

# **THE EMPIRES OF THE BIBLE**

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# Preface

“The God of nature has written His works, and His law in the heart of man.” Also He has written His character in the Bible, and His providence among the nations. He “hath made of one blood all nations of men for to dwell on all the face of the earth, and hath determined the times before appointed, and the bounds of their habitation;” “He divided to the nations their inheritance;” “that they should seek the Lord, if haply they might feel after Him, and find Him, though He be not far from every one of us.”

“God hath spoken once; twice have I heard this; that power belongs unto God.” “There is no power but of God: the powers that be are ordained of God.” “The Most High rules in the kingdom of men, and gives it to whomsoever He will.” “He removes kings, and sets up kings” calling from a far country the man that executes His counsel.

“History, therefore, with its dusty and

moldering pages, is to us as sacred a volume as the book of nature”; because history properly studied is truly the study of the grand purposes of God with men and nations. It is evident, therefore, that the proper study of history can be made only upon the basis of the word of God — the Bible. Upon that basis this history is composed. In the nature of the case the empires named, or noticed, in the Bible are the most important. Consequently to follow the Biblical course of empire must be the most instructive.

This work is not intended as a means of setting forth any particular views of any one. It is simply the bringing together from the best obtainable sources, of the leading facts in the history of the empires of the Bible, that the plain lessons which those facts teach, may be discernible to all who read.

The effort has not been so much to write a history, as to compile a history from the best that have been already written. And as the period herein studied is that which is covered by the Bible and

the inscriptions, the history of Babylonia, Egypt, Israel, and Assyria, is taken almost wholly from these sources. This is not done in a way to tell in other language the story that is related in those documents, nor to tell about that story; but in such a way that the reader may have the history as it is told in the Bible and the inscriptions themselves. Thus the reader may know that he has before him not only the very words of the best authorities of that period, but of the only authorities, because written by the original actors themselves. By thus weaving together in one connected story, the history in the Bible and the inscriptions, it is hoped that the study of both the Bible and the history will take on a new interests in the mind of whomsoever shall read this book. The volume now issued covers the period from the Deluge to the Babylonian Captivity. The second volume will cover the period from Nebuchadnezzar to the Fall of the Roman Empire. And a third volume will reach from the fall of Rome to our own day. If, however, anything should prevent the issue of the other two volumes, this one will be found complete in itself, as a history of the most ancient times.

# Introduction

“The God of nature has written His existence in all His works, and His law in the heart of man.” Also He has written His character in the Bible, and His providence among the nations.

He “hath made of one blood all nations of men for to dwell on all the face of the earth, and hath determined the times before appointed, and the bounds of their habitation; that they should seek the Lord, if haply they might feel after Him and find Him, though He be not far from every one of us: for in Him we live and move and have our being.” (Acts 17:26-28)

“God hath spoken once; twice have I heard this; that power belongs unto God.” (Psalm 62:11) “There is no power but of God: the powers that be are ordained of God.” (Romans 13:1) “The Most High rules in the kingdom of men, and gives it to whomsoever He will.” (Daniel 4:17) “He removes kings, and sets up kings”: (Daniel 2:21) “declaring

the end from the beginning, and from ancient times the things that are not yet done, saying, My counsel shall stand, and I will do all my pleasure: calling from a far country the man that executes my counsel.” (Isaiah 46:10, 11) “He is the Governor among the nations.” (Psalm 22:28)

“History, therefore, with its dusty and moldering pages, is to us as sacred a volume as the book of nature”; because history properly studied is truly the study of the grand purposes of God with men and nations. For it is evident that a proper study of history can be made only upon the basis and with the guidance of the word of God — the Bible. Thus studied, history proves itself to be one of the richest fields of the truest philosophy. In truth, what real value is there, or can there be, in any study of history without the philosophy of it? And what philosophy of it can be really valuable, other than the true philosophy of it? And what philosophy of world-empire or world-history can be the certainly true, but that which is given in the word and wisdom of Him who has been present over it all and through it all; Who was there before

any of it was, and Who will be there after it shall all be past?

Indeed, History has been well defined as “Philosophy teaching by example.” But upon this, the important question is: What philosophy? Shall it be a mere human philosophy, or rather theory, conjured up and pressed into the example, or even extracted from the example? Or shall it be the divine philosophy revealed, and thus preceding all, and so be really Philosophy teaching by example? A theory contrived and history drawn to and fitted upon that theory, though it might form a fine essay or even an interesting book, could never in any true sense be the philosophy of history: while the pages of historical works everywhere give all too abundant evidence of deductions drawn and explanations offered that are altogether inconclusive, and far from being the true philosophy of the case. This serious lack in the writing of history was forcibly remarked by Dr. Johnson in 1775, in words that are worth repeating: “That certain kings reigned, and that certain battles were fought, we can depend upon as true; but all

the coloring, all the philosophy of history, is conjecture.” Without the Bible, and taking history as a whole, — the history of the world, — this is unquestionably true.

That History is philosophy teaching by example, may be accepted as entirely true: but only as the definition contemplates a philosophy as present throughout all the stages of world’s experience, teaching — having lessons to teach; and using the experiences of the nations as the examples or illustrations by which she would inculcate her important lessons. This is essential in order that philosophy shall really be able to teach. But where shall be found a philosophy that has been present and intelligently observing events through all the course of this world’s experience? It can be found only in the Wisdom of God? (Proverbs 8) God, in the very Wisdom of God, has been present, not only through all the experiences of the world, but before ever the world itself was: and there still will He be after the world and all human experience shall have ended forever. This wisdom of God, ever present at all the occurrences



in the experience of this world, or that have concerned this world, is the philosophy that in these experiences is teaching by example. And it is by inspiration of God, through the revelation of God, as in the Word of God — the Bible — that this philosophy does her teaching in the history of the world. The Bible, therefore, is the only true explanation of history. In the Bible alone is given the true philosophy of history.

“History, in the most correct use of the word, means the prose narrative of past events, as probably true as the fallibility of human testimony will allow. . . We can only allow a period of about four thousand years as the limit of genuine history in point of time. The beginning would be with the historical books of the Old Testament. Before the Jewish records fail us, the Greek have begun. The Romans follow in immediate succession, and the historical thread has never been broken since. And even when the Bible record in the direct history is succeeded by the Greek, the Roman, and the later, still through it all the Bible record continues in the prophecies (especially in the books of Daniel and

the Revelation), which are the sure guide through all the history, and to the understanding of the history, unto the world's end.

The philosophy of the Bible is the philosophy of history; and the philosophy of sin and salvation is the philosophy of the Bible. Therefore the problem of sin and the solution of that problem — the philosophy of sin and salvation — is the philosophy of history. This is further evident from the fact that if there had never been any sin, the history of this world as it has been, would never have been at all. Since if there had been no sin the history of this world as it has occurred, and as only it can be known, would never have been, it is certain that there can be no true understanding of the history of the world without an understanding — without the philosophy — of the problem of sin and the solution of that problem. From this, it also follows that the true beginning of the study of history must be with the beginning of sin, not only in this world, but the beginning of sin where sin where sin began. But none but the Wisdom of God knows this. Nothing but the inspiration of God can

give it. Nothing but the revelation of God contains it. Therefore, the Bible is the beginning of history, and it is the sure guide in the study of history.

Government exists in the very nature of the existence of intelligent creatures. For the very term “creature” implies the Creator; and as certainly as any intelligent creature is, he owes to the Creator all that he is. And, in recognition of this fact, he owes to the Creator honor and devotion supreme. This, in turn, and in the nature of things, implies subjection and obedience on the part of the creature; and is the principle of government.

Each intelligent creature owes to the Creator all that he is. Accordingly, the first principle of government is, “Thou shall love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength.” (Mark 12:29, 30) This is pronounced by the Lord to be the first of all the commandments. It is not the first of all the commandments because it was the first one that was ever given; but simply because it exists in the very nature and existence of every intelligent

creature, and so inheres in the nature of things as soon as a single intelligent creature exists. It is, therefore, the first of all the commandments, simply because it is but the expression of the inherent obligation in the first relationship which can possibly exist between creature and Creator. It is the first in the nature, the circumstances, and the existence of created intelligences. It is the first of all commandments in the supreme and most absolute sense. It inheres in the nature and relationship of the first intelligent creature, and stands as complete in the case of that one alone as though there were millions; and stands as complete in the case of each one in the succession of future millions as in the case of the first intelligent creature, as he stood absolutely alone in the universe. No expansion, no multiplication, of the number of the creatures beyond the original one, can ever in any sense limit the scope or meaning of that first of all commandments. It stands absolutely alone and eternally complete, as the first obligation of every intelligent creature that can ever be. And this eternal truth distinguishes individuality as an eternal principle.

However, just as soon as a second intelligent creature is given existence, an additional relationship exists. There is now not only the primary and original relationship of each to the Creator, for both owe equally their existence to the Creator, but also an additional and secondary relationship of each to the other. This secondary relationship is one of absolute equality. And in the subjection and devotion of each to the Creator, in the first of all possible relationships, each of these honors the other. Therefore, in the nature of things, in the existence of two intelligent creatures, there inheres the second governmental principle, mutuality of all the subjects as equals.

And this principle is expressed in the second of all the commandments, “Thou shall love thy neighbor as thyself.” (Mark 12:31) This is the second of all the commandments, for the like reason that the first is the first of all the commandments: it exists and inheres in the nature of things and of intelligences just as soon as a second intelligent creature exists. And also, like the

first, this is complete and absolute the moment that two intelligent creatures exist, and it never can be expanded nor can it be modified by the existence of the universe full of other intelligent creatures.

Each, himself alone, in his own individuality, is completely subject and devoted first of all to the Creator; because to Him he owes all. And in this subjection and devotion to the Creator first of all, each honors every other intelligent creature as his equal: as equally with himself occupying his place in the design of the Creator, and responsible individually and only to the Creator for the fulfillment of that design. Therefore, out of respect to the Creator, to his neighbor, and to himself, he loves his neighbor as himself. And this second eternal truth, equally with the first distinguishes individuality as an eternal principle.

This is original government. It is also ultimate government; because these are first principles complete and absolute; and because they eternally inhere in the nature and relationships of intelligent creatures. And this government, which is at once

original and ultimate, is simply self-government — selfgovernment in reason and in God. For it is only the plainest, simplest dictate of reason that the intelligent creature should recognize that to the Creator he owes all; and that, therefore, subjection and honor are the reasonable dues from him to the Creator. It is likewise a simple dictate of reason that, since his neighbor equally with himself owes all to the Creator, his neighbor must be respected and honored in all this as he himself would desire to be respected and honored in it.

It is also the simple dictate of reason that, since these have all been created, and in their existence owe all to the Creator, this existence with all its accompaniments in the exercise of abilities and powers should be ever held strictly in accordance with the will and design of the Creator; because it is still further the simple dictate of reason that the Creator could never have designed that the existence, the faculties, or the powers of any creature should be exercised contrary to His will or outside of His design. Therefore it is the simplest, plainest dictate of reason that this original and

ultimate government, which is selfgovernment, is self-government under God, with God, and in God. And this is truly the truest selfgovernment.

God has created all intelligences absolutely free. He made man, equally with other intelligences, to be moral. Freedom of choice is essential to morals. To have made an intelligence unable to chose would have been to make it incapable of freedom. Therefore, He made man, equally with other intelligences, free to choose; and He ever respects that of which He is the Author, the freedom of choice. (Deuteronomy 30:19; Joshua 24:15; Revelation 22:17) And when, in the exercise of this freedom of choice, an intelligence chooses that his existence, with its consequent faculties and powers, shall be spent strictly subject to the will and within the design of the Creator, and so, indeed, with the Creator and in the Creator, this is in the truest sense strictly and truly self-government

And when the service, the worship, and the allegiance of each intelligence is to be rendered



entirely upon his own free choice, this, on the part of God, the Supreme and true Governor, reveals the principle of Government with the consent of the governed. Thus the divine government as it relates to both the Governor and the governed, the Creator and the creature, is demonstrated as well as revealed to be government of perfect freedom. (John 8:31, 32, 36; Gal. 5:1)

Now, in presence of these principles, how alone could sin ever enter? Consider: If from the beginning of created intelligence unto this hour, every created intelligence had love God with all his heart, all his soul, all his mind, all his strength, had freely chosen to exercise all his faculties and powers according to the will and within the purpose of God, there would have been unto this hour no sin, no evil, in the universe. And then if at this moment any intelligence were to choose to exercise his faculties and powers contrary to the will of God and outside the purpose of God — should choose not to love God with all his heart, soul, mind, and strength — that would be a new and strange thing in the universe: it would

introduce something that was not there before: and that thing would be — sin. Thus the only possible way in which evil could ever enter the universe would be by some intelligence choosing to exercise the faculties and powers of his existence apart from God — contrary to the will of God and outside the purpose of God.

In this way evil did enter. Lucifer, the most exalted creature, “the anointed cherub that covers,” who stood at such a height of perfection that it was his to set the seal to perfection itself, who was “full of wisdom and perfect in beauty,” and was perfect in his ways from the day that he was created (Ezekiel 28:12, 14, 15, 17; Isaiah 14:12-14) — this exalted one did choose to exalt himself out of his place, did choose to exercise his faculties and powers contrary to the will of God and outside the design of God. And this was the origin of evil. And though evil had never yet been originated, any intelligence could originate it by making that choice. And though Lucifer did originate evil, and all the flood of it had followed, yet every one who now makes that choice to exercise his faculties and

powers apart from God, does in that declare that even though evil had never yet been originated, he himself would now originate it; and that since it has been originated, he himself now puts positively upon it his stamp of approval.

These truths make manifest the transcendent and ultimate truth that there is no such thing as abstractly a principle of good, and a principle of evil; but that God is the only good, and choice of separation from God is the only evil. This truth Jesus expressed when the young man came to Him, saying, “Good Master, what good thing shall I do that I may have eternal life?” and Jesus answered, “Why calls thou me good? there is none good but one, that is, God.” (Matthew 19:16, 17) In God, the only good, lies inherently all conceivable good or goods; and in choice of separation from God lies inherently all conceivable evil or evils. In the original choice of Lucifer to exercise his existence, his faculties and powers, apart from God, there lay all the evil that has ever been or that can ever be. He thus became the very prince of evil; the author of all the evil that the universe can ever know.

This earth was formed to be inhabited. (Isaiah 45:18) When it had been created, God created man upon it, and appointed him to have, under God, “dominion” over the beast of the field and the fowl of the air and the fishes of the sea, and over every creeping thing that moves upon the earth. (Genesis 1:26; Psalm 8:5-9)

### **The two ways**

The government of man himself was self-government under God, with God, and in God; and he was created thus to remain forever. But Satan in his bad ambition and thirst of usurpation came to this world; and the man chose to abandon the government of God and to take a course contrary to the will, and outside the design, of God. By this choice he fell under the power of the chief opponent of all government, and the author of anarchy. The world had changed rulers. But to the usurper of the dominion of the earth and man, God said, “I will put enmity between thee and the woman, and between thy seed and her seed.”

(Genesis 3:15) Thus God broke up the absolutism of the dominion of Satan over man; and opened the way for man to return to allegiance to God, and so to true government; for this was the gift of Christ — the gift of salvation from the sin into which man had been drawn. The history of this world as it is had begun.

But even then the history of this world would not have been as it has been, had there not been even further apostasy; for if all men from Adam onward had accepted this gift of salvation, the history of this world would not have been what it is. Violence would not have characterized the course of man. There would not have been nations, kingdoms, and empires afflicting the earth with contention, wars, and oppression. There would have been Society, but not States or Kingdoms. God would still have been the only Ruler. But not all of the descendants of Adam would recognize God; not all would accept the gift of salvation. This fact immediately appeared: for of the very first two sons of the first man, one chose the Way of true government — self-government according to the

will, and within the purpose, of God; the other chose the way of lawlessness and anarchy — the way of Satan. And in this first appearance of that essential separation between those who choose the Way of God and those who will not, there appeared also that which has ever accompanied the choice of separation from God — arrogance, oppression, and slaughter. Cain choosing not the way of true self-government, did not govern himself. Upon this he presumed to govern the other, and to put himself in the place of God to the other; and when this could not be allowed, he killed him. (Genesis 4:6-8)

Another son was born, who chose the Way of true government — self-government according to the will, and within the purpose, of God. This man was allowed to live, and he was succeeded by others of that Way. (Genesis 4:25, 26) Cain was succeeded by others of his way — yea by those who even enlarged his way; for his descendant in the sixth generation not only justified himself in murder, but introduced polygamy. (Genesis 4:19-23) The two classes thus distinguished in the earth, continued.: the lawless elements multiplying and

the lawlessness increasing until “the earth was filled with violence.” The anarchy became universal and so fixed to that quench it there were required the waters of the universal Flood. And in the ark, in the eight persons who of all the earth’s inhabitants espoused the Way of self-government, true government was preserved by the waters of the same Flood that quenched the opposing anarchy. And so the third time the Creator started mankind upon the earth upon the principle of true government — self-government with God and in God.

Yet in spite of the awful demonstration of the fearful results of taking the wrong way, it was but a short time before that way was again chosen; and again was developed the two classes — those who on the earth espoused true government and those who would not. Among those who had chose to exercise their faculties and powers apart from God, idolatry was substituted for the recognition of God. For though “they knew God, they glorified him not as God, neither were thankful; but became vain in their imaginations, and their foolish heart was

darkened. Professing themselves to be wise they became fools, and changed the glory of the uncorruptible God into an image and like to corruptible man, and to birds, and four-footed beasts, and creeping things.” (Romans 1:21-23) And in just the degree in which the knowledge of God was disregarded, the absence of true government was manifested, and confusion and lawlessness prevailed. And in the nature of things, amongst the idolatrous and violent ones, the strongest prevailed. And when the strong had prevailed, they held the power which in the contest they had gained; and, in the true spirit of the false government, having abandoned self-government according to the will and within the purpose of God, they asserted dominion over others according to their own will, and in furtherance of their own design. And such is the origin of monarchy — the assertion of man in the place of God — upon the earth.

### **Origin of monarchy**

And it is curious as well as important to notice



how idolatry aided in this bad development.

First, they did know God, but they rejected Him. They chose not to glorify Him as God, nor to be thankful, nor even to recognize Him: “they did not like to retain God in their knowledge.” (Romans 1:28) Then idols were put in His place. But these idols were but the creation of their own perverse imaginations. The idols were only the imaging of their own false conceptions, and so were but the representations of themselves. And when they had put these idols in the place of God, the idols being but the representations of themselves, it was perfectly easy and also perfectly natural and logical that they should presently put themselves in the place of the idols, as the agents of the idol, and the executors of its will which from the beginning was but their own will cast from the occasion upon the idol.

For, strictly and truly speaking, literally the idol was nothing. All that it could possibly be was what its creators and worshipers conceived it to be. This conception was altogether their own. Then,

whatever will, character, or purpose the idol could possibly have was but the will, character, or purpose of the one who made it or worshiped it. And the idol being helpless to execute this will or to manifest either character or purpose it fell inevitably to the maker or worshiper of the idol, himself to make this manifest. And since the idol had been put in the place of God, and since all the idol could ever possibly be was simply what its maker and worshiper himself was, this was simply to put the man, the worshiper of the idol, in the place of God. And when apostasy had reached this point, confusion and turbulence had reached the point at which it was only the power of force that could prevail; and the force which prevailed most, maintained its place and power by the assertion of dominion over others according to the will and purpose of the one man who exerted it. Thus arose monarchy in the world. In the nature of the case, the monarch was in the place of God.

Nor is this mere theory; not yet is it merely philosophy. It is fact — fact according to the records of the times in which this bad development

occurred. For in the earliest records of the race, in totally and widely separated places, such is the record. In earliest records in the plain of Shinar, the cradle of the race of the Flood, in every instance the ruler bears not the title of king, but of “viceroy” of the idol god, which is held to be truly king. These records reveal clearly that there had been a time when these same people recognized god as the only King and the only Ruler. These records also reveal the fact that these people had not yet gone so far in apostasy that the one in authority, the one who exercised rulership, could dare to assume positively the title of king. But the idol which had been put in the place of God could be made to bear God’s title of King and true Ruler; and then the man who would usurp the place and prerogative of God over men, could deftly insinuate himself as viceroy, vicegerent, or substitute, of the idol god who, in the figment of men, still bore the dignity and title of king.

Such also is the record in earliest Assyria, in earliest Egypt, and even among our own ancient Anglo-Saxon progenitors. The persistence of the

principle of illustrated in the conception of king in our own English language; for “among the English, at least, the kingly houses all claimed descent from the blood of the gods. Every king was a son of Woden.”

Thus, by these widely separated and independent records, it is demonstrated that the concept of kingship in the human race was originally recognized as belonging only to God. And this so exclusively that when idols were put in the place of God (which idols were themselves nothing, but were in fact the reflection of the maker of the idols), this title must abide exclusively with the figment, which stood in the place of God.

### **Origin of the state and empire**

But as apostasy continued, and the asserters of dominion and power over others became more bold, there came Nimrod, the one, and the first one, who was so bold as to take the himself from the idols the title and the prerogatives of king, which by the makers of the idols had been taken from

God and placed upon the idol.

This is not to say that there should be no governments, nor is it to say that there should be no monarchy on earth. It is only to say that without such apostasy there never could have been monarchy. But when such apostasy had come, and consequent turbulence and violence prevailed, it was better that there should be even monarchy such as that of Nimrod, than that there should be no government at all, but only anarchy. It were better that there should such government as that of Nimrod, or of Nero, than that there should be none on earth. But apostasy must of necessity go a long way from true and original government — self-government with God — before there could be required such government as that of Nimrod or of Nero.

The peopling of the earth by the sons of Noah is the origin of nations in the world; for of the sons of Noah and their families, after their generations, it is written: “By these were the nations divided in the earth after the flood;” and “of them was the

whole earth overspread.” This is the true record of the peopling of the earth, and there is no other. Without this the history of any people must lack that essential part — the true beginning. But whoever will really study the tenth chapter of Genesis will know the true origin of every people and nation of the world.

In this first peopling of the earth, the government was that of the individual. The associations were those of the family, or the enlarged family — tribes; and the government was of the individual — self-government. There a Society, but no State. The earth was free to all: there were no territorial lines. But apostasy grew and prevailed. And as apostasy grew, despotism in man inevitably grew and asserted dominion over others. This culminated in Nimrod’s ambition — the ambition not only for kingship, but for empire; not only the establishment of a kingdom of single government, but also the expansion of single government into widespread dominion. Thus arose the State: territorialism, and imperialism. Men were made subject to power merely because they

happened to be in the territory claimed by the would-be monarch. This meant conquest and oppression; because God had created mankind free, and to be free: and even in his apostasy the love of freedom is in him. But in the presence of monarchism and imperialism, this freedom of man never could be recognized or have any place: it must be ruthlessly crushed out in order that monarchy and empire, the one-man power of the world, might prevail and be duly honored. This is how it is that Nimrod was a mighty hunter before the Lord: not merely a hunter of wild beasts, but more a pursuer and crusher of men; and, therefore, a more exact translation of the original expression reads, “He was an over-bearing tyrant in Jehovah’s sight.”

### **Empire in undisputed sway**

Nimrod’s ambition was continued by others in that day, and has been continued even to the present hour. So full is this true that the history of this thing — the history of kingdoms by the ambition of rulers rising into empire, dominating

the world for a little season, and falling before the rising of another of the same kind and to the same purpose — is largely the history of the world. But it was a task, it cost a mighty and long-continued struggle, for imperial power so to fix and establish itself as to reign in undisputed sway. Nimrod began it, and after him others continued it in the empires of Shinar, Chaldea, Elam, Karrak, Accad, Babel, early Assyria, Egypt, later Assyria, and Babylonia: it required the exercise of all the power of these dominions in succession to establish recognized imperial sway. It required the perpetual hammering of all these in succession so to subdue the native love and assertion of individual God-given freedom in mankind that it would last submit unresisting to imperial sway. Through all this period of history, from Nimrod to Nebuchadnezzar, not only was each monarch obliged to conquer for himself all the people who had been subjected to the empire before him, but in many instances each succeeding king to the throne of the established empire was obliged to conquer to himself the very people of the empire to which he had succeeded, and which his predecessor, often his own father,



had conquered. And often beyond this, so strong was the love freedom and so persistent was the assertion of it, that as empire spread it became necessary, not only that each succeeding monarch should conquer anew to himself the very people who had been conquered by his own father, but he himself, to maintain his dominion, was compelled to conquer and reconquer annually the very same people during the whole of his reign. For instance, Shalmaneser II, 905- 870 BC, in his reign of thirty-five year made thirty-three military expeditions, twenty-nine of which he led in person, and many of which were made into the same countries and to conquer the same peoples whom he himself had conquered in the year or years before. And such was the experience of both his predecessors and his successors in the imperial power of Assyria. Yet they all persistently continued it for eight hundred years, reducing the peoples to the condition presented in the Bible in the Assyrian's own boast, that he was enabled to gather the riches of the peoples as one gathers eggs form under sitting hen, when she is so subdued that she neither "moved the wing nor opened the mouth nor peeped." (Isaiah

10:14) And so it continued until the empire of Assyria itself was finally broken down by a concerted revolt and Babylon, Egypt, and Media.

