; or rather some one more noted, depended on, worshipped, called *Nisroch*, #Isa 37:38, by some thought to be the sun; but nothing in particular is elsewhere recorded of this idol, or its worship.

And the molten image: added either to intimate that all idols should fall in the future ruin of the kingdom, or to let us know that neither the worth of the metal of which the image was made, and the curiosity of the work, nor yet the pretext of sacred as a god, should be any safeguard to it.

I will make thy grave; thou shalt not have a royal, magnificent tomb made by thy successor, or such as honour thee, but thou shalt be either buried in obscurity, or else thy tomb shall relate thy vileness, as it is reported it did by this inscription under Sennacherib's statue in an Egyptian temple, Eiv eme orwn eusebhv estw, Learn to fear God who lookest on me.

For thou art vile; despised since thy defeat before Jerusalem; or rather hast been a vile, profane despiser of God, whom thou hast blasphemed and reproached, and an oppressor of men, whom thou hast slain or enslaved, unworthy of life, and unworthy of a grave when dead.

Ver. 15.

Behold: as this speaks some unexpected thing, so it calls for our heeding and minding of it.

Upon the mountains; over which he must needs come that either came from the Assyrian camp, where the miraculous slaughter was made, or from Nineveh, where the fugitive defeated tyrant was slain; many mountains environing Jerusalem, and lying dispersed in Judea, over which the messengers came, who brought

news of Sennacherib's death, or downfall of the Assyrian kingdom.

Good tidings; good news indeed to an oppressed and weakened people, at which they might well rejoice indeed, if it be considered what this tyrant intended, see **#Isa 10:5-31** now he is dead who designed the mischief.

Publisheth; proclaimeth, and tells to every one he meets.

Peace; not by league or friendship with the Assyrian, but as the consequent of his death, and overthrow of his kingdom.

Keep thy solemn feasts; be careful to serve God and worship him, ye that are his people. Perform thy vows, made in thy deep distress, when all seemed lost and forlorn. The wicked; that wicked counsellor, **#Na 1:11**, the violent oppressor, proud Sennacherib, who shall fall by the sword, or rather is fallen by it, in his own land, when this messenger of glad tidings came, **#Isa 37:7,37,38**.

Shall no more pass through thee; neither as a conqueror who beareth all down before him, nor as a triumpher glorifying in his acquists which in progress he takes view of.

He is utterly cut off; murdered by his sons, his kingdom shaken by intestine troubles arising on the slaughter of his army, and an anarchy, or interregnum, whilst the two brethren parricides warred with the third for the crown, and all three were in that juncture, as in an opportune season, invaded, subdued, and destroyed by Merodach-baladan king of Babylon: see **#Isa 10**.

NAHUM CHAPTER 2

The fearful and victorious armies of God against Nineveh.

Ver. 1.

He: some by mistake refer this to Sennacherib; it is more rightly referred to the Medes of Scythians or to the Chalthians, all which did somewhat against the Assyrians.

That dasheth in pieces; that as a heavy and strong hammer breaks into pieces. and then with his arm scattereth the broken pieces; so shall the destroyer of Nineveh do, as a maul, (so the

word #Pr 25:18) or as the wind scatters smoke, so the word #Ps 68:2.

Is come up before thy face, against thee, and is within sight, from thy watch-towers on thy frontiers thou mayst descry his avant-guards.

Keep the munition: the prophet derides Nineveh, and foretells all will be to no purpose; she shall never be able to withstand, so as to conquer; re-enforce thy garrisons, yet they shall fall.

Watch the way; know which way he comes, that thou mayst barricade the way, or set ambushes.

Make thy loins strong; encourage thy soldiers, and make them valiant as thou canst, choose out the ablest and most undaunted. Fortify thy power mightily; gather up all thou canst for the war, increase thy armies, fill up thy companies, engage assistance from abroad; nothing shall avail thee.

Ver. 2.

This confirms the prophet's threat, either declaring that now, since God had sufficiently punished Jacob and Israel, he would next punish the proud Assyrian, as #Isa 10:12; or else it is a confirmation by argument from the greater to the less; Israel and Jacob were more to God, yet he did punish them, much more will he punish Nineveh. Turned away; laid low, or captivated, as no doubt Sennacherib did when he took so many fenced cities, he did not slay all, he sent many into captivity, and threatened Jerusalem's citizens with the like, #Isa 36:17.