But no sooner was the Assyrian empire dissipated by these three powers, than the king of Babylon indulged the same old imperial ambition, and began the invasion of the peoples and nations to subdue them unto himself. In this he was fully succeeded by his son Nebuchadnezzar, “the terrible of the nations.” (Ezekiel 27:7; 80:10, 11:32:11, 12) And the conquests made by this “terrible of the nations.” were indeed so terrible, after this so long and so severe pressure that had been put upon them by Assyria, that at last they were so worn by the perpetual hammering, which was now heavier than all in the strokes of this “hammer of the whole earth,” (Jeremiah. 50:23; Isaiah 14:4-6) that they yielded. They practically accepted the situation as one which could not be escaped, and sat down in sullen submission to one single word-power.

## Introduction

Then began the second phase of history. The ambition for empire had now triumphed; and now it was to be demonstrated just what empire in full and undisputed sway would do. What Babylon did in undisputed sway of empire was, through luxury and vice, to sink herself in everlasting ruin, in only twentythree years from the death of Nebuchadnezzar.

Then worldly power in undisputed sway fell to media and Persia. In one hundred and ninety-six years, this empire from exemplary temperance and sobriety, fell to such luxury and vice that she too must sink forever: to be succeeded by the world-empire of Grecia in undisputed sway. She, too, pursued the same course to the same end; to be in turn succeeded by the world-empire of Grecia in undisputed sway; and this, in turn, to pursue the same course in the same way and to the same end - annihilating ruin.

Thus world-empire in undisputed sway had

demonstrated in the fullest possible measure and in intense degree precisely what it would do, and only what it could do, when exercised in fullest and absolutely undisputed measure.

Then came the third phase of history: and it is still apostasy and empire. No lesson was learned by men, of the essential vanity of empire; so that, in the presence of the best opportunity ever offered since the peopling of the earth after the flood, no attempt was made to recognize the individuality of man, and to cultivate this, in recognition of God, and to the true glory of God and man. But the apostate church, which professed to be in the world for this very purpose, and which still remained amidst the ruins of the vanished Roman empire, instead of taking this position in the world, and appealing to and building upon this principle in men, simply exalted herself in the same old sinful ambition of imperial world power.

### **Ecclesiastical empire**

Into this she deceived herself by the seduction

that in all these instances of the past, empire had fallen of itself, and had failed to save the world, “because the rulers were bad, and because the system was only of the world itself.” But if there could be the reign of the “good people,” and the system be not of the world but of “the church,” this being empire which both in itself and in its essential system was divine, “must certainly bless and save the world.” “Only let us, the good people, have the power. Let the men of God — the bishops — have dominion. Recognize their authority. Let them, with the dictates of the church, have full sway. Then the government and empire will be but the Kingdom and God itself. The empire being the Kingdom of God, the capital city of the church, being the capital city of this Kingdom of God, will be the very city of God — the eternal city.”

Thus ecclesiastical empire is the third phase of history. And the result of this reign of the so-called “best people” of the earth was simply the worst oppression, the fiercest despotism, and the most terrible hammering that was ever put upon any people by any power on the earth. For this was a

despotism over both body and soul, and demonstrated itself to be simply and “unmitigated curse, politically, socially, and morally.” It is described in the Scripture by the expressions: “the man of sin;” “the son of perdition;” “the mystery of iniquity;” “that wicked;” “Babylon, the great, the mother of harlots and abominations of the earth;” and “the beast,” that would “wear out the saints of the Most High.” (2 Thessalonians 2:1-8; Revelation 17:3-6; Revelation 13:1-7; Daniel. 7:25)

As God sent Christianity to save the world from the despotism of Rome in its first phase; so, in the Reformation, He sent Christianity again to save the world from Rome in this later and worst phase. And as there was a great apostasy from the truth of Christianity in the days of Rome in its first phase; so also there has been a great apostasy from the true Christianity of the Reformation in the days of Rome in its later and worst phase. And as that first great apostasy from the truth of Christianity developed “the beast,” which is Rome in its worst phase; so this second great apostasy from the truth of Christianity develops “the image of the beast,”

which under the beast causes “the earth and them that dwell therein to worship the first beast.” (Revelation 13:11-14) Thus the development of the image of the beast is but the revival and continuation of the principles and reign of the original ecclesiastical empire. And the world ends with the united powers of the beast and his image in full sway; for when the Lord comes in the fullness of His glory, “these both” are overtaken “alive;: and are destroyed in the consuming power of the overwhelming brightness of His glory. (Revelation 19:11-20) Thus ecclesiastical empire, culminating in the united sway of the beast and his image, is the final phase of empire and of the world’s history.

Thus it is seen that the history of the world, literally as that history has occurred, without any theorizing or contriving, stands out clearly divided into three great and characteristic periods:-

The first period, from Nimrod to Nebuchadnezzar - the rise and establishment of empire.

The second period, from Nebuchadnezzar to the fall of Rome — the demonstration of what worldempire in absolutely undisputed sway would do; and which id demonstrated over and over so thoroughly as to make it impossible for any one in sober thought to mistake it.

The third period, from the fall or Rome to the end of the world: a new and distinct phase of empire, diverse even from that one which had been “diverse from all” (Daniel 17:19, 23, 24) — an ecclesiastical world power; the reign of “the good,” the rulership of “the church,” which developed the worst empire of all, that of the beast. And this, revived, confirmed and aided by the image of the beast; and continuing to the end of the world, is to be annihilated “alive” in an intensely deserved perdition at the coming of the Lord.

Now the divine contention with this evil order of things, throughout all its phases, is another essential of the philosophy of history. For against this course of things, at every step of the way



throughout the world's experience, there has been set the true and divine principles of righteousness and of government.

### **God's protest**

In the Bible there is fully set forth this side of the story; and, in this, the true philosophy of the whole story. Without the Bible, that philosophy never can be known. For it can not be denied that the Bible reveals the fact that at the crisis of the history of each one of these great empires that have dominated the world, God has directly manifested Himself; and, without a single exception, has manifested Himself in protest. The Bible reveals that God set a protest against Nimrod's ambition, and against Chedorlaomer's sway; likewise that of the Pharaoh of Egypt. By the prophet Samuel, God entered most solemn protest against the establishment of kingship in Israel. To early Assyria, by the prophet Jonah, He sent a message of protest, and a call to repentance; and in the affairs of later Assyria, God revealed Himself again and again. At the height of the dominion of

Babylon, He more than once entered protest, and called to righteousness the mighty king Nebuchadnezzar. In the final crisis of Babylon, by His own handwriting on the wall, He entered His protest and pronounced judgment. To the mighty kings of Media and Persia He revealed Himself in instruction and protest, and called them to the way of righteousness, and so continued as long as even He could endure it. When the “prince of Grecia” arose, He likewise called him to the way of righteousness. When the Grecian power, by transgression to the full, had sunk herself, and mighty Rome came in, God revealed Himself to Rome and to the world, and, in the person of His Son, came to make perfectly plain the way of righteousness and self-government, in view of judgment of come. (Acts 24:24, 25) And when this most exalted One thus humbled Himself and came to show the Way, He came saying to God, His Father, “I am thy servant forever.” “I delight to do Thy will, O My God; yea, Thy law is within my heart.” (Psalm 40:6-8) “I can of Mine Own Self do nothing”; (John 5:30) “the Father that dwells in Me, He does the works.” (John 14:10) “My

doctrine is not Mine, but His that sent Me.” (John 7:16) “He gave me a commandment, what I should say, and what I should speak.” (John 12:49) “I came . . . not to do Mine own will, but the will of Him that sent Me,” “and to finish His work.” (John 6:38; 4:34) “Not My will, but Thine, be done.” (Matthew 26:39) This He did all of His own free, eternal choice. And thus He not only showed the way, but He is eternally “the Way,” of true, original and ultimate government; that it is self-government, under God, with God, and in God. And only in Christianity, as Christianity is in Christ, is found this true self-government, this original and ultimate government. But, even in this display of divine condescension, He was renounced and rejected. His grace was continuously beaten off, perverted, and trodden under foot. Yet still, through all the consequent Dark Ages, He revealed Himself in protest, culminating in the mighty demonstration of the Reformation. And in the new nation of the United States, founded “upon the principles on which the Gospel was first propagated, and the reformation from popery carried on,” God set before all the world a great

national example of protest against monarchy and imperialism of every kind, ecclesiastical or civil. And when this great example is perverted to the very building up of that against which it was originally established as that protest among nations, God still reveals Himself in protest in that mighty message of solemn warning to every nation and kindred and tongue and people, against the worship by “any man” of the beast and his image, or the receiving of his mark. (Revelation 14:6-12)

### **The better view**

In view of these indisputable facts and connections, extending from the beginnings of history to the present day, how is it possible to understand history without the Bible? Without the Bible, history is altogether one-sided: and it is one-sided on the wrong side. without with the Bible it is all imbued with life and philosophy. And thus alone can it be truly said that “history is philosophy teaching by example.” Without the Bible the origin of man on the earth can not be known. Without the Bible the origin of monarchy and the State can not

be certainly known. Without the Bible the real reason of the succession of the empires can not be known. Without the Bible the real meaning of Alexander's marvelous career, as well as important events in the reigns of many other kings, can not be known. For it is simply the abiding truth that runs through all the history of the world, that "The Most High rules in the kingdom of men, and gives it to whosoever He will." This abiding truth is the true explanation of a multitude of singular facts and occurrences in the history of the world; and this alone is the source of the true philosophy of history.

History compiled and studied in this view is a far more intelligible thing than is the history that is composed and studied only from the side of what is usually considered as history — history without the Bible, or history without God. History considered thus is far more than possibly can be any record of marches, battles, and sieges in the rise and fall of powers, and the portrayal of the careers of the world's conquerors.

However, history in the true and complete idea will not exclude these other things. The marches, the battles, the sieges, the rise and fall of the powers, and the careers of the world's conquerors — all these things will necessarily be included in the history; because they are inevitably and materially a part of his history; but history, from the true standpoint and in the true philosophy, will be of wider and more farreaching meaning than any or all of these things. The student will live in a higher realm. The thoughts to which his mind will be directed will be laden with far more weighty substance; will be fraught with far higher, deeper, and wider meaning; and the lessons learned will be of far greater value, than any that can possibly be found in history in the commonly accepted sense — history without the Bible, history without God.

In the study of history in this true way, instead of the student getting merely a knowledge of a series of dates and events, and of a systematic record of occurrences that are past, that ever will past, and that can never have any particular place or bearing in his own conduct — instead of this, he

obtains a knowledge of living principles which give him the philosophy of all those occurrences, and which becomes a living thing and sure guide in his own personal daily conduct, and also in his consideration of the national and world occurrences of his own day.

One great and valuable result of the study of history in this view is that the student is lifted from the consideration of merely human occurrences and the exploits of men, to the grander plane of the contemplation of the divine purpose running through human occurrences. It lifts him from the plane of mere hero-worship to the contemplation of the wisdom of God. For, unquestionably, it can not be denied — it can scarcely even be doubted — that one specific result, if not the chief one, of the study of history as history is commonly considered is to fill the mind of the student with the very spirit of hero-worship, and the forming of his character after the image of the world's conquerors. And what is the character of the world's conquerors? It is doubtful whether this character is anywhere more clearly portrayed, or the truth concerning it

more briefly and forcibly told than in that awful picture, entitled “The World’s Conquerors.” A long line of them is portrayed: a line so long that it fades in the distance. Mounted and panoplied they are marching in their might, with a tread that seems to make the earth tremble. In the center of the very front is Caesar. Following so closely that with him they almost form a rank, are seen the faces of Alexander, Napoleon, Attila, Rameses II, Charlemagne, and others fading away until the features can not be distinguished. And as this long line of mighty ones moves proudly along, on each side of the proud array is an equally long, fading double line of stark dead men: the ghastly evidence of the fact that these are the world’s conquerors!

### **Earth’s heroes**

And hero-worship is the admiration of these! it is the ambition and the aspiration to be such as these! But there is a better philosophy of history than that. There is a better spirit to be imbibed. There is a better ambition to be inculcated. There is a better aspiration to be indulged. For though it be



true that as the world goes and as history stands in its accepted form, there are the world's conquerors; they are not earth's true heroes. To know earth's true and to partake of their spirit, to be imbued with the ambition and the aspiration to be like them, never results in hero-worship: it draws rather to the worship of God, whose Spirit alone in His work and in His purpose can make true heroes.

“They are coming this way!” he said, — the  
angel who kept the gate, —

“They enter the city here. Would you see their  
cohorts? Wait.

Within is a great feast spread, and the air with  
music stirs;

For the King himself shall sit this day with the  
banqueters.”

The heroes of earth! For these, in their march  
up the aisles of palm,

I would wait: from within came forth the surge  
of a swelling psalm.

At thought of the nearing hosts, I shrank in  
awesome dread —

Chief captains and mighty men, who should

pass with their martial tread.

Then, slowly, out of the mists up the way  
whence I looked to see,  
With glory along their crests, and light on their  
panoply,  
The warriors, splendor-shod, with whose names  
Time's annals ring —  
Came a bank of pilgrims; worn as from years of  
journeying.

Slowly, with halting steps, they come; their  
unsandaled feet  
Are bruised by jagged stones, are scorched by  
the desert's heat;  
Their faces are white, and lined with vigil and  
patient pain;  
Their forms are beaten and marred by the storm  
and the hurricane;

But the stronger uphold the week — and their  
leader upholds a cross.  
Impatient, I look away down the slopes where  
the palm plumes toss;

Impatient, I turn to him, the angel who keeps  
the gate, —  
“But the heroes? Where are they, for whom you  
bade me wait?”

For answer, the gate swings wide, and dawn  
streams out on the night;  
And that way-worn band pass through, their  
raiment white as the light.

For answer, I hear a voice from the heart of the  
halos say,

While the veiled angel bows: “Earth’s heroes?  
These are they!”

Of these are Abel, Noah, Abraham, Joseph,  
Moses, David Daniel, Paul;

the long line of Christians of the primitive  
church and of the Dark Ages;

Militz, Conrad of Waldhausen, Matthias of  
Janow, Wicklif, Huss, Jerome,

Luther, of the Reformation period —

these, and such as these, are earth’s heroes and  
the world’s true conquerors.

For this is the victory that conquers the world,  
even faith.

And he that rules his own spirit is greater than he that takes a city.

It is upon this philosophy of history that has been constructed the Empire Series — “The Empires of the Bible,” “The Great Empires of Prophecy,” “Ecclesiastical Empire,” and “The Great Nations of To-day.” The events that have marked the experiences of the peoples and nations of this world have occurred, these events have been recorded, and the record stands. These events have occurred without any relation whatever to what any man might think; and without any reference whatever to any views or theories that any man might frame. These events have occurred in a certain order, and in no other order. The aim in the Empire Series has been solely to follow this order of events and to gather from the most authoritative sources the facts exactly as they have occurred. And when these facts have been gathered in the order of their occurrence, and have been placed in their true setting in the light of the Bible, they teach their own lessons: and what these lessons are is easy to be seen, and is of unmistakable import.

## **Distinctly a study of the bible**

As the Bible transcends all other means of knowing both the order and the true meaning of the course of events on the earth, the Bible has supplied the thread upon which has been strung the whole story in the Empire Series. Whoever will study this history can not fail to see how exactly the story of the events fits upon the thought of the Bible, and how easily the history is then understood and how satisfactorily everything is explained. It will be seen that from beginning to end the record in the Bible and that outside of the Bible are but the complement of each other: and this not merely in general outline, but in close detail. For instance, the Bible says that “Sennacherib king of Assyria came up against all the fenced cities of Judah, and took them. And Hezekiah king of Judah sent to the king of Assyria to Lachish, saying, I have offended; return from me: that which thou puts on me will I bear. And the king of Assyria appointed unto Hezekiah king of Judah three hundred talents of silver and thirty

talents of gold.” But the Bible does not tell what it was in which Hezekiah had offended and that caused him thus to surrender without any defense whatever of his capital. Yet Sennacherib’s history does tell what Hezekiah’s offense was (see “Empires of the Bible,” chapter 23, paragraph 15-23). On the other hand, the Assyrian records tell that “Sennacherib’s reign was ended by an insurrection in which he was murdered by his own son;” but does not give the name nor tell what became of his sons who raised the insurrection, but who did not succeed to the kingdom (see “Empires of the Bible,” chapter 23, paragraph 85, and chapter 24, paragraphs 1-3); yet the Bible gives the names of these sons of Sennacherib, and tells that they “escaped into Armenia. And Esarhaddon his son reigned in his stead.”(2 Kings 19:37) Like instances might be multiplied indefinitely; indeed, the history itself when fully written from both sides presents almost an infinite series of such instances, and is but a perpetual demonstration of the absolute unity of the Bible and the history; and that true history is obtained only when the two are joined in the one story which they essentially are.

The study of his history, therefore, in the Empire Series is from beginning to end distinctly a study of the Bible. The first volume, “The Empires of the Bible,” is a study of the Bible as it relates to the history of the world from the confusion of tongues or peopling of the earth and the beginning of monarchy and empire, to the captivity of Israel to Babylon. The second volume, “The Great Empires of Prophecy,” is a study of the Bible as it relates to the history of the world under the great empires of Babylon, MedoPersia, Grecia, and Rome, from the reign of Nebuchadnezzar to the fall of Rome. The third volume, “Ecclesiastical Empire,” is a study of the Bible as it relates to the history of the world in Western Europe through the Middle Ages, and the reign of the papacy in the Dark Ages. The fourth volume — “The Reformation, and the Great Nations of To-day” — is a study of the Bible as it relates to the Reformation, to Protestantism, to the career of Mohammedanism, and to the history of the East, culminating in the great nations of to-day and the all-absorbing Eastern Question. And throughout,

the whole story is “to the intent that the living may know that the Most High rules in the kingdoms of men.”

The author’s aim has been not so much to write a history of the world’s empires, as to construct a history from the best that has already been written, as far as possible in the very language of the best authorities; and with the history as it is in the Bible, and as it is outside the Bible, woven together into the one history which they really are. Thus the reader has before him the complete story from both sources, and largely in the exact words of the best history of each empire of period. Every consideration certainly justifies this as the best way to present the history of the world’s empires. For no one person could possibly know or tell the story of all, so well as the story of each must be known and told by the person or persons who have especially studied and written it. This plan of presenting the history of each empire or period in the very language of the best authorities was entirely original with the author. But since the first edition of the Empire Series was published, this



plans has received strong and most satisfactory endorsement in the publication in England and the United States of a large and full twenty-five volume History of the World that is constructed wholly upon this plan. And because of this feature alone, it is expected to, and undoubtedly will, supersede all others as the truest History of the World. With such endorsement of the plan of the work, it is with the more satisfaction that this new edition of the Empire Series is issued.

## Chapter 1

# The Origin of Nations

“These are the three sons of Noah: and of them was the whole earth overspread.” (Genesis 9:19)

The Bible reveals the origin of nations as well as the origin of the world, of man, of sin, and of salvation. In all these things the Bible record is correct, because it is the word of God. “All Scripture is given by inspiration of God.”

In the tenth chapter of Genesis there is a catalogue of the sons and sons' sons of Noah, and the catalogue and chapter close with these words: “These are the families of the sons of Noah, after their generations, in their nations: and by these were the nations divided in the earth after the flood.” In this chapter there is given us the origin of nations; and from these have come all the races and nations of men. That this has been doubted or disputed, does not affect the fact. The record bears

every fair and genuine test that is put upon it; and every such test, however searching, only serves more clearly to demonstrate the perfect truthfulness of the record made by Moses thirty-four hundred years ago, and that still stands in the book of Genesis.

On this Professor George Rawlinson says: “That precious document the ‘Toldoth Beni Noah,’ or ‘Book of the Generations of the Sons of Noah,’ well deserves to be called ‘the most authentic record that we possess for the affiliation of nations.’” “The Mosaical narrative conveys the exact truth — a truth alike in accordance with the earliest classical traditions, and with the latest results of modern comparative philology.”

And again: “The ‘Toldoth Beni Noah’ has extorted the admiration of modern ethnologists, who continually find in it anticipations of their greatest discoveries. . . . On the whole, the scheme of ethnic affiliation given in the tenth chapter of Genesis is pronounced ‘safer’ to follow than any other; and the ‘Toldoth Beni Noah,’ commends

itself to the ethnic inquirer as ‘the most authentic record that we possess for the affiliation of nations,’ and as a document ‘of the very highest antiquity.’“

Says M. Francois Lenormant: “In the tenth chapter of the book of Genesis, Moses gives us a table of the nations known in his time as affiliated to these three great chiefs [Shem, Ham, and Japheth] of the new race of post-diluvian humanity. This is the most ancient, the most precious, the most complete document which we possess on the distribution of the ancient nations of the world. . . . This document furnishes an inestimably valuable basis for the researches of ethnography, that is, the science which investigates the relationships of nations with each other, and their origin. The attentive study of historical tradition, the comparison of languages, and the examination of the physiological characteristics of different nations, lead to results in complete accord with the inspired volume.”

“In the Bible, this subject [of the origin and

affinity of races], like all other scientific questions, is rather touched upon incidentally as connected with the history of mankind, than in any formal and exact manner; yet the information thus afforded is of inestimable value, being, in fact, the only trustworthy clue to guide the investigator through the labyrinth in which later complications, and especially recent speculations, have involved the whole matter. Infidelity has striven hard to impugn the statements of Scripture on this ground especially; and it is therefore satisfactory to know that the most candid and general researches strongly tend to corroborate the positions of Holy Writ relative to all the main points involved in the discussion.”

Until the building of the tower of Babel, the descendants of Noah all dwelt together relatively in the same region, “And the whole earth was of one language, and of one speech.” (Genesis 11:1) Then at the building of the tower, God confounded their language so that they could not understand one another’s speech. “So the Lord scattered them abroad from thence upon the face of all the earth:

and they left off to build the city. Therefore is the name of it called Babel; because the Lord did there confound the language of all the earth: and from thence did the Lord scatter them abroad upon the face of all the earth.” (Genesis 11: 8,9)

In an inscription of the great Nebuchadnezzar there is a curious and striking reference to this story of Babel and the confusion of tongues. He tells how he had repaired and embellished the tower in honor of one of his gods, saying: —

“The first, which is the house of the earth’s base, the most ancient monument of Babylon, I built and finished it; I have highly exalted its head with bricks covered with copper. We say for the other, that is, this edifice, the house of the Seven Lights of the Earth, the most ancient monument of Borsippa: A former king built it (they reckon forty-two ages), but he did not complete its head. Since a remote time people had abandoned it, without order expressing their words. Since that time, the earthquake and the thunder had dispersed its sun-dried clay; the bricks of the casing had been split,

and the earth of the interior had been scattered in heaps.”

“The discovery of this inscription points out to us, among the ruins still lifting their heads around the site of ancient Babylon, the still gigantic remains of a monument which, the days of Nebuchadnezzar, was believed to be the tower of Babel. It is this that the inhabitants of the country still call ‘Birs Nimrod,’ ‘the tower of Nimrod,’ and, in the midst of the plains, it still looks like a mountain. . . . Our knowledge of the Assyrian tongue has revealed that the name ‘Borsippa’ meant, in that idiom, ‘the tower of tongues.’ Babylon is often designated in the cuneiform texts by a symbolical name, ideographically written, meaning ‘the town of the root of languages;’ Borsippa, by another, meaning ‘the town of the dispersion of tribes.’ These names seem almost like medals struck to commemorate the ancient tradition of the plains of Shinar.”

Another inscription found in that country plainly refers to the confusion of tongues. The

writing is much mutilated, but lines enough are complete to make plain the object of the inscription, which was nothing else than to tell of an attempt at Babylon to build a “stronghold,” or tower. The lines that are complete, or nearly so, are in exact accord with Genesis 11: 4-8, and read as follows: —

“. . . Babylon corruptly to sin went and  
small and great mingled on the mound.

Their work all day they founded,  
to their stronghold in the night  
entirely an end he made.

In his anger also the secret counsel he poured  
out  
to scatter abroad, his face he set  
he gave a command to make strange their  
speech.

Violently they fronted against him.  
He saw them, and to the earth descended,  
When a stop he did not make.



Violently they wept for Babylon -  
very much they wept.”

The condition of this mound, as seen in 1873,  
was as follows: —

“On the 17th of March, I started from Hillah to the mound of Birs Nimrud, which lies to the southwest. We had scarcely left Hillah, when we saw this splendid pile; but a marsh now extended over a large part of the intervening country, (Isaiah 14:22, 23) and I had to travel several miles round its southern edge before I could reach the site. Birs Nimrud is one of the most imposing ruins in the country; its standing in the midst of a vast plain with nothing to break the view, makes the height of the ruins more impressive. The principal mound rises about one hundred and fifty feet above the plain; it is in the shape of a pyramid, or cone, and at its top stands a solid mass of vitrified bricks. There is a splendid view of the country from the top, the surrounding towns and ruins being visible for many miles. Sir Henry Rawlinson, who examined this site, made out that it was a tower in

seven stages: the lowest stage 272 ft. each way, and 26 ft. in height; the second stage was 230 ft. each way, and 26 ft. high; the third stage was 188 ft. in length and breadth, and 26 ft. high; and the fourth stage was 146 ft. each way, but only 15 ft. high. From receptacles in the corners of one of these stages, Sir Henry Rawlinson obtained inscribed cylinders stating that the building was the temple of the seven planets, which had been partially built by a former king of Babylon, and, having fallen into decay, was restored and completed by Nebuchadnezzar. The Birs Nimrud is most probably the tower of Babel of the book of Genesis.”

The confusion of tongues and consequent dispersion of men into nationalities occurred in the days of Peleg, the great-great-grandson of Shem. “Unto Eber were born two sons: the name of one was Peleg [that is, Division]; for in his days was the earth divided.” (Genesis 10:25) Peleg was born one hundred and one years after the flood. For Shem “begat Arphaxad two years after the flood;” Arphaxad was thirty-five years old when Salah was

born; Salah was thirty years old when Eber was born; and Eber was thirty-four yearsold when Peleg was born. (Genesis 11:10-16) Thus we have  $(2+35+30+34)$  101 years after the flood when Peleg was born, in whose days the families of the sons of Noah, in their nations, were divided in the earth.

## Chapter 2

# The Sons of Japheth

These nationalities will be traced in the order in which they are given in Genesis 10. The first people named are “the sons of Japheth,” and the first of these is —

### Gomer

Apart from his genealogical relation there is no mention made of Gomer in the Scriptures, except in Ezekiel 38:6. There “Gomer and all his bands” are spoken of in connection with Togarmah, as being “of the north quarters.” To say nothing here as to the age of the world when this applies, — it being a prophecy and not history, — this passage proves that the place of Gomer and all his bands must be found to the north of the land of Palestine. This being the limit of the Scripture narrative regarding Gomer and his bands, any further information must be gathered from other sources.

Among profane writers the first mention of the people of Gomer is by Homer, about 850 BC, who says: —

“There in a lonely land, and gloomy cells,  
The dusky nation of Cimmeria dwells;  
The sun ne'er views the uncomfortable seats,  
When radiant he advances or retreats:  
Unhappy race! whom endless night invades,  
Clouds the dull air, and wraps them round in  
shades.”

The Cimmerians here named are the people of Gomer, only with a slight variation in the name, — Gomer-ians, Cimmerians, — and from 800 to 600 BC this people under the name of Cimmerii, Gimiri, or Gomerin, played no inconsiderable part in the affairs of western Asia. The land of darkness spoken of by Homer as the country of the Cimmerians was the northern coast of the Black Sea. There also is where AEschylus, about BC. 500, placed Cimmeria. And Herodotus, BC 484-424, says that “the land which is now inhabited by

the Scyths, was formerly the country of the Cimmerians;” and that “the mart of the Borysthenites . . . is situated in the very center of the whole seacoast of Scythia.” The Borysthenites were the people who lived about the River Borysthenes, and the ancient Borysthenes is the modern Dnieper, that flows southward through Russia, and empties into the Black Sea just west of the Crimea.

The Cimmerians possessed the whole northern coast of the Black Sea, and the country of the Ukraine, that is, the country watered by the River Dnieper and its tributaries. But in 650-600 BC, the Scythians, who covered the vast region above the Caucasus Mountains and the Caspian Sea, poured down upon the Cimmerians, and dispossessed them of their country. The main body of the Cimmerians moved toward the west, where we shall find them again (see page 21), while a small section moved down through the Caucasus Mountains into Asia Minor, and inflicted upon its people and provinces desolations such as had been brought upon themselves and their country by the Scythians.

Many a predatory raid their race had made before in company with the Thracian tribes, but this was a perfect torrent of desolation.

“The Cimmerian invaders carried ruin and devastation over all the fairest regions of lower Asia. Paphlagonia, Bithynia, Ionia, Phrygia, even Cilicia, as well as Lydia, were plundered and laid waste; in Phrygia. Midas, the king, despairing of any effectual resistance, on the approach of the dreaded foe is said to have committed suicide; in Lydia, as we know from Herodotus, they took the capital city, all but the acropolis; in Ionia, they ravaged the valley of the Cayster, besieged Ephesus, and, according to some accounts, burnt the temple of Diana in its vicinity; after which they are thought to have proceeded southward into the plain of the Maeander, and to have sacked the city of Magnesia. One body, under a leader whom the Greeks called Lygdamis, even penetrated as far as Cilicia, and there sustained a terrible reverse at the hands of the hardy mountaineers. . . . Still the strength of the invaders was not broken by this defeat. It was only in the third generation that the

Lydian princes were able to expel them from the territories under their dominion. Even then, it is a mistake to say that they were driven out of Asia. . . . The Cimmerians, long after the time of their expulsion from Lydia by Alyattes, maintained themselves in certain strongholds, as Antandrus, which, according to Aristotle, they occupied for a hundred years, and Sinope, where, Herodotus informs us, they made a permanent settlement. The history of Lydia during the time of their supremacy was almost a blank.”

Herodotus, speaking of his time, says: “Scythia still retains traces of the Cimmerians; there are Cimmerian castles, and a Cimmerian ferry, also a tract called Cimmeria, and a Cimmerian Bosphorus.”

In our day traces of them still remain in the name of the little peninsula that projects into the Black Sea on the north, the CRIMEA, and Crim Tartary, as well as in the Russian city Eski-Krim - Old Krim - “which marks the site of the ancient town of Cimmerium.” It is evident, therefore, that



the country north of the Black Sea was the place of the Cimmerians, the people of Gomer: and the Crimea still bears testimony to the fact: Gomer, Gomerin, Gimiri, Cimmerii, Crimea.

## **Magog**

This name, like that of Gomer, is not mentioned in the Scriptures, apart from its genealogical relation, except in Ezekiel 38 and 39, and Revelation 20: 8. And, like Gomer, the land of Magog and his people is located northward from Palestine. Speaking of “Gog, the land of Magog,” Ezekiel 38:15 says: “And thou shall come from thy place out of the north parts, thou, and many people with thee, all of them riding upon horses, a great company, and a mighty army.” There is an inscription of about 650 BC., by Assur-bani-pal, king of Assyria, in which occur the words, “Sariti and Payiza, sons of Gog, a chief of the Saka;” and the Saka were the Scythians.

The Scythians, therefore, who inhabited the vast regions to the north of the Caspian Sea, and

who drove out the Cimmerians and took possession of their country, were the people of Magog. By some of the successors of Alexander the Great, there was a wall built, called the Caucasian wall, which extended from the western shore of the Caspian Sea, at Derbend, almost to the eastern shore of the Black Sea. This wall was built as a defense against the inroads of the Scythian hordes, and is still called “the wall of Gog and Magog.”

“From the accounts found among the Arabians, Persians, and Syrians,. . . we learn that they comprehended under the designation Yajuj and Majuj all the less known barbarous people of the Northeast and Northwest of Asia.”

Of these peoples Ramband says: “Beyond the line of Greek colonies [about the northern coast of the Black Sea] dwelt a whole world of tribes, whom the Greeks designated by the common name of Scythians.”

Of the multitude of people who dwelt in this boundless region, the chief in the time of

Herodotus were three distinct bodies of Scythians, properly so called.

First, there were the “Scythian cultivators,” or “husbandmen,” who possessed the country drained by the Dnieper — the Ukraine — of which the Cimmerians had been dispossessed.

Second, the Nomad or “Wandering Scythians, who neither plow nor sow.”

Third, the Royal Scythians, “the largest and bravest of the Scythian tribes, which looks upon all the other tribes in the light of slaves.” These were of the same habits as the Wandering Scythians. Their principal seat was between the Dnieper and the Don.

Besides these, there was a fourth division, composed of tribes that had revolted from the Royal Scythians, and dwelt upon the eastern sources of the Volga.

“The Nomads were the genuine Scythians,

possessing the marked attributes of the race, and including among their number the Royal Scythians — hordes so much more populous and more effective in war than the rest, as to maintain undisputed ascendancy, and to account all other Scythians no better than their slaves.” “If the habits of the Scythians were such as to create in the near observer no other feeling than repugnance, their force at least inspired terror. They appeared in the eyes of Thucydides [BC. 471-429] so numerous and so formidable that he pronounces them irresistible, if they could but unite, by any other nation within his knowledge. Herodotus, too, conceived the same idea of a race among whom every man was a warrior and a practised horse-bow-man, and who were placed by their mode of life out of all reach of an enemy’s attack.”

About 625 BC, after driving out the Cimmerians from the Ukraine, a torrent of the Scythians swept down by the Caspian Sea, and overran Media, Assyria, and Upper Mesopotamia, and continued westward even to the Jordan, where, on its western bank in the land of the half-tribe of

Manasseh, the city of Bethshan was afterward called Scythopolis from its having been captured by the Scythians. They kept Media and Assyria in a state of terror for about fourteen years before they could be driven out.

Nor was the country of the Scythians confined to the Dnieper, the Don, and the Volga; for when Alexander the Great, in his conquering march, reached the River Jaxartes — the present SyrDaria - at the seventieth degree of east longitude, he found Scythian warriors there to dispute his passage of that river; he crossed, nevertheless, and defeated them. In truth, the region of the Altai Mountains was about the center, from east to west, of the widespread people of Magog; for they extended from Europe to the Pacific Ocean. Of the principal divisions of the races that sprang from these, we may name at least nine.

(1) The ancient Mongols, or Mongolians, from whom came the Chinese and Indo-Chinese, the Siamese, the Anamese, the Burmese, the Cambodians, the Thibetans, the Japanese, and the

aborigines of North and South America, from Alaska to Patagonia. “Says Fontaine: ‘If a congregation of twelve men from Malacca, China, Japan, Mongolia, the South Sea Islands, Chili, Peru, Brazil, Chickasaws, and Comanches were dressed alike, or undressed and unshaven, the most skilful anatomist could not from their appearance separate them.’“

(2) The Malays, who have peopled the Malay Peninsula, the Malay, or East Indian Archipelago, Madagascar, and the greater portion of the islands of the Pacific Ocean. “This astonishing expansion of the Malaysian peoples throughout the Oceanic area is sufficiently attested by the diffusion of a common Malayo-Polynesian speech from Madagascar to Easter Island and from Hawaii to New Zealand.”

(3) The Huns, whose “ancient and perhaps original seat” was in the country now called Mongolia, immediately north of the Great Wall of China; who in the early part of the third century before Christ had spread their power eastward to

the Pacific at the extremity of Corea, westward to the River Irtysh, and northward to the extremity of Lake Baikal; and against whose inroads the Great Wall — 1500 miles long — was built to protect the territories of China. But this great wall was built in vain; for in 201 BC, the Huns swept over China and brought it under tribute till about 87 BC, when their power over China was broken. Their power then steadily declined till AD 93, when it was utterly destroyed in the east by the rise of the Sienpi. In AD 375 they poured into Europe, and under Attila, AD 433-453, their power was established from the Danube to the Ural, and from the Baltic to the Mediterranean Sea.

At the death of Attila, their power was broken, their empire was destroyed, and they were driven back into the Scythian steppes, in the country of the Volga and the Ural. Their modern representatives are the Bulgarians proper, numbering about 1,500,000 people. “It may be considered, as M. Zeuss has shown, as an historical fact, that the Bulgarians were the remains of the Hunns, who, after their defeat on the death of

Attila, retreated to the banks of the Wolga and the plains, extending from Bolgari [Wolga or Volga, Wolgari, Bolgari, Bulgari, Bulgarians] to the Euxine. From that country, called, as we have seen, Great Bulgaria, issued the hordes of Bulgarians who, at a later period, crossed the Danube and established the Bulgarian kingdom.”

(4) The modern Mongols, or Moguls, who, under Jenghiz Khan, or Zingis Khan, and his sons, AD. 1162-1241, established their empire from the China Sea to the borders of Moravia; almost repeated it under Tamerlane, AD. 1361-1405; and who still remain, in the country and nation of Mongolia.

(5) The Tartars, who, under the name of Sienpi, broke the power of the Huns in AD 93; who led the vanguard in the great Mogul invasion of Europe, AD 1238; and whose name still remains in the Uzbek, Kalmuck, and Crim, or Crimea, Tartars.

(6) The Turks, Turkmans, or Turcomans, who early in the Christian era emigrated from Central



Asia to the northern country about the Caspian and Aral Seas. In AD 997-1028 Mahmud, the first who bore the title of “sultan,” began a career of conquest that has made the name and nation of the Turks one among the most famous in history, and now a source of constant jealousy and contention among the nations of Europe.

(7) The Finns, who in five groups have peopled the following countries: (a) The Finns proper, in Finland and the Baltic provinces of Esthonia, Livonia, and Courland; (b) the Lapps, in Lapland and parts of northern Sweden and Norway; (c) the Permian Finns, in the northern habitable portion of Russia proper; (d) the Volga Finns, on both banks, and the branches of the Upper Volga; (e) the Ugrian Finns, between the Ural Mountains and the Yenisei River above the fifty-ninth degree north latitude, and in Hungary. For it was from the tribes of Ugrian Finns that the Magyars came, who in the ninth century were such a scourge to eastern Europe, and who in 889 and onward finally settled in what is now Hungary (Ugri, Wengri, Ungri, Ungari, Hungari, Hungary). Besides these there

are, of the Ugrain Finns, the Esquimaux of North America.

(8) The Sarmatians, who sprung from the Royal Scythians, and who in the days of Herodotus dwelt east of the Don. Before the end of the first century of the Christian era, they had spread their name over all eastern Europe, from the River Volga to the Baltic Sea; and their name was even extended to the Baltic itself, that sea being then called the Sarmatian Ocean. Tacitus says that in his time Germany was “separated from Sarmatia and Dacia, by mountains and mutual dread.” From the Sarmatians are descended the Slavonians who have peopled Russia, Poland, Bohemia, Moravia, Servia, and other provinces of lesser note, in those regions.

(9) The Parthians, who gave name to the country of Parthia, in central Asia. They were subdued by the great Cyrus, and their country became one of the most important provinces of the Medo-Persian Empire. They regained their independence about 250 BC, by a successful revolt from the rule of Antiochus Theos, one of the

“successors” of Alexander the Great. The leader in the revolt was named Arsaces, and that name was assumed as the kingly title by all his successors, as in Egypt “Pharaoh” was used in early times, and “Ptolemy” in later. The kingdom thus established went forward in a continuous course of success until it became an empire ruling “all the lands of central Asia,” “from the Indian Caucasus to the Euphrates,” and continued four hundred and seventy-eight years, from BC 250 to AD 228. By inflicting two terrible defeats upon the Roman armies, — the defeat of Crassus at Carrhae, BC 53, and the defeat of Macrinus at Nisibis, AD 217 and 218, — they “forced the arrogant Romans to respect them, and to allow that there was at least one nation which could meet them on equal terms and not be worsted in the encounter;” and by a contest of nearly three hundred years they “obtained recognition . . . as the second power in the world, the admitted rival of Rome, the only real counterpoise upon the earth to the power which ruled from the Euphrates to the Atlantic Ocean.” In AD 228 the power of the Parthians was permanently broken by the rise of the Persian

Artaxerxes, the son of Sasan, who established the New Persian or Sassanian Empire.

All these are the people of Magog, and it will be seen at a glance that “the land of Magog” is the steppe country of northern Asia, and is now represented in the Russian possessions, which stretch from the borders of Germany to the Pacific Ocean.

### **Madai**

From Madai came the Medes, whose country lay immediately southeast of the Caspian Sea; in whose subject cities were placed the captives of the ten tribes taken by Sargon, king of Assyria, about 720 BC who, joined with the Persians, destroyed the kingdom of Babylon, 538 BC, and established the Medo-Persian Empire, that continued till 331 BC., when it was destroyed by Alexander the Great. “That Madai is synonymous with the Medes is certain. He represents the great Iranian family which holds so important a place among the Japhetic and Arian populations.”

## Javan

From Javan came the Greeks; for in the Hebrew, Daniel. 8: 21 reads “king of Javan;” 10:20 “prince of Javan;” and 11:2 “realm of Javan;” instead of “king,” “prince,” and “realm” of “Grecia” or “Greece.” The Revised Version gives Javan in the margin of each of these places.

“This name, or its analogue, is found as a designation of Greece not only in all the Shemitic dialects, but also in the Sanscrit, the Old Persic, and the Egyptian, and the form *Iaones* appears in Homer as the designation of the early inhabitants of Attica. . . . The occurrence of the name in the cuneiform inscriptions of the time of Sargon, in the form of *Yavnan*, or *Yunan*, as descriptive of the isle of Cyprus, where the Assyrians first came in contact with the power of the Greeks, further shows that its use was not confined to the Hebrews, but was widely spread throughout the East.” 35. The name of *Grecia* embraced Macedonia, Epirus, Thessaly, Acarnania, Aetolia, Locris, Doris,

Phocis, Boeotia, Euboea, Attica, Megaris, Corinthia, Achaia, Elis, Arcadia, Argolis, Messene, and Laconia. And this is the country of Javan. Under Alexander the Great the people of Javan spread their empire over all countries from the Adriatic Sea to the River Hyphasis, and their power was recognized by all known nations of the world. Out of Javan, also, went the people who inhabited Italy, and who, under the name of Rome, grew to such power that “to be a Roman was greater than to be a king,” and who spread their iron empire over all the world.

Javan had four sons — Elishah, Tarshish, Kittim, and Dodanim.

Elishah was the father of the AEolians, who inhabited parts of Thessaly, Boeotia, AEtolia, Locris, Elis, and Messene, and formed the first great body of Grecian colonists that established themselves on the coast of Asia Minor. “Elishah is Hellas; that is, Greece.”

Tarshish. — The people and country of

Tarshish were far off from Palestine, and toward the west. For we read that under Solomon “the king’s ships went to Tarshish with the servants of Hiram; every three years once came the ships of Tarshish bringing gold, and silver, ivory, apes, and peacocks.” Hiram was Hiram, king of Tyre. Tyre lay on the Mediterranean, and for ships to go from Tyre to Tarshish in a voyage of three years they would have to go west. Again, Jonah was commanded to go from Palestine to Nineveh, which was on the Tigris away to the northeast. But Jonah refused to go, and rose up to flee “from the presence of the Lord.” As his purpose was to escape going to Nineveh, it would be the most natural thing to flee in the opposite direction as far as possible. So we read that “Jonah rose up to flee unto Tarshish from the presence of the Lord, and went down to Joppa; and he found a ship going to Tarshish: so he paid the fare thereof, and went down into it, to go with them unto Tarshish from the presence of the Lord.” Joppa also was on the Mediterranean and was then the principal port of Palestine. In Isaiah 66:19 Tarshish is named with other places and isles, that were “afar off.” In

Ezekiel 27:12, the Lord says to Tyre, “Tarshish was thy merchant by reason of the multitude of all kind of riches; with silver, iron, tin, and lead, they traded in thy fairs.”

All these evidences make it positive that Tarshish was “afar off” to the west from Palestine; that it was reached by ships; and that it was so largely devoted to shipping as to be almost proverbial. Tartessus, which lay at the mouth of the Guadalquivir, in Spain, was the chief seat of Tarshish, the son of Javan. Thus the ships of Tartessus (Tarshish) could gather silver from the rich mines of Spain; tin from the mines of Cornwall in Britain; ivory, apes, and peacocks from Africa; and make the voyage once in three years from Tyre and back again. Lenormant allows that the Tyrrhenians of Italy may also have been the children of Tarshish. It is certain that they were the descendants of Javan.

Kittim, or Chittim, the third of the sons of Javan, inhabited the islands of the Grecian archipelago, Cyprus, and even others of the



Mediterranean Sea, and Corea at the southeast corner of Asia Minor. Isaiah 23:1, 12 shows that Chittim was a resting-place for the ships of Tarshish; Jeremiah. 2:10 and Ezekiel 27:6 speak of “the isles of Chittim;” and Daniel. 11:30 speaks of “the ships of Chittim;” all showing that Chittim was in the isles of the Mediterranean Sea.

Dodanim was the ancestor of the Dardanians, one portion of whom dwelt in a tract called from them Dardania, in the neighborhood of ancient Troy, on the southern coast of the Sea of Marmora. Another, and the main body, people Illyria, or Illyricum, the country bordering on the Adriatic Sea opposite Italy. From there some of their tribes went into Italy, of whom the Liburni and the Veneti are particularly mentioned. “The celebrated name of Venetia was diffused over a large and fertile province of Italy, from the confines of Pannonia to the River Addua, and from the Po to the Rhaetian and Julian Alps.” When Attila invaded Italy, AD 453, spreading devastation everywhere, “many families of Aquileia, Padua, and the adjacent towns, who fled from the sword of

the Huns, found a safe though obscure refuge in the neighboring islands.” There and by these, the city of Venice was afterward built.

## **Tubal**

Tubal, mentioned in Ezekiel 38:2, 3 and 39:1, in connection with Magog, and in Ezekiel 27:13 is associated with those who traded in the Tyrian fairs, in persons of men (slaves) and vessels of brass; and is placed in the “north parts” the same as Gomer and Magog, whom we have already identified. This would show that Tubal belongs to the same region of country as those. The people of Tubal are mentioned by the Assyrian kings, in their inscriptions, by the name Tuplai, and were found by them in Cappadocia. There was in the northwest a large number of their tribes, and they were apparently of considerable importance in the wars of the Assyrian kings. They seem to have been spread over the most of the country from Cilicia to the Black Sea. By Herodotus and other Greek writers they are called Tibareni. At the time of the Retreat of the Ten Thousand, 400 BC, some of

their tribes were an independent people, dwelling on the southern coast of the Black Sea, west of Colchis, and it required a two-days' march to cross their country. Some of their tribes went west, and as Iberians peopled Spain and Sicily; and an important body of them went north with Meshech, who comes next in the list.

## **Meshech**

In the Scriptures Meshech and Tubal are always mentioned together, with a single exception. They are named, and can be traced, in the Assyrian inscriptions "from the commencement of the twelfth to the middle of the seventh century BC." In these inscriptions they are called Muskai, and are placed in the vicinity of the Tuplai, with whom they are constantly associated, as in the Bible. By Herodotus they are called Moschi, and are always mentioned in connection with the Tibareni — Meshech and Tubal. Their troops and those of the Tibareni were under the same commander in the great expedition of Xerxes against Athens, 484-479 BC. The country of

Meshech — the Moschi — was in Cappadocia, Colchis, and Armenia, about what is now the vicinity of Kars and Erzeroum. Those of the people of Meshech and Tubal who dwelt there were not all that there were of either nation; for, about 650 BC, the Cappadocians, a people of Persian origin, forced their way into the country of the Moschi and Tibareni, and pressed them back to narrow limits on the Black Sea and about the foot of the Caucasus Mountains, and some of both peoples crossed the Caucasus into the steppe country on the north - Scythia, now the Russian possessions. There the Moschi become known as Muskovs and then “Muscovites, who built Moscow and who still give name to Russia [Moscovy] throughout the East.” The Tibareni — people of Tubal, — who went with the Moschi — people of Meshech, — settled on, and gave name to, the River Tobol and the place Tobolsk, another portion of the Russian possessions, east of the Ural Mountains.

## **Tiras**

Tiras was the ancestor of the Thracians. “Thiras

called those whom he ruled over, Thirasiens; but the Greeks changed the name into Thracians." Herodotus declared of them in his day that "the Thracians are the most powerful people in the world, except, of course, the Indians [the people of India, he says, were "more numerous than any other nation with which we are acquainted"; and if they had one head, or were agreed among themselves, it is my belief that their match could not be found anywhere and that they would far surpass all other nations.

But such union is impossible for them, and there are no means of ever bringing it about. Herein, therefore, consists their weakness. The Thracians bear many names in the different regions of their country, but all of them have like usages in every respect, excepting only the Getae, the Trausi, and those who dwell above the people of Creston."