The excellency; the wealth, the valiant men, the wise men, all that Jacob could, (with any colour of reason,) and had (with sin more than enough) gloried in.

Of Jacob; the two tribes.

As the excellency of Israel; the ten tribes spoiled, conquered and captivated by Shalmaneser.

The emptiers; Assyrians, who invaded, plundered, and robbed them, both Israel and Jacob. Have emptied them out; quite exhausted them.

Marred; either corrupted them in religion and manners, as #2Ki 17:24, &c.; or destroyed and cut up the race of Israel, to destroy them utterly.

Their vine branches: it may literally be meant that the Assyrians did cut up the vines to impoverish the vine-dressers, or else figuratively for the nation, which is often compared to a vine, so the branches are men and women.

Ver. 3.

The shield; one part for the whole of the armour and furniture, or harness.

Of his, Medes or Chaldeans', mighty men; soldiers, more particularly the brave and stout ones, who were the choice men of the army.

Is made red; either coloured red by the dyer, or else dyed red with the blood of the slain.

The valiant men are in scarlet: this explains the former; they used this colour much, either to terrify the enemy, or to conceal their own wounds when the blood on other colour would have disclosed them.

The chariots; much used in the wars of those countries, and the great men usually fought in them in those days.

Shall be with flaming torches; either because they did force fire out of the stones by their swift motion over them, or rather because there were torches always carried in them, to light them that rode in them by night, and to be in readiness to fire the houses of cities or tents in the camp they did break into.

In the day of his preparation; when he shall muster his armies, and bring together his magazines, and prepare his engines.

The fir trees shall be terribly shaken; by axes cutting them down for several uses in the war, for torches, for lances, for building forts, and many other uses. This is parallel with #Isa 14:8. Whole forests were sometimes destroyed by great armies, which cut them down for their service.

Ver. 4.

The chariots of the Chaldean army, or the riders in the chariots, by their fierceness and carriage, by their cries and calls, heartening one another, and threatening the Assyrians.

Shall rage; shall seem to be more like madmen than well-ordered soldiers, and act as if they avert possessed with fruits, do more than man can do.

In the streets, either of the towns they pass through, or rather of Nineveh when taken.

They shall jostle; by reason of their multitude, haste, and fury, they shall hit one against another.

In the broad ways; where is most room, shall be most of these chariots, and yet scarce room for them to move in.

They shall seem like torches; what with sparkling fire, caused by their horses and chariots shod with iron, and what with the glittering of the polished irons about the chariots, and what with the light of flaming torches carried in them, the chariots shall look like so many great flambeaus, very dangerous and terrible.

They shall run like the lightnings, both for speed, irresistibility, and terror, against which no defence, from which no flight or hiding.

Ver. 5.

This verse may indifferently refer either to Nineveh and its king making their defence, or to the Chaldeans and their king maintaining the siege; both act with rigour and diligence. *Recount*; muster, and give orders.

Worthies; approved officers and commanders.

They shall stumble; show such forwardness, make such haste, that they shall not stand to pick their way; and there shall be so many, that they shall stumble for want of room.

They shall make haste to the wall; the Assyrians to defend, the Chaldeans to assault, the walls of Nineveh.

The defence; what might defend the besieged, and what might defend the besiegers; all shall be ready on both sides, and what men can do, both will do.

Ver. 6.

The gates of the rivers; of the city toward the river. Rivers, for river, or because of the greatness of Tigris, upon which Nineveh stood.

Shall be opened: it is reported by Diodorus Siculus, Biblioth. 1. 3. c. 7, that when the Chaldeans besieged Nineveh, a mighty deluge of waters overthrew the walls of Nineveh, by the space of twenty furlongs, or two miles and half, through which breach the besiegers made their entrance, so **#Na 1:8**. Usher Annal. ad A.M. 3257. The overrunning flood may be literally understood: here the prophet expressly declares how Nineveh shall be ruined.

The palace; either the royal stately palace of the Assyrian monarch; or the more stately temple of Nisroch, or Jupiter Belus, or some mighty bulwark raised there for defence.

Shall be dissolved, as if melted; it shall drop to pieces, and they that were in, whether servants of the court, or votaries to the idol, or soldiers for defence of the fort, shall in haste, with fear of the danger, flee away.

Ver. 7.