It is impossible to tell how many tribes there were of the Thracians, but more than fifty are known. They extended from the River Halys in Asia Minor over the greater part of Asia Minor,

and westward over Thrace and Maesia to the Rivers Save and Drave in Europe. The Thynians and Bithynians, the Phrygians and Mysians, the Paphlagonians and Mariandynians of Asia Minor, were all of Thracian nationality. Of the Thracians in Europe, the tribes are too numerous to attempt to mention here. They were so powerful that in 429 BC the king of one of the tribes, the Odrysaë, re-enforced by the Paeonians, invaded Macedonia at the head of 150,000 men, of whom 50,000 were cavalry. In the time of Strabo, who lived from 57 BC till 21 AD, their military strength was estimated at 200,000 foot and 15,000 horse. This, in spite of the weakness caused by the disunion of which Herodotus speaks.

The most notable of their tribes were the Odrysoë already mentioned; the Triballi, with whom Alexander the Great warred before he started for Persia; the Daci, who peopled the country of Dacia, north of the Danube, which was conquered by the Romans in a war of five years and reduced to a province, AD 104, but was afterward abandoned to the Goths, AD 272; the

Moesi, who inhabited the country immediately south of the Danube, which from them was called Maesia and corresponded to what is now Servia and Bulgaria. It was made a Roman province about 16 BC.

Besides these, and most notable of all, were the Getoe, from whom came the Goths, who acted so great a part in the destruction of the Roman Empire. In the Scythian expedition of Darius Hystaspes, 515 BC, the Getae were encountered, and their country was crossed, before he reached the Danube. As early as the days of Cyrus the great, a branch of the Getae, called Massagetoe, that is, “greater Getae” — greater Goths — pronounced by Herodotus “a great and warlike nation,” inhabited the Steppe country east of the Caspian Sea; and west of them dwelt another branch called the Thyssagetoe, that is “lesser Getae” — lesser Goths. In the time of Herodotus the principal seat of the Thyssagetae was west of the main stream of the Upper Volga. Several centuries before the Christian era, a body composed apparently of both the lesser and the

greater Goths — Thyssagetoe and Massagetoe — migrated westward to the Baltic, and fixed their abode in the southern part of Sweden, where there remained a kingdom of Gothia until the twelfth century, when, in 1161, the crowns of both Sweden and Gothia were united on the head of Charles Swerkerson, “who assumed the title of King of the Swedes and the Goths, which his successors bear to this day.” The southern point of Sweden still bears the name of Gothland. It was from this Gothland, and about the beginning of the Christian era, that a large body of Goths crossed the Baltic, and as Ostro-(Eastern) Goths, Visi-(Western) Goths, Gepidae, - loiterers, because they lagged behind while crossing the sea, - and perhaps the Heruli and Vandals, settled about the mouth of the River Vistula, whence they spread to the Black Sea and overwhelmed the Roman Empire.

Of the people of Japheth there yet remain to be mentioned the three grandsons, Ashkenaz, Riphath, and Togarmah.

Ashkenaz is mentioned by Jeremiah, 595 BC.,



among the kingdoms that should assist in the destruction of Babylon, and is named in a connection that would show that his place was in the neighborhood of Armenia. “Prepare the nations against her, call together against her the kingdoms of Ararat, Minni, and Ashchenaz.” (Jeremiah 51:27) The people of Ashkenaz inhabited the country answering to the Bithynia of ancient times, on the southern coast of the Euxine, or Black Sea. The Euxine Sea received its name from the name Ashkenaz, and was called first the Sea of Ashkenaz, and from that, As-chunis, then Axenus, and lastly Euxine, by which it is known in ancient history. The name of Ashkenaz still remains in the name of the Lake Ascanius in the northwestern part of Asia Minor.

Riphath is found, in his descendants, in the neighborhood of the Rhiphaean Mountains, now the Carpathians. From Riphath, the son of Gomer, came one branch of the Celts known as Gauls, who peopled the country of Gaul. From Gaul they spread into the northern part of Spain, where their memory long remained in the name Gallicia. They

also made two great invasions of Italy; the first in the fifteenth century BC, and the second in the sixth and fifth centuries BC, when they took possession of all the northern part of the country to the River Po. This part of Italy was then, from them, called by the Latins Gallia Cisalpina — Gaul within the Alps; while Gaul itself was called Gallia Transalpina — Gaul beyond the Alps. In 387 BC they took Rome, and burnt it to the ground. A division of these from the north of Italy went on eastward around the head of the Adriatic into the countries between that sea and the River Danube. In 279 BC a great body of them swept over Macedonia and northern Greece, on through Thrace and across the Hellespont, 277 BC; and finally settled in the country which from them was called Galatia. To their descendant, the apostle Paul wrote the Epistle to the Galatians.

The Gauls (Celts) also peopled Britain, Ireland, Scotland, and the islands round about: it is not known at what date.

It will be remembered that in the account of

Gomer himself, it was stated (page 7) that when the Scythians, 650-600 BC, dispossessed the Cimmerians of the country of the Ukraine, the Cimmerians went toward the west, where we should find them again. We must now follow these onward. They took possession of the country that is now northern Germany and Denmark, and afterward accompanied their kindred of the children of Riphath in their invasions of Italy. The Cimbri (for so the Cimmerii were then called) and the Gauls form the two branches of the great Celtic race, and both are often referred to by Roman writers as Gauls. In the time of Alexander the Great all western Europe above the River Po and the Pyrenees Mountains, and from the plains of the Drave and the Save to the Baltic Sea, was possessed by these two branches of Celts. And when Alexander the Great held, at Babylon, “the States-general of the world,” there came ambassadors from the Celts among those who desired “to propitiate his favor, to celebrate his greatness, or to solicit his protection.”

Somewhere about two or three hundred years

before Christ, another great migration from the East brought to the coast of the Baltic the Teutons and Scandinavians, the descendants of Ashchenaz. Part of them crossed the Baltic, and gave the name of Ashchenaz, As-chunis, Scandia, Scandinavia, to the peninsula of Norway and Sweden. The Teutons remained on the south coast of the Baltic, and became the Teutsch, Deutschen, the Germans. Finally they filled all the country between the Baltic and the Upper Danube; and crowded the Cimmerians into the peninsula of Jutland (Denmark) which from them was called the Cimbric Chersonesus. In 113 BC. a host of Cimbri and Teutons, numbering 300,000 fighting men, carried terror into Italy and southern Gaul, defeated the Romans three times, and compelled the Roman army to pass under the yoke, 107 BC., but were finally annihilated by the Romans under Marius, 101 BC. From these Germans came the Franks, the Alemanni, the Burgundians, the Lombards, the Suevi, and the Anglo-Saxons, who participated in the ruin and division of Western Rome.

From the Cimbric Chersonesus — Danish

peninsula — the Cimbri crossed the sea to Britain, and took possession of a great part of the country, which before them had been filled by the Gallic Celts, and their name has descended to us in the name of the English county of Cumber-land, Cimbri-land, Cimbri-land, Cumber-land. In AD 449 the Angles, the Saxons, and the Jutes, from the mouth of the Elbe and the Danish peninsula, following the same course that the Cimbri had taken before them, crossed the sea and took possession of Britain. Then of such of the Cimbri as escaped their savage rage, some fled across the channel to Brittany, where they still speak the Cimbric language; while the rest drew back into Wales, where they still remain and call themselves not Welsh but Cymry, and call their country not Wales but Cambria. Thus the Irish, the Scotch Highlanders, and the people of the Isle of Man, are Gallic Celts descended from Riphath, the son of Gomer; the Welsh are Cimric Celts, descended through the Cimmerians from Gomer himself; and the English proper, the Anglo-Saxons, are descended through the Teutons, from Ashchenaz, the son of Gomer.

Togarmah, the last of the sons of Gomer, is found in the country and the nation of the Armenians. All the legends and the histories of the Armenians show them to be the descendants of Togarmah. Moses of Chorene, a native Armenian, and who, in AD 481, wrote a history of Armenia, says the name of their progenitor was Thargamas. The Armenians “still call themselves ‘the house of Thorgom,’ the very phrase used by Ezekiel.” (Ezekiel 38:6; 27:14) The house of Togarmah traded in the fairs of Tyre with “horses and horsemen and mules,” and Armenia “was famed of old for its breed of horses.” Under the Persian rule “the satrap of Armenia sent yearly to the Persian court 20,000 foals for the feast of Mithras.” Besides the Armenians proper, the Georgians, Lesghians, Mingrelians, and Caucasians, are all descended from one common progenitor, Thargamas, who is Togarmah, the son of Gomer, the son of Japheth.

And so closes the list of the people of Japheth.

## Chapter 3

# The Sons of Ham

Egypt is the land of Ham. “Israel also came into Egypt, and Jacob sojourned in the land of Ham.” “He sent Moses His servant; and Aaron whom he had chosen. They showed His signs among them, and wonders in the land of Ham.” “And smote all the first-born in Egypt; the chief of their strength in the tabernacles of Ham.” “They forgot God their Saviour, which had done great things in Egypt; wondrous works in the land of Ham, and terrible things by the Red Sea.” All of the sons of Ham except Canaan established themselves in Africa. The first named of these is —

## Cush

As the children of Ham settled in clusters, it will be most convenient to consider each family in its full connection, before naming the next. Therefore we shall notice here in connection with

their father, —

## The sons of Cush

**Seba.** The place of Seba is shown by the words of Isaiah just quoted, to be in the region of Ethiopia — Ethiopians and Sabeans, men of stature. It was, in fact, what is now Soudan, that is, the country that lies east of the main, or White Nile, and between the River Atbara and the Blue Nile. This country was first called Seba, or Saba, and its people Sabeans. Cambyses, king of Persia, in an attempt to invade Ethiopia, 523 BC, reached the border of Saba, and bestowed upon it and its chief city the name of Meroe, after the name of his sister, who was also his wife; and by that name it was known for ages. From its being long an important commercial center, Meroe “became owner of the richest countries on earth,” and so powerful that at the beginning of the Christian era it ruled Ethiopia itself. For many years it was ruled by queens named Candace. “Pliny says that the centurions whom Nero sent to explore the country reported ‘that a woman reigned over Meroe, called Candace,



a name which had descended to the queens for many years.’“ It was the chief treasurer of one of these queens Candace who had been to Jerusalem to worship; who while returning was reading the prophecies of Isaiah; to whom the Spirit of God sent Philip to preach the gospel; and who, when he had been baptized, went on his way rejoicing. (Acts 3:27-39)

All the rest of the sons of Cush settled in Arabia, and have of themselves no particular name or place in history.

Havilah dwelt in the modern Khawlan, the northwestern portion of Yemen on the Red Sea.

Sabtah dwelt east of Yemen in what in ancient times was Chatramotitae in southern Arabia, in the place called Sabota.

Sabtecha was in the eastern part of Arabia on the western shore of the Persian Gulf.

Raamah, with his two sons Sheba and Dedan,

peopled the eastern coast of Arabia on the Persian Gulf. Raamah and Sheba traded in Tyre with the chief of all spices, and with all precious stones and gold; and the eastern shore of Arabia in all ages has been famed for its spices. “There can be little doubt that in the classical name Regma, which is identical with the Septuagint equivalent for Raamah, we have a memorial of the Old-Testament patriarch and of the country he colonized. The town of Regma was situated on the Arabian shore of the Persian Gulf, on the northern side of the long promontory which separates it from the ocean. It is interesting to note that on the southern side of the promontory, a few miles distant, was the town called Dadena, evidently identical with Dedan. Around Regma, Ptolemy locates an Arab tribe of the Anariti. Pliny appears to call them Epimaranitae, which, according to Forster, is just an anagrammatic form of Ramanitae, the descendants of Raamah. . . . Of Sheba, the other son of Raamah, there has been found a trace in a ruined city so named (Sheba) on the island of Awal belonging to the province of Arabia called El-Bahreyn, on the shores of the Gulf. . . . There can

be no doubt that the original settlements of the descendants of Raamah were upon the southwestern shores of the Persian Gulf.” The people of Dedan were caravan merchants from their coast to Palestine and to Tyre.

The last named but the greatest of the sons of Cush is — Nimrod, the mighty hunter, who began to be a mighty one in the earth. He was the founder of the first kingdom on earth. “And the beginning of his kingdom was Babel, and Erech, and Accad, and Calneh, in the land of Shinar.”

It will thus be seen that there was a line of Cushite settlements extending from Ethiopia eastward across the whole southern part of Arabia to Babylon. Nor did they stop there, for traces of them have been found on the coasts of Carmania and Gedrosia, along the Indian Ocean; and they even penetrated to the mountainous region of central Asia, and the name of Cush still appears in the name of the mountains of Hindu Kush.

## Mizraim

The place of Mizraim is Egypt itself, both Upper and Lower, extending from the cataracts of Syene about the twenty-fourth parallel north latitude, over all the valley of the Nile to the Mediterranean Sea. “In Hebrew, Egypt is called Mizraim. . . . It describes the country with reference to its two great natural divisions, Upper Egypt and Lower Egypt, or the Delta. In the prophets, Mazor occurs as the singular form, and means Lower Egypt, Pathros being used for Upper Egypt. . . . The Hebrew Mazor is preserved in the Arabic Misr, pronounced Masr in the vulgar dialect of Egypt. It occurs in the Koran as the name of Egypt.” Says Josephus, “The memory also of the Mesraites is preserved in their name; for all who inhabit this country [of Judea] call Egypt Mestre, and the Egyptians Mestrians.” In the account of the funeral of Jacob, the record says: “And they came to the threshing-floor of Atad, which is beyond Jordan, and there they mourned with a great and very sore lamentation: and he [Joseph] made a mourning for his father seven days. And when the

inhabitants of the land, the Canaanites, saw the mourning in the floor of Atad, they said, This is a grievous mourning to the Egyptians: wherefore the name of it was called Abelmizraim [that is, the mourning of the Egyptians — margin], which is beyond Jordan.” (Genesis 50:10, 11)

The sons of Mizraim all dwelt in the land of their father. They were “Ludim, and Anamim, and Lehabim [see p. 28], and Naphtuhim, and Pathrusim, and Casluhim (out of whom came Philistim), and Caphtorim.” These seem to have inhabited the valley of the Nile, from Upper to Lower, almost in the order in which they are named. The Philistim were the Philistines, who dwelt a little above the southeastern corner of the Mediterranean Sea, and from whom comes the name Palestine, which the ancient “land of Canaan” still bears.

## **Phut**

The country of Phut is Libya. Jeremiah. 46:9 speaks of “the Libyans that handle the shield,” and

the margin reads, for Libyans, “Hebrew, Put.” Ezekiel 30:5 and 38:5 also speak of “Libya,” and the margin in each place reads “Phut.” Josephus says, “Phut also was the founder of Libya, and called the inhabitants Phutites from himself; there is also a river in the country of the Moors [Mauritania] which bears that name; whence it is that we may see the greatest part of the Grecian historiographers mention the river and the adjoining country by the appellation of Phut; but the name it has now, has been by change given it from one of the sons of Mestram, who was called Libyos,” that is, the Lehabim. “The ancient Libyans possessed the whole northern coast of Africa, from the confines of Egypt to the Straits [of Gibraltar], and all the country thence reaching to the southward as far as it was known to the Greeks and Romans. It would appear that they were the only inhabitants of all these coasts before the age which preceded the foundation of the Phenician colonies among them. . . . The Libyan speech is still preserved among the rustic tribes who inhabit Mount Atlas, and in various parts of the interior.” — Prichard. Simon the Cyrenian, who bore the

cross of the Saviour, was from Cyrene, the chief city of northern Libya. It stood on that part of the African coast which projects into the Mediterranean, directly south of Greece. The original Libyans and Phutites are represented in the present Berbers and Tauricks.

## **Canaan**

The land of Canaan, as everybody knows, was Palestine and Phenicia. “And the border of the Canaanites was from Sidon, as thou comest to Gerar, unto Gaza; as thou goest, unto Sodom and Gomorrah, and Admah, and Zeboim, even unto Lasha.” (Genesis 10:19)

Sidon, his first-born. Even in the time of Joshua, Sidon was known as the great Zidon. (Joshua 11:8; 10:28) More than a thousand years before Christ the Sidonians were skilful workers in silver and gold. They stood for a long while pre-eminent in art, manufactures, and commerce. When Solomon began to build the temple, he said to Hiram, king of Tyre, “Thou knowest that there is

not among us any that can skill to hew timber like unto the Sidonians.” (1 Kings 5:6) The Sidonians furnished wives to Solomon; Jezebel to Ahab; and the god Baal and the goddess Ashtoreth to Israel. (1 Kings 11:1, 5) When Xerxes, in his great expedition against Greece, reached Abydos at the Hellespont, he erected a lofty throne, and from it viewed all his forces of both land and sea. When this was over, he ordered a sailing match among the ships of the different nations of his fleet, which was won by the Sidonians, “much to the joy of Xerxes, who was delighted alike with the race and with his army.” The Sidonian ships were the most famous in the fleet. And when Xerxes made a grand review of his fleet, he chose a Sidonian galley, and sailed along the prows of the aligned ships.

A colony from Sidon founded Tyre, five geographical miles down the coast, which soon totally eclipsed the mother city, and became the most opulent city in the world, “the mart of nations.” Her builders were so skilful that they were said to have perfected her beauty. To make



the metal work about the temple, Solomon sent and brought out of Tyre, Hiram, who was a son of a woman of Naphtali, “and his father was a man of Tyre, a worker in brass.”

Five hundred and eighty years before Christ, Tyre was so rich that she could make all her shipboards of fir, and her masts of cedar of Lebanon; her oars of oak of Bashan; and her benches of ivory from the isles of Chittim; her sails of fine linen with brodered work from Egypt; and her coverings of blue and purple from the isles of Elishah. The inhabitants of Zidon and Arvad were her mariners, her own wise men were her pilots, and her army was hired from Persia, Lud, Phut, and Arvad. Because of the multitude of all kind of riches, and the multitude of the wares of her own making, Tarshish came to trade in her fairs with silver, iron, tin, and lead. Javan, Tubal, and Meshech came with persons of men and vessels of brass. The house of Togarmah came with horses, horsemen, and mules. Dedan came with horns of ivory and ebony and with “precious clothes for chariots.” Syria came with emeralds, purple and

broidered work, and fine linen, and coral, and agate. Damascus came with the wine of Helbon and white wool. Judah and Israel brought wheat, and honey, and oil, and balm. Arabia came with lambs, and rams, and goats. Sheba and Raamah came with chief of all spices, and with precious stones and gold. Babylonia and Assyria came with “all sorts of things in blue clothes and broidered work,” and “chests of rich apparel bound with cords and made of cedar.” Thus Tyre enriched the kings of the earth with the multitude of her riches and her merchandise.

From Tyre, about 850 BC., there went forth a colony and founded Carthage on the extreme northern point of Africa, where they built up an empire that “extended from the Straits of Gibraltar to the altars of the Philaeni, near the Great Syrtis, where she touched on the territory of Cyrene. She possessed as provinces Sardinia and the Balearic Islands and Malta and a few settlements in Spain and Gaul.” She also held a part of Sicily. For four hundred years Carthage stood as the rival of the power of Rome, and when in 146 BC. she was

utterly destroyed, Rome speedily rose to universal dominion. Such was the course of Sidon, the first-born of Canaan.

Heth was the second son of Canaan, and was the father of the Hittites. From the sons of Heth Abraham bought the burial place of Sarah, the field of Ephron the Hittite, and there “Abraham buried Sarah his wife in the cave in the field of Machpelah before Mamre; the same is Hebron in the land of Canaan.” (Genesis 23:3-20) Esau took for wives two Hittite women “which were a grief of mind unto Isaac and to Rebecca.” (Genesis 26: 34, 35) One hundred years after the burial of Sarah, the Hittites had formed a considerable kingdom between the Euphrates, the valley of the Orontes, and the Sea. Two hundred years later they had established the most powerful monarchy in all that region, strong enough, indeed, to war and make treaties on equal terms with Egypt itself. Between them and the Pharaoh who began the oppression there was a war of fourteen years, terminated at last by a peace recognizing the independence of the Hittites and the integrity of their territory; and as a

bond of the peace a daughter of the king of the Hittites was given to Pharaoh for a wife, to whom was given an Egyptian name meaning, “Gift of the great Sun of Justice.”

One of the men who was with David in the mountains when he was hunted by Saul, was Abimelech, the Hittite. One of David’s thirty-seven valiant men was Uriah, the Hittite. Solomon brought horses and chariots out of Egypt for the kings of the Hittites, and took women of the Hittites for wives. (1 Kings 10:29; 11:1) Even as late as the time of Elisha they had such a warlike reputation that when Ben-hadad king of Syria (Damascus) had besieged Samaria and had reduced it to the most abject straits, “the Lord had made the host of the Syrians to hear a noise of chariots, and a noise of horses, even the noise of a great host: and they said one another, Lo, the king of Israel hath hired against us the kings of the Hittites, and the kings of the Egyptians, to come upon us. Wherefore they arose and fled in the twilight, and left their tents, and their horses, and their asses, even the camp as it was, and fled for their life.” (2

Kings 7:6, 7)

Jebus was the third son of Canaan. From him came the Jebusites. Jebus built Jerusalem, and the Jebusites were the inhabitants of that noted city. Judges 19:10 says of a traveler, that he “came over against Jebus, which is Jerusalem.” Joshua 15:63 says, “As for the Jebusites the inhabitants of Jerusalem, the children of Judah could not drive them out: but the Jebusites dwell with the children of Judah at Jerusalem unto this day.” It was only in the citadel, however, that they dwelt, for soon after entering the land, the children of Judah fought against Jerusalem and took it. (Judges 1:8)

But when David had reigned six months in Hebron, “David and all Israel went to Jerusalem, which is Jebus; where the Jebusites were, the inhabitants of the land. And the inhabitants of Jebus said to David, Thou shall not come hither. Nevertheless David took the castle of Zion, which is the city of David. And David said, Whosoever smiteth the Jebusites first shall be chief and captain. So Joab the son of Zeruiah went first up,

and was chief. And David dwelt in the castle; therefore they called it the city of David.” (1 Chronicles. 11:4-7; 2 Samuel 5:4-9) The temple of God that stood on Mount Moriah was built on the place of the threshing-floor that David bought from Ornan the Jebusite. (2 Chronicles 3:1; 1 Chronicles 21:14-30; 22:1, 2)

The Amorites dwelt in Hazezon-tamar (Engedi) on the west of the Dead Sea, when Chedorlaomer invaded Palestine, for there he found them and smote them. (Genesis 14:7) Some of them were confederate with Abraham. They seem to have been foremost among the people of Canaan, in numbers, and certainly in iniquity; because when the Lord showed Abram the course of his posterity through the Egyptian bondage, he said, “But in the fourth generation they shall come hither again: for the iniquity of the Amorites is not yet full.” (Genesis 15:16) Jacob, when he came to die, took from the Amorite a portion which he gave to Joseph. (Genesis 48:22)

The Girgashites dwelt in the country that lay

west of the Lake Gennesereth.

The Hivites dwelt about Salim, in the time of Jacob. Shechem, the son of Hamor the Hivite, was a prince of the country, and wanted Dinah, Jacob's only daughter, for his wife. (Genesis 34) Jacob bought a field of the sons of Hamor for one hundred pieces of money. "And he erected there an altar, and called it El-Elohe-Israel." When the children of Israel came from Egypt to Canaan, the Hivites dwelt in Gibeon. These played that trick on Joshua with the old moldy bread, and old sacks, and old wine bottles torn and bound up, representing that they had come as ambassadors from a far country to make a league with Israel. (Joshua 9:3-27) There were some yet remaining in the time of Solomon, upon whom he relaid the tribute and bondservice. The Nethinim of the temple service were also of this people. (1 Kings 9:20, 21)

The Arkites dwelt on the Phenician coast at the western base of Mount Lebanon. Arka, or Arce, was their chief town.

The Sinite dwelt in north Lebanon.

The Arvadite inhabited a small island and a city called Arvad, on the coast of Syria, opposite the mouth of the Eleutherus; also a portion of the mainland opposite. Tarsus was settled by a colony of them. From the Arvadites were “the men of Arvad” who were both sailors and soldiers for Tyre in her glory.

The Zemarite was located between the Jordan and Bethel.

The Hamathites formed a small kingdom in Syria on the Orontes where they founded the large and important city of Hamath, which still stands one of the oldest cities in the world. It is now under Turkish rule.



## Chapter 4

# The Sons of Shem

The country immediately peopled by Shem and his sons lay between that of Ham and Japheth, and stretched from the western extremity of Asia Minor and the mountains of Armenia, over all the valley drained by the Tigris and the Euphrates, and down both sides of the Persian Gulf to the Indian Ocean. The first named of the sons of Shem is —

### **Elam**

Asshur was the father of the great Assyrian nation and kingdom, whose kings are so often mentioned in the Bible, and with which we shall have much to do in the following pages of this history.

### **Arphaxad**

The country inhabited by Arphaxad was north

of Assyria toward Armenia and the Caspian Sea. Arphaxad was the father of the Chaldeans, who before the days of Abraham migrated in such numbers to the country about Babel, that the land of Shinar became equally the land of the Chaldees, or Chaldeans; for the Bible says that Haran died (Genesis 14:1-4) “in the land of his nativity in Ur of the Chaldees,” and that Terah took Abram and Sarai and Lot, and “went forth with them out of Ur of the Chaldees.” (Ezra 4:2, 9, 10) While as late as the time of Zechariah it is also called “the land of Shinar.” (Zechariah 5:11) Under Nabopolassar, the father of Nebuchadnezzar, the Chaldeans rose to power and dominion; and under Nebuchadnezzar himself they spread their empire over all nations, as the Assyrians had done before them.

“And Arphaxad begat Salah, and Salah begat Eber. And unto Eber were born two sons: the name of one was Peleg, for in his days the earth was divided; and his brother’s name was Joktan, who, in Arabic is called Kahtan, the great progenitor of all the purest tribes of Central and Southern Arabia.”

Joktan had thirteen sons: Almodad, Sheleph, Hazarmaveth, Jerah, Hadoram, Uzal, Diklah, Obal, Abimael, Sheba, Ophir, Havilah, and Jobab. “All these were the sons of Joktan.” The dwelling-place is given us by the Scripture itself, “And their dwelling was from Mesha, as thou goest unto Sephar a mount of the east.” (Genesis 10:30) The region here defined includes all of southwestern Arabia below the twentieth parallel. It is mostly comprised in the provinces of Hadramaut and Yemen, and is a part of Arabia Felix, that is, Arabia the Happy. As the region they inhabited is thus plainly pointed out, it will not be necessary to mention the sons of Joktan in detail. We shall only locate the most important ones.

Hazarmaveth is the one from whom comes the name Hadramaut that now defines the central part of the southern coast of the Arabian Peninsula.

**Ophir.** The place where Ophir dwelt is proverbial in the Scriptures for the fineness and preciousness of its gold. Of Arabia the Happy, it is

said, “The soil was impregnated with gold and gems, and both the land and sea were taught to exhale the odors of aromatic sweets. Agatharcides affirms that lumps of pure gold were found from the size of an olive to that of a nut; that iron was twice, and silver ten times, the value of gold. These real or imaginary treasures are vanished; and no gold mines are at present known in Arabia.”

Sheba was a place whence came incense. Says the Lord by Jeremiah, “To what purpose cometh there to me incense from Sheba, and the sweet cane from a far country?” (Jeremiah. 6:20) “The aromatics, especially, the thus, or frankincense, of Arabia, occupy the twelfth book of Pliny. Our great poet in ‘Paradise Lost,’ book iv, introduces, in a simile, the spicy odors that are blown by the northeast wind from the Sabean coast: —

“ . . . . Many a league, Pleased with the grateful scent old Ocean smiles.” “ Sheba was the most notable of the sons of Joktan, and this name was for a time equivalent to the whole district peopled by the Joktanidae. From this Sheba came the queen

who made the memorable visit to Solomon.

Nor has Joktan been behind any of the other sons of Shem in the matter of empire. In AD. 622 there arose one of the sons of Joktan (Mahomet) and started a course of conquest that never halted nor suffered a check until, through his successors, “their empire comprised the whole basin of the Mediterranean, with the exception of its northern side; in Africa its only limits were the great central desert; in Asia the plateau of Kobi and the Indus; and throughout almost all these regions the Arab element either remained absolutely predominant down to our own time, or has at least left distinct traces of its existence.” He also established a religion that to-day is held by about one seventh of the inhabitants of the world.

## **Lud**

Lud settled on the borders of Mesopotamia, north of Syria, whence his descendants spread into Asia Minor, took possession of the country, and founded the kingdom of Lydia, which, 606 BC.,

was one of the four great powers of the world — Lydia, Egypt, Media, and Babylon. It became a part of the empire of Babylonia under Nebuchadnezzar, but after his death it regained its independence. Its kings ruled over all Asia Minor from the Hellespont to the River Halys, and in the war with Cyrus, King Croesus was able to take into the field 420,000 foot and 60,000 horse. He was defeated, however, and was followed by Cyrus to his capital, Sardis, which was taken, and with it the king. Lydia was then made a province of the Medo-Persian Empire, and never recovered its independence. This King Croesus, of Lydia, was the richest monarch in the world in his day, and “as rich as Croesus” is yet the synonym of untold wealth. Sardis, Thyatira, and Philadelphia, whose churches are named in the New Testament, were cities of Lydia. “The Lydians . . . have a twofold interest in the dawn of Hellenic history. First, they represent the earliest kingdom of Asia Minor of which anything is certainly known. Secondly, they are on land what the Phoenicians are on sea, — carriers or mediators between the Greeks and the East.”

## Aram

The country of Aram was Aramaea, or Syria, and northern Mesopotamia, that is, the country north of Palestine and Phenicia, and the north country between the Euphrates and the Tigris below Armenia. In Numbers 23:7 the Hebrew word Aram is rendered Aram, while in Judges 3:10 the same word is translated Mesopotamia, and in Judges 10:6 it is translated Syria. Where David conquered and put garrisons in “Syria of Damascus,” it is in Hebrew, Aram-Dammesek. Wherever the Hebrew word Aram is used with reference to the people of Aram, King James’s Version always translates it Syrians. Damascus was the capital of Syria (Aramaea), and Isaiah 7:8 says, “The head of Syria is Damascus.”

Damascus is one of the very oldest cities in the world. It was “unto Hobah which is on the left hand of Damascus” that Abraham pursued “Chedorlaomer and the kings that were with him” after he had defeated them at Daniel. Eliezer of

Damascus was the steward of Abram's house. There were many wars between Syria and Israel. Naaman the Syrian was healed of his leprosy by the direction of Elisha the prophet; yet he at first disdained to wash in Jordan because "Abana and Pharpar, rivers of Damascus were better than all the waters of Israel." (2 Kings 5:12)

Damascus was for a time the capital of the Mohometan Empire, and in the palmy days of Saracen rule was one of the greatest manufacturing cities in the world.

Aram had four sons, Uz, Hul, Gether, and Mash.

Uz gave his name to a portion of country known as "the land of Uz," of which Job was an inhabitant. It lay a little southeast of Palestine, above the thirtieth parallel, and toward the border of Chaldea, in what is known as Arabia Deserta.

Hul dwelt in, and gave name to, a district at the foot of the mountains of Lebanon, north of Lake



Merom, through which the Jordan flows. The Arabic name of the lake is yet Bahr-el-Huleh.

Gether is not now known. “No satisfactory trace of the people sprung from this stock has been found.”

Mash inhabited the country of the mountains of Masius (Mons Masius) which form the northern boundary of Mesopotamia, between the Tigris and the Euphrates.

“These are the families of the sons of Noah, after their generations, in their nations; and by these were the nations divided in the earth after the flood.”

Noah said, “God shall enlarge Japheth.” We see this word fulfilled, even to the width of the world. For, speaking without definite lines, Ham peopled Africa, Palestine, and Phenicia; Shem peopled Asia Minor, the valley of the Tigris and Euphrates, and Arabia; and Japheth peopled all the rest of the world.

## **The descendants of Peleg**

Peleg begat Reu, and Reu begat Serug, and Serug begat Nahor, and Nahor begat Terah, and Terah begat Abram. And to Abram God said, “Get thee out of thy country, and from thy kindred, and from thy father’s house, unto a land that I will show thee; and I will make of thee a great nation, and I will bless thee, and make thy name great; and thou shalt be a blessing: and I will bless them that bless thee, and curse him that curseth thee: and in thee shall all families of the earth be blessed.” (Genesis 12:1-3)

Then the Lord changed his name from Abram to Abraham, saying: “As for me, behold, my covenant is with thee, and thou shalt be a father of many nations. Neither shall thy name any more be called Abram, but thy name shall be Abraham; for a father of many nations have I made thee. And I will make thee exceeding fruitful, and I will make nations of thee, and kings shall come out of thee.” (Genesis 17:4-6) And Abraham begat Isaac, and

Isaac begat Jacob, whom God called Israel, and Jacob begat the twelve patriarchs, whose descendants “are Israelites; to whom pertaineth the adoption, and the glory, and the covenants, and the giving of the law, and the service of God, and the promises; whose are the fathers, and of whom as concerning the flesh Christ came, who is over all, God blessed forever. Amen.” (Romans 9:4, 5)

## Chapter 5

# The Gods of the Nations

In the course of this history there will be unavoidably much mention of the gods of the different nations. It will therefore be well to say at the beginning all that needs to be said as to what they really were and what the worship of them was.

Such is the source of all idolatry; for “when they knew God, they glorified Him not as God, neither were thankful; but became vain in their imaginations, and their foolish heart was darkened. Professing themselves to be wise, they became fools, and changed the glory of the uncorruptible God into an image made like to corruptible man, and to birds, and four-footed beasts, and creeping things.” (Romans 1:21-23) And as, in point of character, all that these gods were, was only what sprung from the imaginations of those who made them; and as “from within, out of the heart of men, proceed evil thoughts, adulteries, fornications,

murders, thefts, covetousness, wickedness, deceit, lasciviousness, an evil eye, blasphemy, pride, foolishness;" (Mark 7:21, 22) such has been the character of all the idols of all the nations of the earth. And "they make them are like unto them." And "so is every one that trusteth in them." (Psalm 135:18)

No better illustration of this could be needed than is given in that nation in which undoubtedly idolatry attained to the most "intellectual," "refined," and esthetic height that it has ever reached in the world, — that is, the nation of Greece. To such a point did idolatry there attain, that even to-day the forms of the highest degree of their idolatry are admired as the perfection of "art." Yet it would be difficult to conceive how the wildest follies of the most confirmed fool could produce a more confused and senseless mass than is comprehended in the Greek system of idolatry. It is astonishing to see how a people who had so much sense and real ability in so many things, as had the Greeks, should manifest such an absolute want of sense or reason as is displayed in

disgusting detail in their system of idolatry — their Olympian heaven. As for its influence on mankind, “the pagan worship of beauty . . . ennobled art and corrupted nature; extracted wonders from the quarries of Pentelicus, and horrors from the populace of Rome and Corinth; perfected the marbles of the temple, and degraded the humanity of the worshiper. Heathenism had wrought into monstrous combination physical beauty and moral deformity.”

For its outward form and expression, the idolatry of the nations, this nature-worship, has always and everywhere centered in the sun. It is almost impossible to find in the history of the world a form of idolatry that is not connected with sun-worship. And in almost every nation sun-worship has been the principal worship; so that it may fairly be described as the universal worship. In Babylonia and Assyria the sun was worshiped under the names of Bel and Shamas; in Egypt under the names of Ra, Osiris, Horus, Harmachis, Aten, and several others; in Phenicia and the land of Canaan, under the names of Baal, Melcarth,

Shemesh, Adonai, and Moloch; in Syria the names were Tammuz and Elagabalus; among the Moabites, Baal-peor and Chemosh; among the Medes and Persians and other kindred nations, Ormuzd and Mithra; in India, both ancient and modern, Mitra, Mithra, or Mithras; in Phrygia it was Atys; in Greece the names were Adonis, Apollo, Bacchus, and Hercules; and in Rome the same as in Greece. In sculpture, Apollo was, and is considered the highest type of manly beauty.

The myth of Hercules alone will illustrate the wide-spread practise of this worship: “The mythology of Hercules is of a very mixed character, in the form in which it has come down to us. There is in it the identification of one or more Grecian heroes with Melcarth, the sun-god of the Phenicians. Hence we find Hercules so frequently represented as the sun-god, and his twelve labors regarded as the passage of the sun through the twelve signs of the zodiac. He is the powerful planet which animates and imparts fecundity to the universe, whose divinity has been honored in every quarter by temples and altars, and consecrated in

the religious strains of all nations. From Meroe in Ethiopia, and Thebes in Upper Egypt, even to Britain, and the icy regions of Scythia; from the ancient Taprobana and Palibothra in India, to Cadiz and the shores of the Atlantic; from the forests of Germany to the burning sands of Africa; — everywhere, in short, where the benefits of the luminary of day are experienced, there we find established the name and worship of a Hercules.

“Many ages before the period when Alcmena is said to have lived, and the pretended Tyrrhian hero to have performed his wonderful exploits, Egypt and Phenicia, which certainly did not borrow their divinities from Greece, had raised temples to the sun, under a name analogous to that of Hercules, and had carried his worship to the isle of Thasus and to Gades. Here was consecrated a temple to the year, and to the months which divided it into twelve parts, that is, to the twelve labors, or victories, which conducted Hercules to immortality. It is under the name of Hercules Astrochyton, or the god clothed with a mantle of stars, that the poet Nonnus designates the sun,



adored by the Tyrians. ‘He is the same god,’ observes the poet, ‘whom different nations adore under a multitude of different names: Belus on the bank of the Euphrates, Ammon in Libya, Apis at Memphis, Saturn in Arabia, Jupiter in Assyria, Serapis in Egypt, Helios among the Babylonians, Apollo at Delphi, AEsculapius throughout Greece,’ etc.”

By whatever name or under whatever form the sun was worshiped, there was always a female divinity associated with it. Sometimes this female was the moon, sometimes the earth, sometimes the atmosphere, and at other times simply the female principle in nature. In other forms it was the idea of a male and female blended in one, as in the case of Baalim. The female sometimes appeared as the wife of the one with whom she was worshiped; sometimes as both the sister and the wife, as in the case of Osiris; yet again as the wife of some other god; and often not exactly as a wife at all, but simply as a female associate. With Osiris was associated Isis; with Baal, Ashtaroth or Astarte; with Bel, Mylitta; with Shamas, Anunit; with

Adonis, Venus; with Hercules, Omphale; with Apollo, Diana; with Atys, Cybele. Sometimes they were worshiped in the images of the male and female human figure; sometimes in the form of a bull and a heifer, as in Osiris and Isis; sometimes in a form in which the human and the beast were blended; sometimes in a simple carved disk for the male, and a piece of carved wood for the female, as in some forms of Baal and Astarte; sometimes in the form of stones which had fallen from heaven, but mostly in the form of cones or obelisks which they themselves had shaped to represent the male, and of other shapes to represent the female. And yet in unison with all these the sun itself was worshiped, especially at its rising, by a bow, a prostration, or throwing a kiss of the hand.

In none of these forms, however, not even in the naked shining sun, was it the literal object that was worshiped, but certain functions or powers of which these were but the representations. It was observed that the sun in co-operation with the earth and the atmosphere which gave rain, caused all manner of verdure to spring forth and bear its

proper fruit. It was held, therefore, that the sun was the supreme formative power, the mighty author of fruitfulness, and that its greatest and most glorious powers were displayed in reproduction. Sun-worship was therefore nothing more nor less than the worship of the principle of reproduction in man and nature. And as the influence of the real sun was extended over and through all nature, so this principle was extended through all sun-worship.

Therefore “all paganism is at bottom a worship of nature in some form or other, and in all pagan religions the deepest and most awe-inspiring attribute of nature was its power of reproduction. The mystery of birth and becoming was the deepest mystery of nature; it lay at the root of all thoughtful paganism, and appeared in various forms, some of a more innocent, others of a most debasing type. To ancient pagan thinkers, as well as to modern men of science, the key to the hidden secret of the origin and preservation of the universe, lay in the mystery of sex. Two energies or agents, one an active and generative, the other a feminine, passive, or susceptible one, were everywhere

thought to combine for creative purposes; and heaven and earth, sun and moon, day and night, were believed to co-operate to the production of being. Upon some such basis as this rested almost all the polytheistic worship of the old civilization; and to it may be traced back, stage by stage, the separation of divinity into male and female gods; the deification of distinct powers of nature, and the idealization of man's own faculties, desires, and lusts, where every power of his understanding was embodied as an object of adoration, and every impulse of his will became an incarnation of deity."

As the sun was the great god, the supreme lord, and as he exerted his most glorious powers in reproduction, it was held to be the most acceptable worship for his devotees so to employ themselves and their powers. Consequently prostitution was the one chief characteristic of sun-worship wherever found. As the association of a female without reference to relationship was the only requirement necessary to worship, the result was the perfect confusion of all relationships among the

worshippers, even to the mutual interchange of garments between the sexes. In the eighteenth chapter of Leviticus there is a faithful record of such a result among the sun-worshippers of the land of Canaan whom the Lord caused to be blotted from the earth. The prohibition in Deuteronomy 22:5 — “The woman shall not wear that which pertaineth unto a man, neither shall a man put on a woman’s garment” — was aimed directly at this practise in sun-worship.

As before stated, the almost numberless forms of sun-worship were practised in Canaan. In the practise of these fearful abominations they had so corrupted themselves that in the expressive figure of the Scripture, the very earth had grown so sick that it was compelled to vomit out the filthy inhabitants. “The land is defiled: therefore I do visit the iniquity thereof upon it, and the land itself vomiteth out her inhabitants.” (Leviticus 18:25) All of this the God of heaven taught His people to renounce. “Ye shall therefore keep My statutes and My judgments, and shall not commit any of these abominations; neither any of your own nation, nor

any stranger that sojourneth among you: (for all these abominations have the men of the land done, which were before you, and the land is defiled;) that the land spue not you out also, when you defile it, as it spued out the nations that were before you. For whosoever shall commit any of these abominations, even the souls that commit them shall be cut off from among their people. Therefore shall you keep Mine ordinance, that you commit not any one of these abominable customs, which were committed before you, and that you defile not yourselves therein: I am the Lord your God.” (Leviticus 18:26-30)

In all these prohibitions the people were taught to shun as the terrible plague that it was, every suggestion of the evil influences of the worship of the sun. They were to break down all the sun images and carved stocks (Asherim) that might be found anywhere in all the land which the Lord had given them.

In yet another and most comprehensive way the Lord taught His people to shun every indication of

the worship of the sun. As has been shown, the devotees of the sun worshiped with their faces toward the east. When God established His worship with the children of Israel in the very midst of the sunworshiping nations round about, at first a sanctuary was built and afterward a temple, where He dwelt by the glory of His presence. To the door of this sanctuary every form of sacrifice and offering was to be brought, and there they were to worship. And the door of that sanctuary (the temple also) was always toward the east, in order that all who would sacrifice to Jehovah and worship Him, would in so doing turn their backs upon the sun and its worship; and that whoever joined in the worship of the sun had first to turn his back upon Jehovah.

In point of character, also, Jehovah taught the people to turn entirely away from all other gods and their worship, that is, to turn entirely away from themselves. He taught them to have no god but Him, and to have Him in an altogether spiritual conception. And as the object of their highest good, their only worship, and their constant

contemplation, He set Himself before them in the following character which is His glory: “The Lord, The Lord God, Merciful and Gracious, Longsuffering, and Abundant in Goodness and Truth, Keeping Mercy for thousands, Forgiving iniquity and transgression and sin!” (Exodus 34:6, 7)

That character is the opposite of every human or natural trait. No human mind could ever have originated the conception of such a character. And sufficient proof that no one ever could, is the fact that, in all the efforts of all the minds of all the nations to conceive the right God, no one ever did. Therefore of all the gods that the human race has ever known, Jehovah the God of Israel, is the one God whom men did not make to themselves. He is the one only God who revealed Himself to mankind. He is therefore the One Only True God, the only rightful object of worship.

All idolatry, all false worship, is self-worship; all the worship of God, all true worship, is the worship of Jehovah, the God of Israel, the God and



Father of our Lord Jesus Christ.

## **Babylonian Calendar**

Nisannu	March-April
Airu	April-May
Sivannu	May-June
Davazu	June-July
Abu	July-August
Ululu	August-September
Tasritu	September-October
Samna	October-November
Kisilivu	November-December
Debitu	December-January
Sabadu	January-February
Addaru	February-March
Arakh-maqru	The intercalary month

## Chapter 6

# The Beginnings of Kingdoms

In the plain of Shinar, through the confusion of tongues, was the origin of nations. There also was the beginning of kingdoms. “When the light of monumental history first dawns upon Babylonia, we find the country inhabited by two races, the Sumir and Akkad. They spoke two different languages, one Turanian, the other Semitic; but we have no information as to which race spoke either [both] language[s], and we do not know their geographical distribution in the country; but probably they were mixed in most parts, as many of the cities have both Turanian and Semitic names. The name of the Sumir was written Kame, or Ke-en-gi, in Turanian, and Su-mi-ri in Semitic; and the Akkad were called Urdu in Turanian, and Ak-ka-di in Semitic.

“The Turanian people, who appear to have been the original inhabitants of the country,

invented the cuneiform mode of writing; A- na- ku Assur - bani -Pal sar rab - u sar I am Assur - bani - pal the great king, the powerful king, all the earliest inscriptions are in that language; but the proper names of most of the kings and principal persons are written in Semitic, in direct contrast to the body of the inscriptions. The Semitic, appear to have conquered the Turanians, although they had not yet imposed their language on the country. Babylonia at this time contained many great cities.” The principal ones were Nipur, Eridu, Ur, Karrak, Uruk (Erech), Larsa (Ellasar), Sippara (the later Sepharvaim), and Agade, “the city of Akkad, the third capital of Nimrod.”

The earliest rulers whose names have been discovered in Babylonia, did not bear the title of king at all. In every instance before the time of Nimrod, the word used is one which signifies “viceroy.” The god is king, and ruler claims no higher authority than that of substitute or servant of his god who is really the king. For instance, a certain Idadu made an inscription running as follows: - “To [the god] Ninridu, his King, for the

preservation of Idadu, Viceroy of Ridu, the servant, the delight of Ninridu.”

And again, a certain Gudea wrote as follows:

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“To [the god] Ninip the King, his King, Gudea Viceroy of [the god] Zirgulla, his house built.” “To [the goddess] Nana the Lady, Lady splendid, His Lady, Gudea, Viceroy of Zirgulla . . . raised.”

This points clearly to a time when God was recognized as the only King, and the true Ruler. And when false gods were put in the place of the true God, they were yet recognized as the real kings, and men in places of authority were but their substitutes. This change was so recent, too, that rulers were not yet bold enough to take to themselves the title of king. It was not much longer, however, before this step was taken. One arose who was bold enough to do this and all that it involved.

Nimrod was this bold man. The name that he

bears “signifies rebellion, supercilious contempt, and, according to Gesenius, is equivalent to ‘the extremely impious rebel.’” And “he began to be a mighty one in the earth.” Or, as another translation gives it, he “was the first mighty one in the earth.” That is, he was the first one to establish the power of an organized kingdom, or government, as such, in the world.

“With the setting up of Nimrod’s kingdom, the entire ancient world entered a new historical phase. The oriental tradition which makes that warrior the first man who wore a kingly crown, points to a fact more significant than the assumption of a new ornament of dress, or even the conquest of a province. His reign introduced to the world a new system of relations between the government and the governed. The authority of former rulers had rested upon the feeling of kindred, and the ascendancy of the chief was an image of parental control. Nimrod, on the contrary, was a sovereign of territory, and of men just so far as they were its inhabitants, and irrespective of personal ties. Hitherto there had been tribes — enlarged families

— Society; now there was a nation, a political community — the State. The political and social history of the world henceforth are distinct, if not divergent.”

“And the beginning of his kingdom was Babel, and Erech, and Accad, and Calneh, in the land of Shinar.” The names here given of Babylonia. For Accad was the country of northern Babylonia; the city of Accad lying near Sippara, which was about twenty miles north of Babylon. Erech lay about one hundred and twenty miles south of Babylon, on the northern edge of the original Chaldea proper; Chaldea, in the native inscriptions, defining the coast country at the head of the Persian Gulf and near the mouth of the Euphrates. Calneh lay to the eastward, about half-way between Babel and Erech, toward the western stream of the Lower Tigris. This would give an area of territory about equal to that of Vermont kingdom of Nimrod.

This, however, was but “the beginning of his kingdom.” For “out of that land he went forth into Assyria, and builded Nineveh, and Rehoboth-Ir,

and Calah, and Resen between Nineveh and Calah.” This is the reading of the Revised Version, and also of the margin of the King James Version, of Genesis 10:11, as well as the text of the German, the Danish-Norwegian, and several other translations. Its correctness seems also to be confirmed by Micah 5:6, “And they shall waste the land of Assyria with the sword, and the land of Nimrod in the entrances thereof,” where the poetic parallelism makes “Assyria and the land of Nimrod synonymous terms.”

This is supported also by the Assyrian records, which show that the city of Asshur, now Kileh-Shergat, sixty miles south of Nineveh, was the capital of Assyria, hundreds of years before Nineveh became the capital. If it was Asshur, instead of Nimrod, who went forth and built Nineveh, why then was not Nineveh, instead of Asshur, the capital from the beginning? But as the city of Asshur was the original, and long-continued capital; and as it is evident from the name itself that this city was founded by Asshur, and took its name from him; this gives further consistency to

the reading here preferred, in that it shows that the country was already Assyria, and justifies the statement that “he went out into Assyria and built Nineveh.” In this way, too, not only “the beginning,” but also the extension, of Nimrod’s kingdom is shown, and the account made complete.