Huzzab: this is variously taken, but the most probable guess is, that it is meant of the queen, who kept close in the palace, or temple, as where she might be most safe in the strength and supposed sacredness of the place.

Shall be led away captive; without due respect to her royal dignity, shall be hurried into a strange land with other captives, and (as they) be exposed to danger and insolence.

Her maids, ladies that waited on her in her royal state, now shall be her companions in captivity.

Shall lead her; support their sorrowful, weary, and fainting queen, spent with such travel as she had not been used unto.

As with the voice of doves; sighing out the complaints they durst not speak out.

Tabering upon their breasts; these maids of honour should now in captivity strike on their breasts, but with such caution and fear of being discovered in their lamenting their state, as should be but like the noise of a taber lightly struck; or else, instead of musical instruments on which they were used to play, and to which they were used to sing, now they strike their own breasts, and sigh out their sorrows.

Ver. 8.

Nineveh is of old; a very ancient city, of great renown and strength.

Like a pool of water; very populous, like a pool of water which hath been long breeding of fish, and is full of them.

Yet they, yet these multitudes, shall not be a safety or protection to Nineveh, they shall flee away discomfited and terrified.

Stand, stand; as officers call to fleeing soldiers, and it is doubled to show the earnestness of the commanders desiring the soldier to stand and fight.

Shall they cry; the chieftains, and most valiant among the Ninevites. But none shall look back; a panic fear shall so possess them, that none of them shall dare to turn again, nor to look back upon the enemy.

Ver. 9.

Take: God speaks by his prophet, commanding that it be done, and foretelling that it certainly shall be done; and Scythians, Medes, and Chaldeans, or whoever else did associate in the war, and sacking of Nineveh, may be supposed to encourage one another in the plundering of the city.

Ye, conquering soldiers, you that come together in hope of this booty.

For here is enough for you all; Nineveh hath been long gathering, and hath gathered much treasure, it is uncountable; therefore take all you can lay hands on: possibly it may be the foretelling of the chief commander, his giving his soldiers leave to take what they could, forasmuch as after all they would leave enough, a great treasure for him.

Store of all sorts, both for use and luxury, both for necessity and superfluity.

Glory; splendid and rich furniture in their temples, palaces, public edifices, and private houses; their rich vessels, costly hangings, and gaudy apparel in their wardrobes, in their closets, and in their shops; all delightful to the eye, and rich in the real value.

Ver. 10.

She, Nineveh, taken, and under the proud insultings of the barbarous soldiers,

is empty though once full of all store, yet now she is empty enough, many hands have been employed to spoil her, and void, citizens are either slipped away, or carried captives, and waste, desolate, and shall continue so. Here is a threefold expression, to ascertain the thing, and to intimate the greatness of Nineveh's desolation.

The heart melteth; this devastation hath broken the hearts of the Ninevites.

The knees smite together; not able to go steadily, ready to fall through weakness and faintness of spirits.

Much pain, acute pains and griefs, caused by their troubles, losses, dangers, and frights,

is in all loins; which, in those that are well, are their strength, and which, to diseased and broken bodies, are the seat of pains and griefs.

The faces, which were wont to be haughty and scornful, and as it were sparkle with briskness of spirit,

all gather blackness; now are clouded, sorrowful, and dejected, every one may see their desperate state in this symptom.

Ver. 11.

This is the insulting or deriding speech of all that see and note it.

The dwelling of the lions; Nineveh, compared to a lion's den.

Lions; tyrants and bloody warriors, as Pul, Tiglath-pileser, and Shalmaneser.

The feeding-place of the young lions; Nineveh.

Young lions; princes, the children of those tyrannical kings.

The old lion, the king of Assyria, walked in his pride, in safety, and his princes with his rapines about him, which none durst disturb.

Ver. 12.

The prophet continues the metaphor; this lion is the king of Assyria.

Did tear in pieces; formerly did fall upon his neighbour nations, broke their strength, and robbed their treasuries and store-houses, and broke them in pieces.

For his whelps; the young brood of the Assyrian royal family.

Lionesses; queens, concubines, or ladies in the Assyrian court.

Filled his holes; his treasuries, magazines, and royal seats, called dens in a decorum to the speech he had used.

And his dens; ingeminating what was before spoken.

With ravin; spoils which his ravenous mind and hand could lay hold on; all was prey that he could take.