From all this, the historical fact concerning the kingdom of Nimrod is that the beginning of his kingdom was Babel, and Erech, and Accad, and Calneh, in the land of Shinar; and that it was extended even to Assyria, by his going forth into the land of Asshur and building cities and establishing his power there. “It was during the Kassite [Cushite] period of Babylonian history that the kingdom of Assyria was founded, thus explaining the statement of Genesis that the kingdom of Nimrod, which began in northern Babylonia, was continued in Assyria; as well as the passage in Micah (verse 6), where the parallelism proves that Assyria and ‘the land of Nimrod’ are synonymous terms.”

Beyond this, nothing is definitely known of



either Nimrod or his kingdom. But his fame “has always been rife in the country of his domination. Arab writers record a number of remarkable traditions in which he plays a conspicuous part; and there is little doubt but that it is in honor of his apotheosis that the constellation Orion bears in Arabian astronomy the title of ‘El-Jabbar,’ or ‘the giant.’ Even at the present day his name lives in the mouth of the people inhabiting Chaldea and the adjacent regions, whose memory of ancient heroes is almost confined to three - Nimrod, Solomon, and Alexander. Wherever a mound of ashes is to be seen in Babylonia or the adjoining countries, the local traditions attach to it the name of Nimrud, or Nimrod; and the most striking ruins now existing in the Mesopotamian valley, whether in its upper or its lower portion, are made in this way monuments of his glory.”

The early history of Babylonia is very much disconnected. The names of a number of kings of different parts of the country are well known, showing that the monarchy which Nimrod had established did not continue any great length of

time, if at all, after his death. While there is much about these known kings that is uncertain, there is one thing that is beyond all question, — the example of conquest and dominion left by Nimrod, was greedily followed by many other men in all parts of the country.

No attempt will be made to fix the dates of these early kings. Their order may be arranged with some satisfaction, though perhaps not with perfect accuracy; but as for their dates, “we are at present ignorant of the precise way in which the Babylonians reckoned their chronology.” Therefore, “too much confidence must not be placed in the earlier dates given in the dynastic tablets. The reigns of the kings are suspiciously long, and the same number of regnal years recurs with almost impossible accuracy,” “From the era of Nabonassar (BC. 747) downward, Babylonian chronology was fixed by means of astronomy; before that period it appears to have been determined by the reigns of the kings and the duration of dynasties. In legal documents of the time of Khammuragas (or Khammurabi) deeds are

not even dated by the regnal years of the sovereign; but by such occurrences as war, the construction of a canal, or the capture of a city. Under such circumstances it is plain that the historian who endeavored to restore the early chronology of Babylonia had an extremely difficult task before him.” — Sayce. For these most ancient times there is nothing safer than the Bible chronology. This, though not in all cases exact, is safely approximate, and is the standard adopted for this book.

Kudur-nanhundi, an Elamite, was apparently the first of the noted followers of Nimrod in the ambition for conquest. We know of him only indirectly, however, through an inscription of Assur-bani-pal, who was king of Assyria, BC. 668-626. In his record of the capture and spoiling of Shushan, the capital of Elam, which occurred in the year 645 BC., he states that he brought away and restored to her temple in Erech, an image of the goddess Nana which had been carried to Elam 1635 (in another place he says 1535) years before, by Kudur-nanhundi. The following is the record:—

“Kudur-nanhundi, the Elamite, who the worship of the great gods did not fear, who in an evil resolve to his own force trusted, on the temples of Akkad his hands he had laid, and he oppressed Akkad. Nana he carried off. The days were full, extinguished was power, and the great gods these things saw. For two ner seven sos and fifteen years under the Elamites she remained. The great gods of me, Assur-bani pal, the prince, their worshiper, to overwhelm Elam they sent me.

“Nana, who 1635 years had been desecrated, had gone, and dwelt in Elam, a place not appointed to her; and in those days, she and the gods her fathers, proclaimed my name to the dominion of the earth. The return of her divinity she entrusted to me, thus: ‘Assurbanipal, from the midst of Elam wicked, bring me out, and cause me to enter into Bitanna.’ The will commanded by their divinity, which from days remote they had uttered; again they spoke to later people. The hands of her great divinity I took hold of, and the straight road, rejoicing in heart, she took to Bitanna. In the month Kislew, the first day, into Erech I caused her to

enter, and in Bithilianni, which she had delighted in, I set her up an enduring sanctuary.”

The other passage reads as follows: —

“Sixty kaspu of ground within Elam I laid waste, destruction, servitude, and drought, I poured over them. Nana who 1535 years had been desecrated, had gone, and dwelt in Elam. The return of her divinity she entrusted to me. The will of her divinity, which from days remote she had uttered; again she spoke to later people. The hands of Nana,” etc.

If Assur-bani-pal counted correctly, and if the longer period is correct, this gives BC. 2280 as the year of Kudur-nanhundi’s invasion of Babylonia. If the shorter period be correct, then the year was BC. 2180. However there is nothing in this account to show that this invasion was anything more than one of those forays that were of such frequent occurrence in ancient times, and especially in those earliest of ancient times. For it is evident that he did not remain in the country of Accad.

Uruk king of Ur, was the next of these earliest and notable ones. He was “beyond question the earliest Chaldean monarch of whom any remains have been obtained in the country.” His original city, and the seat of his kingdom was Ur. By his efforts Ur was raised to the supremacy in the Babylonian plain. “The numerous principalities of Chaldea were united under one head;” and “sovereignty over the whole of Babylonia” was again held by one man. The Babel and Erech and Accad and Calneh of the beginning of Nimrod’s kingdom, were also subject to the power of Uruk.

As Nimrod was the first mighty hunter, so Uruk was the first mighty builder. Indeed, “it is as a builder of gigantic works” that Uruk is chiefly known to us. The basements of his temples are of an enormous size; though they cannot seriously be compared with the Egyptian pyramids, yet they indicate the employment for many years of a vast amount of human labor in a very unproductive sort of industry. The Bowariyeh mound at Warka [Erech] is two hundred feet square and about one

hundred feet high. Its cubic contents, as originally built, can have been little, if at all, under three million feet; and above thirty million bricks must have been used in its construction.

“Constructions of a similar character, and not very different in their dimensions, are proved by the bricks comprising them, to have been raised by the same monarch at Ur, Calneh or Nipur, and Larancha or Larsa, which is perhaps Ellasar. It is evident from the size and number of these works, that their erector had the command of a vast amount of ‘naked human strength,’ and did not scruple to employ that strength in constructions from which no material benefit was derivable, but chiefly to extend his own fame and perpetuate his glory. We gather from this that he was either an oppressor of his people, like some of the Pyramid kings in Egypt, or else a conqueror who thus employed the numerous captives carried off in his expeditions.”

Idolatry had become quite fully developed in the time of Uruk; for his great buildings were

dedicated to the sun, to the moon, to Belus, or to Beltis. At the ruins of Erech, bricks were found bearing the inscription: “Beltis, his lady, has caused Uruk, the pious chief, king of Ur, and king of the land of the Akkad, to build a temple to her.” At Ur the bricks bear the inscriptions: “The Moon-god, his lord, has caused Uruk, king of Ur, to build a temple to him, and has caused him to build the enclosure of Ur.” “The Moon-god, brother’s son of Anu, and eldest son of Belus, his lord, has caused Uruk, the pious chief, king of Ur, to build the temple of Tsingathu his holy place.” At Larsa, now Senkereh, the inscription is: “The Sun-god, his lord, has caused Uruk the pious chief, king of Ur, king of the land of the Akkad, to build a temple to him.” At Calneh the inscription runs: “Uruk, king of Ur, and king of the land of the Akkad, who has built the temple of Belus.”

He also bore the title of “king of Sumir and Akkad;” — upper and lower Babylonia. Such inscriptions run thus: “To [the god] Ur, eldest son of Bel his king, Uruk the powerful man, the fierce warrior, King of Ur, King of Sumir and Akkad,



Bit-timgal the house of his delight built;” “To [the goddess] Nana his Lady, Uruk the powerful man, King of Ur, King of Sumir and Akkad her house built.”

Dungi, or Ilgi, the son of Uruk, succeeded his father in the kingdom, and called himself “Dungi, the powerful man, king of Ur, king of Sumir and Akkad.” His signet cylinder, so far as it has been deciphered, says: “To the manifestation of Nergal, king of Bit-zida, of Zurgallu, for the saving of the life of Ilgi, the powerful hero, the king of Ur, . . . son of Uruk, . . . may his name be preserved.” Yet another inscription of his found by Mr. George Smith, of London, in 1873-74, which “belongs to the city of Babylon, and is dedicated to the lady or goddess ‘Su-anna, or Emuk-anu,’ one of the religious names of Babylon,” and which thus “proves that Babylon was at that time under the dominion of the city of Ur,” runs as follows: -

1. To the goddess of Emukanu
2. his lady;
3. Dungi

4. the powerful hero,
5. the king of the city of Ur,
6. king of Sumir and Akkad;
7. her temple
8. has built.

Dungi finished some of the great buildings left unfinished at the death of his father, and built others of his own; and seems to have maintained in all respects the dominion established by his father. At his death the supremacy of the city and kingdom of Ur came to an end, and not long afterward the whole country fell under the sway of a great conqueror from Elam.

Chedorlaomer, or Kudur-lagamer, was this king of Elam. "And it came to pass in the days of Amraphel king of Shinar [Central Babylonia], Arioch king of Ellasar [Lower Babylonia, or Chaldea], Chedorlaomer king of Elam, and Tidal king of nations [Goiim, or nomadic tribes]; that these made war with Bera king of Sodom, and with Birsha king of Gomorrah, Shinab king of Admah, and Shemeber king of Zeboiim, and the king of

Bela, which is Zoar. All these were joined together in the vale of Siddim, which is the salt sea. Twelve years they served Chedorlaomer.” (Genesis, 14:1-7) The Bible chronology places this about BC. 1917.

“Kudur-Lagamer, the Elamitic prince, . . . [who] marched an army a distance of 1200 miles, from the shores of the Persian Gulf to the Dead Sea, and held Palestine and Syria in subjection for twelve years, . . . has a good claim to be regarded as one of the most remarkable personages in the world’s history. . . . At a time when the kings of Egypt had never ventured beyond their borders, unless it were for a foray in Ethiopia; and when in Asia no monarch had had dominion over more than a few petty tribes, and a few hundred miles of territory, he conceived the magnificent notion of binding into one the manifold nations inhabiting the vast tract between the Zagros mountain range and the Mediterranean. Lord by inheritance (as we may presume) of Elam and Chaldea, or Babylonia, he was not content with these ample tracts; but, coveting more, proceeded on a career of conquest

up the Euphrates valley, and through Syria into Palestine. Successful here, he governed for twelve years dominions extending near a thousand miles from east to west, and from north to south, probably not much short of five hundred.”

“Twelve years they served Chedorlaomer, and in the thirteenth year they rebelled. And in the fourteenth year came Chedorlaomer, and the kings that were with him, and smote the Rephaims in Ashteroth Karnaim, the Zuzims in Ham, and the Emims in Shaveh-Kiriathaim, and the Horites in their mount Seir, unto El-paran, which is by the wilderness.

“And they returned, and came to En-mishpat, which is Kadesh, and smote all the country of the Amalakites, and also the Amorites, that dwelt in Hazezon-tamar. And there went out the king of Sodom, and the king of Gomorrah, and the king of Admah, and the king of Zeboiim, and the king of Bela (the same is Zoar;) and they joined battle with them in the vale of Siddim; with Chedorlaomer the king of Elam, and with Tidal king of nations, and

Amraphel king of Shinar, and Arioch king of Ellasar; four kings with five. And the vale of Siddim was full of slimepits; and the kings of Sodom and Gomorrah fled, and fell there; and they that remained fled to the mountain. And they took all the goods of Sodom and Gomorrah, and all their victuals, and went their way. And they took Lot, Abram's brother's son, who dwelt in Sodom, and his goods, and departed. And there came one that had escaped, and told Abram the Hebrew; for he dwelt in the plain of Mamre the Amorite, brother of Eshcol, and brother of Aner: and these were confederate with Abram.

“And when Abram heard that his brother was taken captive, he armed his trained servants, born in his own house, three hundred and eighteen, and pursued them unto Daniel. And he divided himself against them, he and his servants, by night, and smote them, and pursued them unto Hobah, which is on the left hand of Damascus. And he brought back all the goods, and also brought again his brother Lot, and his goods, and the women also, and the people.” (Genesis 14:4-16)

After the power of Chedorlaomer in Babylonia was ended, the city of Karrak attained to the ascendancy. Of the kings of Karrak at this time, we have the names and inscriptions of four.

Gamil-ninip gives this record of himself: —

“Gamil-ninip exalted ruler of Nipur . . . of Ur . . . Lord of Eridu, beneficent Lord of Uruk, King of Karrak, King of Sumir and Akkad, the relative, the delight of the eyes of Nana.”

Libit-anunit describes himself as follows: —

“Libit-anunit, first ruler of Nipur, the supreme over Ur, . . . of Eridu, beneficent Lord of Uruk, King of Karrak, King of Sumir and Akkad, the restorer of Nana. Who Bit-mekit restored.”

Ismi-dagan was not only the greatest of these kings of Karrak, but was among the greatest kings of those early times. His personal inscription runs thus: —

“Ismi-dagan, the nourisher of Nipur,  
the supreme over Ur, the light of Eridu,  
Lord of Uruk, the powerful king,  
King of Karrak, King of Sumir and Akkad,  
the relative, the delight of Nana.”

Ismi-dagan, however, was not content with the dominion of the whole of the southern country. After the example of Nimrod, he extended his sway to the northward over the country of Asshur. He governed the country of Assyria by one of his sons as viceroy. At the city of Asshur, the original capital of Assyria, this son of Ismi-dagan built temples which were rebuilt hundreds of years afterward by the first Tiglath-pileser, king of Assyria. This Tiglath-pileser says that sixty years before his time, his greatgrandfather had pulled down a temple which had been built six hundred and forty-one years before that, by Samas-Rimmon (or Shamas-Vul), the son of Ismi-dagan. Tiglath-pileser's reign began about 1120 BC. Adding to this the seven hundred and one (60+641) years, we are carried back to 1821 BC., for the building of

this temple. This, therefore, would place the time of the career of Ismi-dagan about the middle of the nineteenth century before Christ, or about fifty years after the time of Chedorlaomer. About that time, then, Ismi-dagan had established his dominion over all the country from Assyria to the Persian Gulf, and was ruling Assyria by one son and Ur by another.

Gunguna was the son of Ismi-dagan who governed Ur, and who succeeded his father as king of Ur. He is notable as the builder of great public cemeteries at his capital of Ur. His inscription reads as follows: —

“To Samas, the ruler tuda [of the god] Ur, leader of Bit-nirkinugal [the god] Ningal ra tuda his Kings for the preservation of Gunguna the powerful man, King of [the city of] Ur, for the establishing of Anu, for the restoring of [the god] Ur for [the god] Ur within [the city of] Ur, the son of Ismi-dagan king of Sumir and Akkad, Bit-hiliani built, Bit-ginablungani built, for his preservation he built.”



Agu-kak-rimi, of Babylon, was the next of these followers of Nimrod and Chedorlaomer. He holds the distinction of being the earliest known person to bear the definite title “King of Babylon.” His genealogy, his title, and the countries of his dominion, are given by himself as follows: —

1. Agu-kak-rimi. the powerful one am I.
2. the son of Tassi-gurubar. The ruler of
3. the noble seed. many peoples,
4. of Suqamunu, the warrior
5. named by the gods Anu and Bel, of rulers,
6. Hea and Merodach, the establisher
7. Sin and Shamas, of the throne of his father
8. The powerful chief, am I.
9. of Ishtar, the archer. The king of the Kassi,
10. of the goddesses, am I, and Akkadi,
11. The king judicious and wise, the king of  
Babylon
12. the king learned and friendly, the great.
13. the son of Tassi-gurubar, The settler of
14. the grandson, the land of Asnunnak the  
people

15. of Abi . . . . . numerous of Padan,
16. the powerful warrior, and Alman, king of  
Goiium,
17. devouring his enemies, the people mighty,
18. the eldest son, the king the director,
19. of Agu-rabi, of the four races,
20. the noble seed, the royal seed, the follower  
of the great gods
21. of Ummih-zirriti, am I.”
22. the ruler of men

He further tells how that he sent an officer “to a remote country, to the land of Nani” to bring back to Babylon some gods that had been carried away at some former time, from Babylon to that country. The country of Nani was a district not a very great distance to the northeast of Babylonia. This would imply that there had been a raid of those people into the land of Shinar, and that the forces of Babylon had been worsted so that their city or their camp was plundered.

Sargon, of Accad, was the next one of the great conquerors. The story of his conquests we have in

his own words. Each campaign was undertaken under the auspices of the moon. By the color and shape of the moon it was decided when it was “favorable.” In addition to its historical value, this account is interesting for the view it gives of divination by the moon. His story is as follows: —

- “1. When the moon at its setting, with the color of a dust-cloud filled the crescent, the moon was favorable for Sargon who at this season
2. marched against the country of Elam, and subjugated the men of Elam.
3. Misery he brought upon them; their food he cut off.
4. When the moon at its setting filled the crescent with the color of a dust-cloud, and over the face of the sky the color extended behind the moon during the day, and remained bright,
5. the moon was favorable for Sargon who marched against the country of Phoenicia, and
6. subjugated the country of Phoenicia. His hand conquered the four quarters of the

world.

7. When the moon increased in form on the right hand and on the left, and moreover during the day the finger reached over the horns,
8. the moon was favorable for Sargon who at this season produced joy in Babylon, and
9. like dust the spoil of Bab-dhuna was carried away, and. . . .
10. . . . he made Accad a city; the city of . . . he called its name;
11. the men of . . . in the midst he caused to dwell.

When the moon was fixed, and a span, . . . the moon was favorable to Sargon as for whom at this season the goddess Istar with favors filled for him his hand . . . the goddess Istar all countries caused him to conquer; . . . When the moon appeared like a lion, the moon was favorable to Sargon, who at this season was very exalted and a rival or equal had not; his own county was at peace. Over the countries of the sea of the setting sun\* he crossed, and for 3 years at the setting sun all countries his

hand conquered. Every place to form but one empire he appointed. His images, at the setting sun he erected. The spoil he caused to pass over into the countries of the sea. When the moon on the right hand was like the color of gall, and there was no finger; the upper part was long and the moon was setting (?), the moon was favorable for Sargon, who enlarged his palace of Delight (?) by 5 mitkhu, and established the chiefs in it, and called it, the House of Kiam-izallik. When the moon was like a cloud (?), like the color of gall, and there was no finger; on the right side was the color of a sword; the circumference of the left side was visible; towards its face on the left the color extended; the moon was favorable for Sargon, against whom at this season Kastubila of the country of Kazalla rebelled, and against Kazalla Sargon marched, and he smote their forces; he accomplished their destruction. Their mighty army he annihilated; he reduced Kazalla to dust and ruins. The station of the birds he overthrew. When the moon was like a cloud (?), like the color of gall, and there was no finger; on the right side was the color of a sword; the circumference of the left was visible; and

against its face the Seven advanced; the moon was favorable to Sargon, against whom at this season the elders of the whole country revolted and besieged him in the city of Accad; but Sargon issued forth and smote their forces; their destruction he accomplished. Their numerous soldiery he massacred; the spoil that was upon them he collected. ‘The booty of Istar!’ he shouted. When the moon had two fingers, and swords were seen on the right side and the left, and might and peace were on the left, its hand presented a sword; the sword in its left hand was of the color of ‘sukhuruni; the point was held in the left hand and there were two heads; the moon was favorable to Sargon, who at this season subjected the men of the country of ‘Su-edin in its plenitude to the sword, and Sargon caused their seats to be occupied, and smote their forces; their destruction he accomplished; their mighty army he cut off, and his troops he collected; into the city of Accad he brought them back.”

From this it will be seen that the power of Sargon of Accad was extended over the countries

of Elam, Babylon and eastward, Phenicia, and the island of Cyprus; for he passed “over into the countries of the sea.” His dominion was more wide-spread, to the westward at least, than was that of Chedorlaomer.

From the quoted inscription of Sargon it is very clear that he dealt deeply in astrology and divination. But this was not all; he was not only a great warrior, and delved deep in astrology and divination, but he was much of a literary man and a patron of astronomy, as well. “At Agade, a suburb of Sippara, Sargon founded a library, especially famous for its works on astrology and astronomy, copies of which were made in later times for the libraries of Assyria.” “It was for him that the great work on astrology and astronomy was compiled in seventy-two books, which Berosus translated into Greek; and another work on the terrestrial omens was also compiled for the same monarch.”

Naram-sin was the son and successor of Sargon of Accad. He not only maintained the dominion that his father had acquired, but added to it. Upon

the same tablet from which the foregoing annals of Sargon are taken, there was inscribed the following account of this king: — “The moon was favorable for Naram-sin who at this season marched against the city of Apirak, and utterly destroyed it: Rissimmon, the king of Apirak, he overthrew; and the city of Apirak his hand conquered.

“The moon was favorable for Naram-sin who at this season marched against the country of Maganna and seized the country of Maganna, and . . . the king of Maganna his hand captured.”

Naram-sin followed the example of his father in setting himself up to be worshiped through images of himself; for in the island of Cyprus there was found a Babylonian cylinder bearing the inscription: “Abil-Istar, the son of Ilu-Balidh, the servant of the deified Naram-sin.”

Ellat-gulla, a woman, succeeded Naram-sin. But the glory of the House of Sargon had departed, “and Ellat-gulla was the last of her race. A horde of strangers swept over the country, and Agade, or



Accad, never again held the rank of a capital.”

Kudur-mabuk, another conqueror from Elam, about the time of the death of Naram-sin, came to avenge the conquest of that land by Sargon of Accad. He overran Shinar and Chaldea, conquered Syria, and subdued Phenicia. In consequence of all this he took the titles of “Conqueror of the West,” “Lord of Syria,” and “Father of Phenicia.” “This ruler claimed dominion over the whole country from Syria to Elam. . . . Although the monuments of this period are inscribed with his name as lord paramount, he did not reign personally in Babylonia. The crown of that country he bestowed on his son Ardu-sin.” — George Smith. One of these inscriptions, which gives also the name of Kudur-mabuk’s father, is as follows: —

“To [the god] Ur his King: Kudur-mabuk, Lord of Syria, son of Simti-silhak, worshiper of Ur, his protector marching before him, Bit-rubmah, for his preservation and the preservation of Ardu-sin his son, king of Larsa, they built.”

Rim-agu was the son of Kudur-mabuk. His name is translated rather indefinitely. Besides the name as given in this inscription, it is translated “Riagu,” “Eriacu,” “Ri-im-agu,” and “Rim-agu.” The form that has the preference in the books is the one adopted here. His position and titles as given by himself are as follows: —

“Rim-agu, the powerful hero, the governor of Ur, King of Larsa, King of Sumir and Akkad.”

“Rim-agu, the powerful man, the high Ruler, established by Bel, nourisher of Ur, King of Larsa, king of Sumir and Akkad, son of Kudur-mabuk, the Lord of Elam.”

The capture of the city of Karrak by Rim-agu was an event to which so much importance was attached that it was used as an era. A number of tablets were found that were dated in “the fifth,” “the sixth,” “the seventh,” “the eighth,” “the thirteenth,” and “the twenty-eighth” “year after Karrak was captured.” One of them reads: “Month Tisritu, 30th day, in the thirteenth year after

Karrak, by the living ruler, Rim-agu, was captured.” This proves that Karrak was a place of no little importance.

Another inscription of this time is dated, “Month Abu, in the year when the River Tigris, the river of the gods, to the ocean was excavated:” which shows that Rim-agu cut a channel from the Tigris to the Persian Gulf. Another document is dated “in the year when Kisure he [Rim-agu] occupied and his powerful warriors Bel gave him in numbers, and Dur-an he conquered.” “This notice refers to a war in Upper Babylonia, both Kisure and Dur-an being in that part of the country.”

Hammurabi, or Khammuragas, broke the power of Kudurmabuk and Rim-agu, and brought their kingdom to an end during their lifetime. This man was the leader of a host of invaders from the borders of Media. He and his followers composed the “horde of strangers” who “swept over the country” of Accad and dispossessed Queen Ellatgulla of her kingdom. “After obtaining possession

of Northern Babylonia, or Akkad, and fixing his capital at Babylon, Hammurabi made war on the southern portion of the country, then ruled by Rim-agu. His first attack was probably the invasion which Rim-agu claims to have repulsed; if so, however, this success only gave a short breathing time to the kingdom of Rim-agu. Hammurabi again attacked him; and, although the king of Larsa called in the aid of the Elamites, he and his allies were defeated in a decisive battle by Hammurabi, who now took possession of the rest of the country.” — George Smith. The triumph of Hammurabi is recorded in the two following inscriptions: —

“Month Sabadu, 22nd day in the year, when Hammurabi the king, in the service of Anu and Bel triumphantly marched, and the Lord of Elam and King Rim-agu he overthrew.” “Month Nisannu in the year when Hammurabi the King in the service of Anu and Bel triumphantly marched.”