Ver. 13.

Behold: this calls for our attention.

I, the God of Israel, whom thou hast despised and blasphemed, am against thee, Assyrian kingdom, and Nineveh,

saith the Lord of hosts, whose command all must obey.

I will burn her, Nineveh's,

chariots in the smoke; in wrath, or suddenly; or what if, when the city, first plundered, then burnt, these chariots were burnt in that smoke.

The sword, of the conquering enemy,

shall devour thy young lions; young princes, that either are found in arms, or else are cut off in the places of their retirements for safety.

I will cut off thy prey; cause thee to cease from making a prey any more, or destroy all thou hast gotten by thy prey.

Thy messengers; either ambassadors sent forth, or tribute-gatherers, or muster-masters to enlist soldiers, or heralds to proclaim edicts.

Shall no more be heard; none shall concern themselves with one or other of them. None obey or fear thee.

NAHUM CHAPTER 3

The miserable ruin of Nineveh.

Ver. 1.

Woe! a comprehensive threat of many and great calamities coming.

To the bloody city; Nineveh, the chief city of the Assyrian kingdom: see #Na 1:1.

It is all; every part, officers and rulers, traders, both buyers and sellers, shops, houses, judicatories, all filled with falsehood and lies.

Lies; cheating in their trades, and false witnesses before the judges.

Robbery; their gain, though they count it honest, is no better in God's account than robbery or rapine, as is that the lion taketh, teareth, and devoureth, as the word in the Hebrew implies.

The prey; unjust acquits by fraud and force; extortions and violent taking away what was not theirs.

Departeth not; as they did so long since, they continue still so to do, no change from injustice to justice.

Ver. 2.

The French reads this verse with a negative distributive, and so links this and the next verse with the former negative, #Na 3:1; thus, The prey departeth not, nor the noise of the whip, nor, &c., intimating the long continuance of the Chaldeans insulting over the Ninevites.

The noise of a whip, with which the charioteer roused and animated the horses which drew the warlike chariots.

The noise of the rattling of the wheels, by the swift motion of the horses,

and of the prancing horses, in the chariots proudly and stately trampling, and of the jumping chariots, made to jump by the swiftness and strength of the horses which drew them.

Ver. 3.

The horseman; the Chaldean and Mede, or their confederates in the war.

Lifteth up; hath his sword not only drawn, but in a posture ever ready to smite, wound, or kill. The bright sword: these warriors kept their weapons in such manner, that they were fit both to cut and kill, and also to dazzle rite eye and affright.

And there, in Nineveh, and the streets of it,

is a multitude of slain, by the sword of the prevailing besiegers.

A great number of carcasses; the slain lay in the streets unburied.

There is no end of their corpses; none knew the numbers of the slain.

They, both invaders and invaded, all within the city, stumble upon their corpses, are ready to fall at them, not able to avoid them.

Ver. 4.

Because, &c.; God is just, Nineveh hath deserved all this.

The multitude of the whoredoms; her crafts and her policies, in which she resembled those lewd women; as they by their wiles abuse and deceive men, so did Nineveh, or the Assyrian kingdom, deceive, impoverish, and enslave nations by state policies: so **#Isa 23:17 Re 17:2**. Or else, by whoredoms here may be meant idolatries, which were multiplied by the many people that served the Assyrian idols, or by their multiplying of idols, which probably they did by taking into the muster-roll of their gods those idols which the conquered nations worshipped: or whoredoms literally understood; for this sin undoubtedly did abound where

wealth, luxury, ease, and long continuance of these, were to be found.

Well-favoured; the glory of their state and government, or the splendour of their idols, temples, and sacrifices, or the comeliness and beauty of the lewd and whorish women among them.

Witchcrafts; bewitching policies, and enchanting counsels, confederacies, and promised favours; or it may be literally taken for witchcrafts or necromancies, which sin abounded no doubt among the Assyrians.

Selleth; disposeth of them as imperiously and absolutely as men do slaves which they buy; or else, drawing them into the wars for pay, exposed them to slaughter by the enemies' sword, as if they had bought their persons to sell their lives, that thereby their own countrymen and citizens might be spared and escape. Or

selleth, i.e. occasioneth them to abound in sin, for which God in his just judgment selleth them into the enemies' hand.

Nations; whole kingdoms.

Whoredoms: see above.

And families through her witchcrafts: either it is an elegant illustration of the former passage, or perhaps it may intimate the seducing of some particular and eminent families to engage themselves in a hereditary and perpetual service to the Assyrian idols, or to witchcrafts, in which the devil imitated God's institution, in taking a family to his service; so the chief families had the authority of ruling, and the burden of all idolatrous priesthood. Gr. Tholosun. de Rep. lib. 4. sect. 9, and lib. 8. c. 2. sect. 6,8.

Ver. 5.

Behold, I am against thee, saith the Lord of hosts: see **#Na 2:13**.

I will discover: Nineveh as a harlot had been proud, and appeared beautiful and gay in the gifts of her lovers; but now God will deal with her according to her ways, and (as men provoked use to do with harlots) strip her naked, and expose her to greatest infamy, or deal with her as inhuman soldiers do deal with captive women: see Annot. in **#Eze 16:37**.

The nations, which once did reverence thy greatness, shall now abhor thy nakedness which they behold. Thy nakedness; thy vileness and thy shame, as in the next words.

Ver. 6.

I will cast, by the Chaldean and Medish army, which God will stir up against the Assyrian monarchy,

abominable filth upon thee; as is done to lewd women.

Make thee vile: Nineveh had made herself morally evil and vile by sinning; now she shall be made penally rite.

And will set thee, O Nineveh, as a gazingstock; at which they shall wonder and be astonished, some shall take warning too: so Sennacherib's tomb was a standing monument to put men in mind that God is to be feared, and that men looking on it may reflect on their insolence, and decline it. So Sennacherib's tomb-stone with his statue, of which **#Na 1:14**.

Ver. 7.

It shall come to pass; it will most certainly be. All they that look upon thee, so soon as ever thou art seen and discovered, O Nineveh, in thy vileness,

shall flee from thee, with hatred, loathing, and abhorrence for thy former pride and wickedness. and for thy present miseries.

And say, with wonder, scorn, rejoicing, and spreading the news,

Nineveh is laid waste; taken, sacked, emptied of inhabitant, yea, utterly subverted, that it may be no more a rival with Babylon: it is certain that it is not now where it once stood.

Who will bemoan her? whose bowels will be moved for her that had no bowels for any one; who will move foot or, hand toward her relief?

Whence? from what place? She hath wronged all her neighbours, and ruined, some of them; from amidst these surely not one may be fetched to speak comfortably to her; these do with reason upbraid her former cruelty and pride, and rejoice in her present calamity and ruin, and strangers will not be concerned for her.

Ver. 8.

Art thou, O Nineveh,

better than populous No? it is generally supposed that this was what we now call Alexandria, a city full of people, and as full of luxury and uncleanness, the sins whereof had brought it to ruin, though the history of it do not specify time, person, or means, &c. Art thou greater, stronger, and wiser, more able to resist, an enemy, and preserve thyself? Yet all her power was broken, her riches spoiled, and her glory buried in ruins. This, known in those days, was a fit example to be set before the Ninevites; and though some conjecture the prophet foretells what should befall populous No, to awaken the Ninevites, yet it seems incredible that the prophet should take an instance to terrify secure Ninevites from somewhat to come to pass in after-ages.

Situate among the rivers; in a place where the seven streams of Nilus very fairly might be accounted so many rivers, and near to one of these streams, toward the sea, was this mighty and rich city seated.

The waters round about it; though at some distance, yet at no great distance.

Whose rampart, or defence of its walls on one side,

was the sea; that part of the Midland Sea which was *Mare Egyptiacum*, and was northward from the city.

Her wall was from the sea; a mighty strong wall built from the sea, on the parts landward, where need was.

Ver. 9.

It is not very probable that this Ethiopia should be that remote country that lay south of Egypt, though in truth it is possible, and while Egypt was in friendship with No Amon, or Alexandria, the aids might in length of time come from Ethiopia, or Abyssinia. But there was a Cush, an Ethiopia, in Arabia, near to Egypt and Alexandria, whose people were likeliest to undertake the assistance of Alexandria their neighbour. See #2Ch 14:9 Eze 30:4,5 Hab 3:7. This No, or Alexandria, was either a city subject to, and was part of Egypt, or if (as some conjecture) it was a free city, it was in league with Egypt.

Were her strength; furnishing soldiers and warlike assistance on all occasions to Alexandria, which relied on these confederates.