“In spite of the brilliant reigns of Sargon and Naram-sin, who ruled in Upper Babylonia, the

most important seats had hitherto been in the lower country. With the reign of Hammurabi all this was changed. . . . From the time when Hammurabi fixed his court at Babylon, that city continued to be the capital of the country down to the conquest of Babylonia by the Persians.” — George Smith. Hammurabi himself did much to give to Babylon the elements of permanency that caused it to continue a great city and a mighty capital for more than twelve hundred years. He introduced, if he did not invent, a grand system of irrigation. An embankment was built against the Tigris, and a network of canals was constructed to distribute the waters that were drawn from the rivers. The main canal, as repaired by the great Nebuchadnezzar, was one of the wonders of Babylon when Herodotus described it about BC. 450. Of the original of this great work, Hammurabi himself wrote thus: —

“Hammurabi the powerful king, king of Babylon, the king renowned through the four races, conqueror of the enemies of Muruduk, the ruler of the delight of his heart am I. When Anu and Bel

the people of Sumir and Akkad to my dominion gave, powerful adversaries into my hand they delivered. The river Hammurabi-nuhus-nisi (Hammurabi the delight of men) flowing waters giving pleasure to the people of Sumir and Akkad I excavated, the whole of its banks to its course I restored, the entire channel I filled, perennial waters for the people of Sumir and Akkad I established. The people of Sumir and Akkad, their chief men I gathered, authority and possessions I established to them; delight and pleasure I spread out to them, in luxurious seats I seated them. Then I Hammurabi, the powerful king, blessed by the great gods, with the powerful forces which Muruduk gave me, a great wall with much earth, its top like a mountain raised, along the river Hammurabi-nuhus-nisi I made.”

It will thus be seen that he not only established an excellent system of irrigation, but that he took a personal interest in distributing the people throughout the land, and training them into the enjoyment of the benefits which were thus brought within their reach. The land of Babylon was

marvelously productive. Herodotus says of it that “of all the countries that we know there is none which is so fruitful in grain. It makes no pretension indeed of growing the fig, the olive, the vine, or any other tree of the kind, but in grain it is so fruitful as to yield commonly two-hundred-fold, and when the production is the greatest, even three-hundred-fold. The blade of the wheat-plant and the barley-plant is often four fingers in breadth. As for the millet and the sesame, I shall not say to what height they grow, though within my own knowledge; for I am not ignorant that what I have already written concerning the fruitfulness of Babylonia must seem incredible to those who have never visited the country.” — Rawlinson. Having secured to two whole nations of people — Sumer and Accad — in his own time, and to untold numbers for the future, the blessings of husbandry in such a land as this, Hammurabi, of Babylon, deserves to be distinguished as one of the greatest kings of all time.

He himself, however, does not seem to have looked upon this as his best title to distinction. As

seen above, he counted it worthy of honorable mention as one of the things that he had done; but when he speaks of what he was, he dwells upon altogether a different thought. This is what he says as to that: —

- “1. Hammurabi
2. the king, the powerful warrior
3. destroying the enemy,
4. possessor of his enemies.
5. Maker of battle,
6. spreader of reverence.
7. The plunderer,
8. the warrior,
9. the destroyer.”

Samsu-iluna, or Sumu-la-ilu, the son of Hammurabi, came next to the throne. Scarcely anything more than his name is known, except that he rebuilt the chief temple of Babylon. It was, presumably, a temple to the sun, as his name signifies. “The Sungod (is) our god.”

Ebisum, or Abesukh, was the son and successor



of Samsuiluna. Of him so far only his name is known from a dynastic tablet of the kings of Babylon; and from an inscription of his son and successor.

Ammi-satana was this son of Ebisum. His inscription is the following: —

- “1. Ammi-satana
2. the powerful king,
3. king of Babylon,
4. king of Kes,
5. king of Sumer and Akkad,
6. king of vast (?)
7. land of Phenicia am I;
8. descendant of Sumu-la-ilu [or Sumulan],
9. eldest son
10. of Abesu, am I.”

This shows that the conquest of the west was still maintained by the kings of Babylon.

With Kara-indas of Babylon we enter upon a period of distinct and considerable historical detail.

During the reign of Kara-indas, and for several successive reigns following his, the relationship between Babylonia and Assyria is so definite and continuous, and the account of it is so clearly given in the native records, that we begin to realize that now we are treading upon firm historical ground. His official inscription reads as follows: —

“Kara-indas, the powerful King, King of Babylon, King of Sumir and Akkad, King of Kassu, King of Karuduniyas.”

In the time between Ismi-dagan and king Kara-indas, Assyria had acquired independence under a certain Bel-kapkapu, who, in the Assyrian inscriptions, is given the title “the founder of the monarchy” of Assyria. Between this Bel-kapkapu, of Assyria, and the reign of Kara-indas, of Babylon, the kings of Assyria had gained sufficient power to enable them to enter into treaties and agreements, upon equal terms with the kings of Babylon. The relations between the two countries and their kings are friendly, and, on the part of both, their treaties are entered into “of their own

accord.” Such is the standing of the two kingdoms when we are again introduced to them by the following inscription: —

“Kara-indas, king of Kar-Dunias, and Assur-bil-nisi-su king of Assyria, a covenant between them with one another established; and they gave an oath of their own accord to one another in regard to the boundaries.”

Kara-indas of Babylon was succeeded by Kuri-galzu, whose reign was about 1650-1640 BC. He was succeeded by his son, Burna-buryas. While Burna-buryas was king of Babylon, Buzur-Assur was king of Assyria. By this time it became necessary to settle the boundary again; and, as before, the two kings do it in a friendly conference, of which the following account is given: —

“Buzur-Assur, king of Assyria, and Burna-buryas, king of Kar-Dunias, had a conference; and a definite boundary they fixed of their own accord.”

Buzur-Assur, king of Assyria, was succeeded by Assur-nadin-akhi, about 1640 BC., and he by his son Assur-yuballidh.

It was about 1636-1624 BC. that Burna-buryas, of Babylon, and Assur-yuballidh, of Assyria, were contemporary. Burna-buryas married Muballidhat-Serua, the daughter of Assur-yuballidh. A son of this marriage, named Kara-Murudas, or Kara-Uras, succeeded to the throne of Babylon. At this the army revolted and slew King Kara-Murudas, and set up for king of Babylon a man of their own choice, named Nazi-bugas. About this time Assur-yuballidh died and was succeeded by his son Bel-nirari, uncle of Kara-Murudas who had been put to death in Babylon. Bel-nirari, to avenge his murdered nephew, marched with an army to Babylon, slew the new-made king, Nazi-bugas, and placed upon the throne of Babylon "Kuri-galzu the second," another son of Burna-buryas. The original account runs thus: —

In the time of Assur-yuballidh, king of Assyria, Kara-Murudas, king of Kar-Dunias, the son of

Muballidhat-Serua the daughter of Assur-yuballidh, soldiers of the Kassi revolted against him and slew him. Nazi-bugas a man of low parentage they raised to the kingdom to be over them.

“Bel-nirari to exact vengeance for Kara-Murudas, his nephew, marched to Kar-Dunias. Nazibugas, king of Kar-Dunias, he slew; Kuri-galzu the second, the son of Burna-buryas, he appointed to the kingdom; on the throne of his father he seated him.”

This rebellion in Babylon put an end forever to any really friendly relations between Babylonia and Assyria. It was natural enough that the king of Assyria should avenge the murder of his nephew and restore the throne to the house of Burna-buryas. But this act of friendship was not much appreciated on the part of Kuri-galzu the second, of Babylon; or else Bel-nirari, of Assyria, took advantage of it to assert an undue authority in the affairs of the kingdom of Babylon; for it was not long before there was war between Bel-nirari and

this same Kuri-galzu whom he had placed upon the throne. The armies met on the Tigris, and the forces of Kuri-galzu were “utterly defeated.” In the treaty that followed, the “definite boundary” of Assyria was carried as far as the land of Babylon, which would seem to imply that the land of Accad was made a part of the kingdom of Assyria. The record is as follows: —

“In the time of Bel-nirari king of Assyria, Kuri-galzu the second, king of Kar-Dunias, with Belnirari king of Assyria, in the city of” Sugagi which is upon the Tigris, fought. He [Bel-nirari] utterly defeated him. His soldiers he slew. From the ascent (?) to the land of Subari as far as the land of Kar-Dunias they neutralized [literally “caused to be alike” to both] the country and fixed it; a definite boundary they established.”

### **In Babylon**

Kuri-galuz II was succeeded by his son Mili-sihu; and he by his son Merodach-Baladan I. In a record of the gift of “a plantation” to a certain

governor, this genealogy is given as follows: —

“A field of the town of Dur-zizi beside the river Tigris, . . . which Merodach-Baladan, the king of nations, king of Sumer and Akkad, son of Mili-sihu, king of Babylon, grandson of Kuri-galzu, the unrivaled king; to Maruduk-zakir-izkur, the governor of . . . Appointed for after days, successive months and years unbroken, to that man without fail, I give for good, like the delight of heaven, for a settlement in return for his work.”

### **In Assyria**

Bel-nirari was succeeded by his son Pido; and he by his son Rimmon-nirari. In an inscription left by Rimmon-nirari, this genealogy is given as follows: -

“Vul-nirari, the noble prince . . . The mighty worshiper of Bel, son of Pudil, priest of Bel, viceroy of Assur, . . . grandson of Bel-nirari, viceroy of Assur also, who the army of the Kassi destroyed, and the spoil of his enemies his hand

captured, remover of boundaries and landmarks. Great-grandson of Assurubalid the powerful king, . . . remover of boundaries and landmarks.”

Rimmon-nirari declares himself the “conqueror of the armies of the Kassi, Guti (Goim), Lulumi, and Subari, destroyer of the upper and lower foreigners, trampling on their countries from Lubbi and Rapiqu, to the confines of Zabiddi and Nisi.” The country of the Kassi was southeast of Assyria; the Goim were the “nations” of Genesis 14:1, and were a nomadic people to the eastward of Assyria; and Subari lay at the northwest, in the angle formed by the Euphrates and the mountains. The Assyrian kingdom was thus enlarged by Rimmon-nirari to the northward, the southeastward, and the eastward. But this was not all: it was extended to the southward also. “This tablet is of the highest importance: it shows that Assyria at this time had already taken a leading place in the world. The Kassi who were defeated both by Bel-nirari and his grandson Vulnirari, were the leading tribe in Babylonia at this time.”



As the record makes no mention of any difficulty between Mili-sihu and Pudil, nor between Merodach-Baladan and Rimmonnirari, it must be that the relations between these two kingdoms continued according to the settlement made by Bel-nirari and Kurigalzu. But when Nazi-Murudas succeeded Merodach-Baladan, there was war again, with the result that the Babylonian forces were again completely overthrown. The record states it thus: —

“Rimmon-nirari king of Assyria, and Nazi-Murudas king of KarDunias, fought with one another in the city of Kar-Istar-Agar ‘sallu. Rimmon-nirari utterly overthrew Nazi-Murudas. He shattered his forces; his camp and his tutelary gods he took from him. In regard to a definite boundary, . . . their boundaries, from the direction of the country of Pilasq on the farther banks of the Tigris and the city of Arman-Agar ‘salli as far as the country of Lulume, they established and fixed.”

Shalmaneser I, the son of Rimmon-nirari next succeeded to the throne of Assyria. He gives us his

genealogy in the following words: —

“Shalmaneser, the powerful king, king of nations, king of Assyria; son of Vul [Rimmon]-nirari, the powerful king, king of nations, king of Assyria, son of Budil, the powerful king, king of nations, king of Assyria also.”

He declares himself the “Conqueror of . . . Niri, Lulumi, . . . and Muzri, who in the service of the goddess Istar, his lady, has marched and has no rival; who in the midst of battle has fought and has conquered all the lands.” The Niri, or Nairi, were at the northward about Lake Van. Muzri was east of Assyria. He tells how that “from its foundation to its roof,” he had rebuilt a temple of Istar at Nineveh which had been originally built by one of the earliest kings of Assyria; and which, having fallen into decay, had been restored by Assur-yuballidh; but in the course of his own time had again decayed. He also built for himself a palace in the city of Nineveh, making it his capital city. He is the earliest of the Assyrian kings, so far as any present known records show, who made Nineveh a royal

residence. One of the bricks of this palace has been found bearing the words: “Palace of Shalmaneser, king of nations; son of Vul [Rimmon]-nirari, king of nations also.” He rebuilt also the city of Calah. Although he rebuilt the temple of Istar “from the foundation to the roof,” it appears that he did not entirely finish it; this was done by his son and successor.

Tugulti-ninip was the name of this son of Shalmaneser I. He speaks of himself as having “completed” the temple of Istar built by his father. His words are as follows: —

“Tugulti-ninip king of nations, son of Shalmaneser king of nations also; who the temple of Istar the lady powerful, completed.”

Tugulti-ninip invaded Babylonia, subdued it, and held it under his power for seven years, “thus uniting the whole Euphrates valley under one sceptre.” — George Smith. Then the chief men of Babylon and Accad revolted and placed on the Babylonian throne the native heir to it – Rimmon-

nadin-akhi. Their success was assured by a conspiracy against the king of Assyria in his own capital. His own son Assur-natsir-apli, or Asshur-nazir-pal, was one of the principals, if not the leader, of this conspiracy. They shut up Tugulti-ninip in his palace, and afterward murdered him. A Babylonian account of these points is as follows:

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“Tukulti-ninip returned to Babylon and approached, the fortress of Babylon he captured; the Babylonians, with the sword he caused to be slain; the property of Esaggil and Babylon, the . . . of the great lord Marduk [Merodach], in his hand he gathered and caused to be taken to Assyria. The policy of his prefects in Kar-Dunias he settled. Seven years Tukulti-ninip Kar-Dunias governed. Afterwards the great men of Akkad and of Kar-Dunias revolted against him, and Rammanu-nadin-akhi on the throne of his father they set. Tukulti-ninip who Babylon to evil had brought, Assur-natsir-apli his son, and the great men of Assyria, revolted against him and from his throne they threw him; and in Kar-Tukulti-ninip, in the house,

they shut him up and killed him with the sword.”

Queries may already have arisen in the mind of the reader as to why it was that the ambitious kings of Babylon and Assyria of these later times, made no conquests, nor even any expeditions, in the regions of the west, such as were made in the earlier times by Chedorlaomer, Sargon, and Ammisatana. Why was the war-spirit of the kings of these two countries indulged altogether in battles with one another, or with Elam on the east, or, as in the case of Shalmaneser, with the wild tribes of the north or of the east? The answer to this is that Egypt had extended her power over all the west; and even over Babylonia and Assyria, so that the kings of both Babylon and Assyria paid tribute to Egypt and acknowledged her suzerainty.

### Note

Since the first edition of this work was issued, there has been found and translated the “Code of Hammurabi,” the great king of earliest Babylon. By the translators it is called “The Oldest Code of

Laws in the World.” Possibly this may be correct: it is certain that it is the oldest one that has been discovered. However, it is simply a civil code of originally two hundred and eighty-two sections (or rather items; for each section is composed of a single sentence, many of them quite short), thirty-five of which have been obliterated. The contents of the code are so entirely of local interest only, that the real value of it for our day does not justify the great importance that has been given it in the public prints. It contains regulations as to marriages, dowries, inheritances, rentals, contracts, rates of hire or wages, penalties for thefts, embezzlements, murders, bodily injuries, etc.

## Egyptian Calendar

Thoth	July 20
Paophi	August 19
Athyr	September 18
Choiak	October 18
Tybi	November 17
Mechir	December 17
Phamenoth	January 16
Pharmuthi	February 15
Pashons	March 17
Payni	April 16
Epiphi	May 16
Mesore	June 15

## Chapter 7

# The Egyptian Empire

Of the chronology of all these ancient nations, that of early Egypt is the most uncertain. With respect to the chronology of the earlier times of both Babylon and Assyria, there is indeed a considerable element of uncertainty; yet there it is possible to know, in most instances, that we are somewhere near the correct time, especially in the case of Assyria. But with early Egypt the uncertainty is absolute.

More testimony from Egyptian monuments has been found and read than from any other nation; but “the difficulty of this subject had increased with the new information of the monuments. The statements of ancient writers were easily reconciled with half knowledge; but better information shows discrepancies which are in most instances beyond all present hope of solution. It may be said that we know something of the outlines of the technical



part of Egyptian chronology; but its historical part is in a great measure mere conjecture, before the times when we can check the Egyptian list by their synchronisms with Hebrew and Assyrian history.”

“The greatest of all the obstacles in the way of establishing a regular Egyptian chronology, is the fact that the Egyptians themselves never had any chronology at all. The use of a fixed era was unknown, and it has not yet been proved that they had any other reckoning than the years of the reigning monarch. Now these years themselves had no fixed starting point; for sometimes they began from the commencement of the year in which the preceding king died, and sometimes from the day of the coronation of the king.” A monarch might occupy the throne ten years in conjunction with his father, thirty-two years alone, and three years in conjunction with his son; in an Egyptian royal list he will be credited with forty-five years, although his first ten years will be assigned also to his father, and his last three years to his son. Contemporary dynasties, if accepted as legitimate, will appear in an Egyptian list as consecutive; while dynasties not

so accepted, however long they may have reigned, will disappear altogether.”

No less than ten distinct schemes of Egyptian chronology have been attempted by the Egyptologists of the present age. And these “modern critics of the best judgment and the widest knowledge, basing their conclusions on identically the same data, have published to the world views upon the subject which are not only divergent and conflicting, but which differ, in the estimates that are the most extreme, to the extent of above three thousand years! Bockh gives for the year of the accession of Menes (M’na), the supposed first Egyptian king, the year BC. 5702; Unger, the year BC. 5613; Mariette-Bey and Lenormant, BC. 5004; Brugsch-Bey, BC. 4455; Lauth, BC. 4157; Lepsius, BC. 3852; Bunsen, 3623 or 3059; Mr. Reginald Stuart Poole, BC. 2717; and Sir Gardiner Wilkinson, BC. 2691. It is as if the best authorities on Roman history were to tell us, some of them that the Republic was founded in BC. 508, and others in BC. 3508. Such extraordinary divergency argues something unique in the conditions of the

problem to be solved; and it is the more remarkable, since the materials for the history are abundant, and include sources of the most impeachable character. . . . Until some fresh light shall be thrown upon this point by the progress of discovery, the uncertainty attaching to the Egyptian chronology must continue, and for the early period must be an uncertainty, not of centuries, but of millennia.”

The sum of the matter seems certainly to be, and “it can never be too often repeated,” that “the Egyptians themselves had no chronology. It never occurred to them to consider, or to ask, how long a dynasty had occupied the throne.” They “had no era; they drew out no chronological schemes. They cared for nothing but to know how long each incarnate god, human or bovine, had condescended to tarry upon the earth. They recorded carefully the length of the life of each Apis bull, and the length of the reign of each king; but they neglected to take note of the intervals between one Apis bull and another, and omitted to distinguish the sole reign of a monarch from his joint reign with others.” With

respect therefore to calculations based upon ancient Egyptian chronology, the conclusion seems to be that, “however precise these calculations may appear to be, modern science must always fail in its attempts to restore what the Egyptians never possessed.”

The Egyptians themselves held that the gods were their first rulers; and after these the demigods. This made it perfectly easy for them to give to themselves as many “dynasties,” and as many thousands of years to each dynasty, as they might choose to imagine. And the modern scientists, holding as tenaciously to the theory of evolution as the Egyptians did to their gods, can by the evolutionary hypothesis just as easily support all that the Egyptians proposed by their theory of the gods. The evolutionist holds that man is a product of development from protoplasm through the ape and “the missing link.” He sees that in early Egypt, civilization and art had attained to a high degree of development. He finds no evidence that there were any people in Egypt before the Egyptians, who have always been there. He knows, as everybody

must know, that it would take no little length of time for a protoplasmic chit to evolve itself unto the kind of man that could build the Pyramids, set up the Sphinx, and construct the wonderful Hall of Columns.

Therefore, putting all these things together, he “knows” well enough that Egyptian history “must” cover “innumerable ages.” But to the person who is acquainted with creation and revelation, to the person who knows the power and faithfulness of the word of God, there is no such fallacious necessity. Such ones know that mankind has generated from perfection to the condition in which he was in ancient Egypt, and in Greece and Rome when Christ came into the world. And knowing this, it is perfectly easy to understand the condition of ancient Egypt, or any other ancient nation, without resorting to myths and fables.

It may properly be inquired, also, If development instead of degeneracy be the universal law, why is it that Egypt and every other ancient nation has degenerated? If development

instead of degeneracy is the law, why is it that the ancient Egyptians were adepts in arts and appliances which are utterly beyond the ken, and only excite the wonder, of even the nineteenth century development? Why also is it that in philosophy, art, and law the people of this nineteenth century are obliged to be mere copyists of the ancient Greeks and Romans? It is true that the nineteenth century after Christ knows many things that the nineteenth century before Christ did not know. So also the nineteenth century before Christ knew much that the nineteenth century after Christ does not know. But if development be the universal and prevailing law, why were not all these ancient things retained and improved upon by mankind through all the centuries following?

There is one point, however, upon which the ancient Egyptian theory of the rule of the gods has the advantage of the modern theory of evolution — it has at least the reflection of a truth. It clearly points to a time when the Egyptians knew God and served Him only, and had no king or ruler other than God. Then when a king did set himself, or was

set, as ruler over them, he put himself in the place of God, and claimed to be, not merely the representative of God, but the very impersonation of God. He claimed identity with God, and was addressed as a god. Such was the theory of the Egyptian kingship. And it plainly shows a departure from the original condition when they had no ruler but God.

The same principle is illustrated in the title, “Viceroy of Asshur,” borne by the Assyrian kings, who, however, with the exception of two or three individuals, never claimed to be more than viceroy of their god. Such, indeed, is the course of all idolatry, and the origin of kingship in the world. It was followed even by the people whom God had brought out of Egypt. For the arch-deceiver seduced men into idolatry, and from idolatry into monarchy, in order that he might gain supremacy over them and exact obedience to himself, and prohibit by force the service of God. For the service of the gods was always the service of devils. Egypt was the first of the kingdoms of the world that Satan used to put this wicked principle

systematically into practise. And thus it is that in the Scriptures, “Egypt” stands forever as a symbol of all that is opposed to God.

The whole of the history of Egypt during the first centuries is confined to her own proper limits in the valley of the Nile. There were invasions from Ethiopia which she was obliged to repel. These were followed by invasions of Ethiopia which ended in the complete conquest of that country by the forces of Egypt. There were also occasional conflicts on the other borders — the Sinaitic peninsula, in defense of her copper mines there, and Arabia Petrea and southern Palestine on the northeast.

There was an invasion of Egypt also, and a total subjugation of the country for hundreds of years, by a vast horde from the countries of the northeast, led by the Hittites. These invaders were called by the Egyptians “Hyksos,” which means Shepherds. “They devastated Egypt from the Mediterranean to Thebes, and perhaps to Elephantine.” They wrought such ruin of every



kind everywhere, massacring the men, enslaving the women and children, burning the cities, and razing the temples, that they made forever the very idea of a shepherd “an abomination unto the Egyptians.” (Genesis 46:34) Their capital was Tanis, the Zoan of the Bible. (Ezekiel 30:14)

Aames was the king under whose leadership the yoke of the Shepherds was broken, and by whom Egypt was delivered from their dreadful rule. The history of Egypt during the time of the rule of the Shepherds is practically a blank; because when they were expelled, the Egyptians swept away, so far as possible, every memorial of them. The devastation that the Shepherds themselves wrought at their entrance into Egypt, was more than repeated by the Egyptians when they had expelled the Shepherds. “The only certain fact we can mention is, that no one monument remains to teach us what became of the ancient splendor of Egypt under the Hyksos. . . . And this silence even, tells the calamities Egypt underwent.”

The time of the reigns of Aames and Amen-

hotep, or Amenophis I, the son and immediate successor of Aames, about forty years, 1820-1780 BC, was fully occupied in bringing the restored kingdom to a condition of governmental order, and extending the power of Egypt over Ethiopia.

Thothmes I, the third king after the expulsion of the Shepherds, was the one in whom Egypt began to indulge the ambition for empire. His time was about 1780-1745.