It was infinite; they never made an end of their confederacies and warlike provisions. It is reported, that when Amasis reigned Egypt reckoned twenty thousand cities, and when Zerah king of Ethiopia came against Asa it was with an army of ten hundred thousand men, and three hundred (thousand) chariots; these were the associates of Alexandria.

Put, or Phuteans, or the Moors, who lie along westward of Alexandria.

Lubim; the people that inhabited the parts of Africa, and thought to be that which is now called Cyrene: see **#Eze 30**.

Were thy helpers, O Alexandria.

Ver. 10.

She was carried away; it is probable this might be about thirty years before; for about A.M. 3207, as Calvisius, or 3277, as Archbishop Usher, Sabacon king of Ethiopia invaded Egypt, took Bocchoris, and burnt him, which was not likely to be done without slaughter of men and sacking of towns, among which time No might be ruined. Now, as Calvisius and Helvicus account, about A.M. 3238, or as Usher, 3307, Nahum appears and flourisheth. She went into captivity: this ingemination confirms the certainty of the thing, and intends to affect the Ninevites the more.

Her young children; their innocent age was no safeguard to them.

Were dashed in pieces; first barbarously murdered, and then trod under foot in the streets, as was usual with those cruel, bloody soldiers, **#2Ki 8:12 Ps 137:9 Isa 13:16**.

They cast lots; either to put a scorn upon them, or else to prevent any contest about them, being taken among many others together, and none could say, This is my prisoner.

Honourable men; citizens of note, or some officers or governors.

Great men; great in place, strength, valour, wisdom, and so likely to do the conqueror a displeasure, should they not be secured.

Were bound in chains of iron, or manacled, used as worst slaves.

Ver. 11.

Thou, O Nineveh,

shalt be drunken; not only taste, but drink deep, yea, be drunk with the bitter cup of God's displeasure and thine enemies' rage, **#Isa 29:9 Ob 1:16.**

Thou shalt be hid; either hide thyself, or be so weakened and diminished, that thou shalt no more appear; or else be as contemptible, laid by in some obscure place; fear and shame shall cover thee.

Thou also, O Nineveh, as well as Alexandria,

shalt seek strength, shalt sue for and entreat assistance,

because of the enemy, or from the enemy; i.e. either thus, in thy distress thou shalt seek for strength from such as are really thine enemies, though they make a league with thee; or thus, thou shalt beg protection from thy enemy that hath captivated thee, and rely on the mercy of him against the rage of others.

Ver. 12.

All thy strong holds, castles and fortified places, not one or two, but all of them,

shall be like fig trees, easily shaken,

with the first-ripe figs, whose weight and ripeness will bring them quickly to the ground.

If they be shaken, if but very lightly touched. they shall even fall into the mouth of the eater; into the hand of devouring and hungry ones.

Ver. 13.

Behold; this may seem strange, but attend diligently, thou shalt see how this will be.

Thy people; those thou hirest, and are thine for pay; those that are born thine, all thy warriors.

In the midst of thee; where very cowards use to be valiant, or where necessity makes cowards valiant, where they should show most valour.

Are women; weak, afraid, flee away, and hide themselves, **#Jer 48:41 41 30.** God would fill them with terror, and they shall not dare to keep their gates shut against the enemy.

The gates of thy land, the cities, but especially the strong fortified frontiers which should keep out the enemy,

shall be set wide open; shall either through fear or treachery be opened, wide opened to admit the enemy.

Thine enemies; Chaldeans, and their confederates.

The fire shall devour; when the enemy is thus admitted, he shall burn either the city or the gates and bars, he will never trust nor spare thee.

Bars; with which the gates were both shut and strengthened, **#1Sa 23:7 Ps 147:13.**

Ver. 14.

Draw thee waters, fill all thy cisterns, and make more that thou want not for drink, yea, draw the waters into the ditches about every fort,

for the siege, which thine enemies will lay against thee.

Fortify; repair all decays, and strengthen all that is weak.

Go into clay, and tread the mortar; set thy brick-makers on work to prepare store of strongest bricks.

Make strong the brick-kiln, that the materials for thy fortifications may be firm and good. All this is spoken with an irony, or derision of their fruitless labour.

Ver. 15.

There; in the very fortresses.

The fire; either literally, or figuratively, the wrath of the enemy hot as fire, or the pestilence, or all together.

The sword of the Chaldeans, their wars, (after all that the Scythians have done against thee,) these shall utterly destroy thee.

It shall eat thee up: this tells us the manner how the Ninevites shall be destroyed, they shall be eaten up.

Like the canker-worm; either the enemy shall as easily eat thee up as the cankerworm eats the green herb, or thou shalt as soon be devoured as canker-worms are destroyed by storms, rain, fire, or change of weather.

Make thyself many as the cankerworm; they are innumerable, be thou so if thou canst be, all will be to no purpose.

Make thyself many as the locusts: the same irony repeated: when Ninevites have done all they can, they shall as fully and suddenly be destroyed as these vermin are.

Ver. 16.

Thou hast multiplied for number; and, as the word may import, thou hast greatedened them, thou reliest on their purse and interest.

Thy merchants; either literally, or figuratively, thy great men, princes, and rulers, which sold and bought, #Na 3:4; or thy confederates, who by virtue of such leagues have free commerce with thee; and this is most likely to be the meaning.

Above the stars; proverbially taken for a very great number.

The canker-worm spoileth, and fleeth away: this seems an abrupt speech, and may be thus made up: Whatever thou thinkest of these, which thou both multipliedst and magnifiest, I tell thee, O Nineveh, they are like the canker-worm and locust, which spoil wherever they come, and do the greater mischief where they are greater in number, for they come for spoil; while they get by thee they continue with thee, and when no more is to be gotten, they take wing and fly away, leaving waste and stench behind them: so will these serve thee, O Nineveh.

Ver. 17.

Thy crowned; thy rich and wealthy citizens, or thy confederate kings and princes, or thy tributary princes;

thy captains; hired, or homeborn, rather the former, commanders and officers; for number and briskness, are like locusts and great grasshoppers, but it is all for show, nothing for help to thee.

Which camp, as if they would guard the grounds about which they settle.

In the cold day; this lasts while the season suits them.

But when the sun ariseth, when trouble, war, and danger, like the parching sun, scalds them, they flee away; they shift from the hedge they eat up.

Their place is not known; thou shalt never know where to find them when thou needest, and they should help thee.

Ver. 18.

Thy shepherds, subordinate magistrates, rulers, and counsellors, or officers set over the kingdom, slumber; are remiss, or mistake, or are heartless or dead, they cannot or will not mind the public concerns.

O king of Assyria; his name I meet not with; Asaradinus, or, as the Scripture calls him, Esarhaddon, may possibly be the name and man intended.

Thy nobles, the brave, valiant, and famous men,

shall dwell in the dust; either be buried as dead, or lie in the dust as faint and weary, or be trampled on as worthless and useless.

Thy people, thy citizens and subjects in their great numbers, is scattered, partly through fear, shame, and astonishment, partly by violence of the invading enemy, upon the mountains, where is neither safety, nor provision against danger and want.

No man gathereth them; no one that will concern himself to preserve thy dispersed ones; so thou and they are left hopeless and ruined, for the shepherds are some dead and cannot, the rest slumber and will not, lay to heart their condition.

Ver. 19.

There is no healing of thy bruise; in a word, thou, Nineveh, must die, thy bruise he will not heal. who gave it, and others

cannot. God by the Chaldeans hath wounded thee, and thy friends cannot bind up the wound.

Thy bruise; shivered and broken state.

Thy wound is grievous; hath brought a weakness on thee, thou art sick with thy wound, and faintest, not able to bear a cure.

All that hear the bruit of thee, of thy former carriage and present calamities,

shall clap the hands; insulting and rejoicing over thee.

Upon whom hath not; no kingdom, state, city, or family almost round about thee; not one can be named.

Thy wickedness; thy sins, thy idolatry, luxury, &c.; thy tyranny, pride, oppression, and cruelty; thy illegal, unprecedented violence.

Passed, without any bounds, and in most vehement and fierce manner.

Continually; either always treading down and trampling upon those whom thou hadst subdued, or else having conquered and spoiled one state, didst forthwith fall upon some other. Thus all suffered by thee, and all rejoice at thy utter downfall; and as none have cause to befriend thee, so none will find hearts to pity thee, or hands to help thee, but every one is ready to wish, that all who are, as thou wert, enemy to mankind and justice, may, as thou, perish without help or pity.