“At this period of their history, the Egyptians for the first time carried their arms deep into Asia, overrunning Syria, and even invading Mesopotamia, or the tract between the Tigris and the Euphrates. Hitherto the farthest point reached in this direction had been Sharuhem in Southern Palestine, a city assigned [afterward] to the tribe of Simeon by Joshua. Invaders from the lower Mesopotamian region had from time to time made their appearance in the broad Syrian valleys and plains; had drunk the waters of the Orontes and the Jordan; ravaged the open country; and even, perhaps, destroyed the towns. But Syria was

hitherto almost an undiscovered region to the powerful people which, nurturing its strength in the Nile valley, had remained content with its own natural limits, and scarcely grasped at any conquests.

“A time was now come when this comparative quietude and absence of ambition were about to cease. Provoked by the attack made upon her from the side of Asia, and smarting from the wounds inflicted upon her pride and her prosperity by the Hyksos during the period of their rule, Egypt now set herself to retaliate, and for three centuries continued at intervals to pour her armies into the eastern continent, and to carry fire and sword over the extensive and populous regions which lay between the Mediterranean and the Zagros mountain range. There is some uncertainty as to the extent of her conquests; but no reasonable doubt can be entertained that for a space of three hundred years Egypt was the most powerful and the most aggressive state that the world contained, and held a dominion that has as much right to be called an ‘Empire’ as the Assyrian, the Babylonian, or the

Persian. While Babylonia, ruled by Arab conquerors, declined in strength, and Assyria proper was merely struggling into independence, Egypt put forth her arms, and grasped the fairest regions of the earth's surface. Thus commenced that struggle for predominance between northeastern Africa and southwestern Asia, which lasted for above a thousand years, and was scarcely terminated until Rome appeared upon the scene and reduced both the rivals under her world-wide sway."

As before stated, this work was begun by Thothmes I. But before attempting to follow his expeditions in Asia, it will be well to know the names and positions of the countries and their peoples, which, according to the Egyptian records, were found there. "We shall then be able to judge what were the facilities and what the obstacles found by the Pharaohs in the way of their enterprises.

"Immediately on the northeast frontier of Egypt, the desert between it and Syria was

occupied by Bedouin tribes, whom the hieroglyphic inscriptions always call Shasu. The most important of these, and the nearest to Egypt, were the Amalekites of the Bible, the Amalika of the Arabian historians, though this name applied equally to the Edomites, or Idumeans, and Midianites who are sometimes mentioned among the Shasu, and even generally to all the nomadic tribes of the desert.

“Palestine was entirely in the hands of the Canaanites, who, after the defeat of the Shepherds, were unable to form a powerful monarchy; but were in the divided state in which Joshua found them when, a little later, he conducted the Hebrews into that country. They formed an almost infinite number of petty principalities; every city had its own king, often in rivalry with, or hostile to, his neighbors. This state of division and local isolation made Palestine an easy prey to every conqueror, for it hardly permitted them to unite against a common enemy. But at the same time it rendered a complete and perfect conquest of the country difficult, for it was necessarily favorable to partial

insurrections, incessantly liable to break out.

“The Syrian populations, who, to the north of the Canaanites, occupied the provinces called in the Bible by the general name of Aram, as far as the River Euphrates, belonged to the confederation of the Rotennu, or Retennu, extending beyond the river and embracing all Mesopotamia (Naharaina). What we have already said of the Cushites may be applied to this confederation. The Rotennu had no well-defined territory, nor even a decided unity of race. They already possessed powerful cities, such as Nineveh and Babylon; but there were still many nomadic tribes within the ill-defined limits of the confederacy. Their name was taken from the city of Resen, apparently the most ancient, and originally the most important city of Assyria. The germ of the Rotennu confederation was formed by the Semitic Assyro-Chaldean people, who were not yet welded into a compact monarchy, but were an aggregation of petty states, each having its own sovereign, and united by ties of a nature unknown to us. The first great Chaldean empire . . . was in fact at this moment so crippled in power that the last

descendants of its early kings, reduced to the possession of Babylon, and perhaps even to Erech, the first seat of their power, were nothing more than mere members of the Rotennu confederacy. With the Assyro-Chaldeans, who were at its head, were joined in this confederation the Arameans on both sides of the Euphrates, whom history shows to have been always friendly to, and in strict alliance with, Assyria.

“The mountains to the north of Mesopotamia were inhabited by the Remenen, or Armenians, of the Japhetic race.

“Finally, west of the Rotennu, in the valley of the Orontes and the vast space contained between the left bank of the Euphrates, the Taurus, and the sea, that Canaanitish tribe, apparently always the strongest and most powerful, the Khitas, or Hittites (a small branch of whom remained in Palestine near Hebron), had founded a warlike and formidable empire, a strongly centralized monarchy. . . . But the power of the Hittite kingdom does not seem to have been sufficiently

great to be dreaded by the Egyptians, and it is not until the time of the following dynasty that we see them playing a considerable part in the affairs of Western Asia.”

The first of the military expeditions of Thothmes I was conducted to the southward into Ethiopia and Nubia. Several battles were fought, in one of which, his captain-general says, “his majesty became more furious than a panther,” and with an arrow himself succeeded in wounding the chief of his enemies so that he was made a prisoner. He declares that “the An of Nubia were hewed in pieces, and scattered all over their lands” till “their stench filled the valleys.” “At last a general submission was made, and a large tract of territory was ceded. The Egyptian frontier was pushed on from Samneh (lat. 21 o 50) to Tombos (lat. 19 o); and a memorial was set up at the latter place to mark the existing extent of the empire southward. A new officer was appointed to govern the newly annexed country, who was called ‘the ruler of Kush,’ and appears to have resided at Samneh.”



When he had firmly fixed his power in the south, Thothmes I marched into Asia. Palestine was overrun, and the Canaanites were brought into submission. He then invaded Aram, as he says, “for the purpose of taking satisfaction upon the countries.” In the neighborhood of Damascus he met and defeated a large force of the Rotennu. Having subdued the Rotennu of Aram, he next crossed the Euphrates at Carchemish, and through “a long series of battles” conquered the Rotennu of Aram-Naharaim. “A single captain boasts that in the course of the expedition he ‘took twenty-one hands,’ or, in other words, killed twenty-one men, besides capturing a horse and a chariot. If one man could do so much, what must have been the amount of injury inflicted by the entire host? Egyptian armies, according to Manetho, were counted by hundreds of thousands; and even if for ‘hundreds’ we substitute ‘tens,’ the result must have been a carnage and a desolation sufficiently distressing.” He returned to Egypt with great booty and many captives, and set up a tablet on which he recorded his exploits.

Thothmes II was the son and successor of Thothmes I. His reign was “very short.” He made one expedition against the Arabs in the northern parts of the Sinaitic peninsula, and spent the rest of his short reign with his sister Hatasu in building temples to their gods.

Hatasu is supposed to have been the cause of the “very short” reign of Thothmes II; because during the minority of her younger brother, then about five years old, she made herself the ruler of Egypt, not as regent but in fact: occupying the throne herself and allowing the brother a seat upon her footstool. She also erased the name of Thothmes II from his monuments, and put her own name or her father’s name in its place. She wore man’s clothing, and adopted the title of “king.” “She is constantly represented upon the monuments, in male attire, often crowned with the tall plumes of Ammon; she calls herself ‘the son of the Sun,’ ‘the good god,’ ‘the lord of the two lands,’ ‘beloved of Ammon-Ra, the god of kings,’ and ‘His majesty herself.’“

As a builder she did indeed succeed in attaining a distinction equal to that of the kings themselves. She set up at Karnak two obelisks, each one hundred feet tall and weighing three hundred and sixty-eight tons, which, she says, was accomplished in seven months from the time the stone was cut in the quarries of Syene.

By a friendly expedition down the Red Sea to “the land of Punt,” Yemen, or Arabia Felix, she secured the recognition of the suzerainty of Egypt over that “country fertile and rich in itself, and which, being the depot of Indian commerce, was the object of the desires of the Egyptian monarchy, as the possession of it was necessarily an almost inexhaustible source of wealth.” Among the articles of commerce obtained in this one expedition, she names incense, gold, silver, ivory, ebony, cassia, kohl, or stibium, apes, baboons, dogs, slaves, and leopard-skins. She declared, “Never had a convoy been made like this one by any king since the creation of the world,” and that nothing similar to this expedition had been “done

in the times of a former king in this country eternally.” When Hatasu died, after a reign of about twenty-two years, she was succeeded by her younger brother whom she had kept in a subordinate position all the time.

Thothmes III, was the title which this king bore. He showed his resentment of the conduct of Hatasu by attempting a systematic erasure of her name from her monumental records. His purpose was not fully accomplished, because the persons employed to do it failed to cut deep enough; and so her history has been made out “without much difficulty.” He did however completely exclude her name from the list of sovereigns, by dating his own reign alone from the death of his brother. This gives him a reign of fifty-four years, about 1742-1688 BC.

The young king was certainly a man of very strong individuality; for in spite of the constant curbing and humiliation that was put upon him by the masculine Hatasu through all the years of his early life, he became one of the greatest of

Egyptian kings, and “beyond a doubt the greatest of Egyptian conquerors.” “No later monarch ever exceeded his glories; Thothmes III, is the nearest approach to the ideal Sesostris, the only Pharaoh who really penetrated with a hostile force deep into the heart of Assyria, and forced the great states of Western Asia to pay him tribute, if not even to acknowledge his suzerainty.”

Before the first year of his sole reign had ended, in the month of Pharmuthi, he began his military career by the invasion of Palestine, with the intent, as he himself says, of “extending the frontiers of Egypt by his victories.” He says that the people from Sharon to Jericho “were coming to rebel against His Majesty.” On the fifth day of the month Pashons he entered Gaza in triumph. After eleven days he “took his way on the sixteenth of Pashons to the fortress of Jamnia.” As he proceeded from there he “discoursed with his brave troops, telling them that the vile enemies” he was sure, would be found concentrated at Megiddo. In this he was correct, for, “even at the moment,” this they had done.

By scouts he learned that “the chiefs of the countries from the waters [river] of Egypt to the places of Naharaina [Mesopotamia]” with the Hittites, had concentrated in the plain of Esdraelon “at the fortress which is in Maketa [Megiddo].” They were also guarding the main roads through Ajalon to Taanach. The officers of the army of Thothmes advised that he march his army up the coast, and by a circuitous route enter the plain of Esdraelon from the north. Upon the chance that those who were guarding the passes would not fight, he decided to take the direct road through Ajalon to Taanach, and enter the plain of Esdraelon “in the face” of the allied hosts.

His calculations were correct. For without difficulty he reached the lake of Kenah, a little south of Megiddo, about noon on the twenty-first of Pashons. There “His Majesty pitched his tent to make a speech before his whole army, saying, ‘Hasten you, put on your helmets, for I shall fly to fight with the vile enemy on the morning.’ Therefore was a rest at the doors of the King’s tent

made by the baggage of the Chiefs, things of the followers, and supplies. Was passed the watchword of the army, who say, 'Firm, firm, watch, watch, watch actively, at the King's pavilion.' The land of Meru, and those born of the South and North [Upper and Lower Egypt] have come to address His Majesty.

“Moreover on the twenty-second day of the month Pashons, the day of the festival of the new moon and laying the royal crown, on the morning then in presence of the entire army, was passed the watchword; His Majesty proceeding in his chariot of gold, distinguished by the decorations of work, like the terrible Horus the Lord who makes things, like Mentu, Lord of Uas. The southern horn [right wing] of the army of His Majesty was at the shore of the lake of Kaina [Keneh], the northern horn extending to the northwest of Maketa [Megiddo], His Majesty being in the midst of them, the god Amen being the protection in his active limbs, he wounding them with his arms.

“His Majesty prevailed over them before his

army. They saw His Majesty prevailing over them, they fell prostrate on the plains of Maketa on their faces through terror; they left their horses, their chariots of gold and silver which drew them, and were dragged by the entanglement of their clothes to that fortress. The men shut up in that fortress took off their clothes to haul them up to that fortress. The troops of His Majesty took no heed of capturing the things of the fallen. The army reached Maketa at the moment when the vile enemy of Kateshu and the vile enemy of the fortress were striving to let them enter the fortress. His Majesty frightened them; he prevailed by his diadem over them. Their horses and their chariots of gold and of silver were captured, were brought to His Majesty. Their dead lay in ranks like fishes on the ground. The victorious army of His Majesty turned back to count the things captured.

“Then the camp was captured, his whole army in joy giving thanks, giving glory to Amen for what he had given to his son. The troops of His Majesty praising his power. They were bringing the spoil they took of hands, living captives,



horses, chariots of silver and gold. . . . Living captives 340, hands 83, mares 2041, fillies 191, stallions 6, chariots plated with gold, an ark of gold of the enemy, an excellent chariot plated with gold of the Chief, 892 chariots of his vile army, total 924; 1 excellent suit of bronze armor of the enemy, a bronze suit of armor of the Chief of Maketa, 200 suits of armor of his vile army, 502 bows his delight, 7 poles of the pavilion of the enemy plated with silver.”

This defeat of such a great force and the capture of Megiddo he counted equal to the capture of a thousand other fortresses; for the result was that “every Chief of the countries and rebellious places came into it” making their submission. “Then the Chiefs of that land came, bringing the usual tribute, adoring the spirits of His Majesty, asking breath for their nostrils of the greatness of his power and the importance of his spirits, having their tribute of silver, gold, lapis-lazuli, turquoise, and alabaster, vessels of wine, flocks. The army of His Majesty made the prisoners bear the tribute in the galley.” That is, the spoil was brought down to

the sea and placed in the galleys of the Egyptian fleet to be transported to Egypt and the capital of the king.

“Then the army took . . . bulls 1949, she-goats 2000, white goats 20,500. The total amount of things led behind by His Majesty from the things of the place of the enemy who was in the land of the Ruten, from the fortress of Nunaa, from the fortress of Anaukassa, from Hurankar, with the things which belonged to the fortresses, placed in the waters [i. e., in the ships in the waters] 38 of their family, 87 sons of Chiefs of the enemy, and of the leaders with him 5, others — slaves, male and female including children — 1796, prisoners who surrendered, starved out of the enemy 103; total 2503: besides gems, gold dishes, and various vases, a great cup, the work of the Kharu [Syrians], dishes, various vases, for drinking, having great stands; 97 swords weighing 1784 pounds, gold in rings found in the hands of the workmen, and silver in many rings, 966 pounds, 1 ounce; a silver statue, the head of gold, seats of men, of ivory, ebony, and cedar, inlaid with gold, chairs of the enemy 6,

footstools belonging to them 6 6, large tables of ivory and cedar inlaid with gold and all precious stones, a stick in the shape of a scepter of that Chief inlaid with gold throughout; statues of the fallen Chief, of ebony inlaid with gold, of which the heads are of gold, vessels of bronze, and an infinite quantity of the clothes of the enemy. When the fields of the district were taken to calculate their produce to the King's house, to lay down their quota, the total of the quantity brought to His Majesty from the plains of Maketa was 208,000 bushels of corn, besides what was cut and taken away."

Such was the result of the first campaign of Thothmes III; and in the course of the next seventeen years it was followed by thirteen others. For "in the thirty-ninth year His Majesty was in the land of the Rotennu in his fourteenth campaign." None of these will be followed in detail as it would be largely repetition. In his second campaign he crossed the Euphrates at Carchemish. Seeing the importance of that point as the key of the East, he built there a strong fortress, the ruins of which are

still to be seen. The princes of the East sent their tribute without attempting battle. Among the chiefs whom he names as bringing tribute, are “the king of Nineveh and the king of Assur.” He left a list of more than three hundred names of cities, towns, and districts that he conquered. More than one hundred of these were in Palestine; and more than twenty of these are places mentioned in Genesis, Joshua, and Judges; such as, Dothan, Genesis 34:17; Kartah, Joshua, 21:34; the land of Tob, Judges 11:5, AshterothKarnaim, Genesis 14:5; Laish, Judges 18:7; Hazor, Joshua 11:1; Judges 4:2 Chinnereth, Joshua 19:35; Adamah, Joshua 19:36; Kishion, Joshua 19:20; Misheal, Joshua 19:26; Achshaph, Joshua 19:25; Taanach, Judges 5:19; Ibleam, Joshua 17:11; Accho, Judges 1:31; Bethshemesh, Joshua 19:22; Anaharath, Joshua 19:19 Haphraim, Joshua 10:19; Nokeb, Joshua 19:33; Socoh, Joshua 15:35; Migdal-gad, Joshua 15:37; Jerusalem, by the term “Har-al” corresponding to “Ariel,” and signifying “the mount of the Lord,” Genesis 22:14; Rabbah, Joshua 15:60; vale of Hebron, Genesis 37:14; Helkath, Joshua 21:31.

When his conquests were completed, his dominion embraced Ethiopia, Nubia, Libya, Cyprus, and “the Isles in the midst of the great sea,” “the circuit of the great sea,” Arabia, Moab, Ammon, Palestine, Phenicia, Syria, Asia Minor, the Land of the Hittites, Armenia, Mesopotamia, Assyria, Erech (Babylonia), a strange people of Asia, and a country called “the land of Nii” where “he hunted 120 elephants on account of their tusks,” and which therefore must have been well toward India, for there were no elephants in Assyria or Babylonia, nor in the parts of Africa with which he had to do. 42. All these nations brought tribute to Thothmes III; the sons and brothers of the chiefs were kept at the court of the king of Egypt, and when any of the chiefs died, his successor was “set free to occupy the place.” Under Thothmes III “Egypt attained to the summit of her power. In internal affairs, a wise foresight in administration ensured everywhere order and progress. Abroad, Egypt became by her victories the arbitress of the whole civilized world.” Thus it was not altogether exaggeration when he put into the mouth of his god the statement: “There is not

any rebel to thee in the circle of heaven, they come bearing their tribute on their backs beseeching Thy Majesty.”

One of his principal generals closes the record of his career thus: —

“So the king ended the time of his existence of many good years of victory and power, and was made justified; commencing at the first year and ending at the fifty-fourth year, in the month Phamenoth, of the reign of the King of Upper and Lower Egypt, Ra-men-kheper. Justified, he ascended to heaven, and joined the Sun’s disc, a divine follower, urgent in doing, it shone to him as the morning, he was the disc of the Sun coming out of the heaven.”

Thothmes III, also, was a great builder. He also set up wonderful obelisks. Two of these he says were 108 cubits (162 feet) in height. Two others, one of which stands in Rome, in front of the church of St. John Lateran, were 105 feet in height. On this one in Rome, among much other like matter, is

a line running: “The son of the Sun, Thothmes III, giver of life like the Sun forever.” The obelisk that stands in Central Park, New York City, was originally set up by Thothmes III; and yet another stands on the remains of the ancient hippodrome at Constantinople.

Amenophis II, was the son and successor of Thothmes III. He reigned only about seven or eight years, 1688-1680 BC., but he was successful in confirming the power of Egypt over all the regions that his father had conquered, and which had struck for independence immediately upon the death of Thothmes III. He says that he fought with his enemies in the land of Asshur; and on one of his monuments he is pictured receiving tribute from Mesopotamia. In order to give a lasting lesson to rebellious kings, at one place in northern Syria he had seven of the revolted kings brought before him, all of whom he himself slew there with his own battle-club. He then took the seven corpses down to the sea, and fastened them to the prows of his war-ships, and so brought them to Egypt. Having reached his capital, he hung six of the seven bodies

outside the walls of Thebes, and the other one he took to Nubia and suspended it upon the wall of Napata, the capital of that country, in order, as he says, “that the negroes might see the victories of the ever-living king over all lands and all people upon earth, since he had possessed the people of the south and chastised the people of the north.” On one of his monuments are represented eleven captured kings.

Thothmes IV was the son and successor of Amenophis II. His reign continued only about eight or nine years, 1680-1672 BC., and but two military expeditions are recorded in it.

One of these was against “the Hittites of Syria,” and the other against “the Cushites.” or people of Ethiopia. He took great pleasure in hunting the lion and in other field sports; and was very proud of his fast horses. He declares that the horses which he usually drove to his chariot were “swifter than the wind,” and that when he overtook people on the road, he passed them so quickly that they could not recognize him. He attributed his sovereignty to the



special favor of the god Harmakhis, whom he identified with the great Sphinx of the Pyramids. He says that the god spoke to him one day as he rested and slept in its shadow at noon; told him that he should be king of Egypt; and asked him to take away the sand that had partially covered it. This is his story in his own words: "On one of these days the royal son, Thothmes, being arrived, while walking at midday and seating himself under the shadow of this mighty god, was overcome by slumber and slept at the very moment when Ra is at the summit of heaven. He found that the majesty of this august god spoke to him with his own mouth, as a father speaks to his son, saying: Look upon me, contemplate me, O my son Thothmes; I am thy father, Harmakhis-Khopri-Ra-Tum; I bestow upon thee the sovereignty over my domain, the supremacy over the living; thou shalt wear its white crown and its red crown on the throne of Seb, the hereditary chief. May the earth be your in all its length and breadth; may the splendor of the universal master illumine thee; may there come unto thee the abundance that is in the double land, the riches brought from every country and the long

duration of years. Thine is my face, your is my heart; thy heart is mine. Behold my actual condition that thou mayest protect all my perfect limbs. The sand of the desert whereon I am laid has covered me. Save me, causing all that is in my heart to be executed. For I know that thou art my son, my avenger. . . . Approach, behold I am with thee. . . .

“Afterward the prince awakened: he understood the word of this god and kept silence in his heart.”

In accordance with what he had dreamed, after he became king he caused to be cleared away from about the Sphinx the accumulation of the sands of centuries; and when the work had been completed, he formed a small temple 10 x 5 feet at the end of the passage between the paws, and immediately under the chin of the Sphinx. In this temple he placed a stele 7 feet 2 inches in breadth, and 11 feet 10 inches in height, on which he inscribed the account of his dream which we have here quoted, with ascriptions in honor of his gods and in praise of himself. He married a daughter of Artatama,

king of the country of Mitanni — the Aram-Naharaim of the Bible.

Amenophis III was the son and successor of Thothmes IV. He reigned at least thirty-six years; for there is an inscription of his bearing that date. This would make his date about 1672-1636 BC. The terrible lesson given by Amenophis II among the revolted kings in the northeast, seems to have been effectual, as the kings of the different countries made their submission and sent their presents without any warlike demonstration on the part of Amenophis III. His military exploits seem to have been altogether displayed in forays into the Soudan to capture negroes to be made slaves.

As a builder, however, Amenophis III ranks with the leading monarchs of Egypt. “He covered the banks of the Nile with monuments remarkable for their grandeur, and for the perfection of the sculptures with which they are adorned. The temple at Djebel Barkal, the ancient Napata, capital of Egyptian Ethiopia, is the work of this reign, as well as that of Soleb near the third cataract. At

Syene, Elephantine, Silsilis, Eileithya, in the Serapeum of Memphis, and in the Sinaitic peninsula, works of Amenhotep III are found. He made considerable additions to the temple at Karnak, and built that part of the temple of Luxor now covered by the houses of the village of that name. The dedicatory inscription which he placed on it deserves to be inserted as a specimen of the customary style and title of Egyptian sovereigns: 'He is Horus, the strong bull, who rules by the sword and destroys all barbarians; he is king of Upper and Lower Egypt, absolute master, Son of the Sun. He strikes down the chiefs of all lands, no country can stand before his face. He marches and victory is gained, like Horus son of Isis, like the Sun in heaven. He overturns even their fortresses. He brings to Egypt by his valor, tribute from many countries — he, the lord of both worlds, Son of the Sun.'“

On the bank of the Nile opposite Luxor, in front of a temple which he built there, he set up two colossal sitting figures of himself which still stand there, a wonder to all who behold them. They

were both cut bodily from the quarry, each one a single block sixty-eight feet four inches in height when finished. The storms of the ages have worn away the tall crowns that were originally upon the heads, so that now they are only about sixty feet in height. The sculptor who carved them says of his work: "I immortalized the name of the king; and no one has done the like of me in my works. I executed two portrait-statues of the king, astonishing for their breadth and height, - their completed form dwarfed the temple-tower - forty cubits was their measure, — they were cut in the splendid sandstone mountain, on each side the eastern and the western. I caused to be built eight ships, whereon the statues were carried up the river; they were emplaced in their sublime building; they will last as long as heaven. A joyful event was it when they were landed at Thebes and raised up in their place."

Like his father, Amenophis III took a wife from the family of the king of the country of Mitanni. In his tenth year he married Kirgipa, the daughter of Sutarna the successor of Artatama. He says she was

sent to Egypt with “the chief of her women three hundred and seventeen persons.” Whether Kirgipa died soon is not known; at any rate he sent to Dusratta king of Mitanni, the son and successor of Sutarna, and received for his chief wife the king’s daughter Teie. King Dusratta wrote two letters to Amenophis III regarding this transaction. The first one reads as follows: —

“To Nimmuriya. the great king, the king of Egypt, my brother, my son-in-law, whom I love and who loves me, speak thus: Dusratta, the great king, the king of the country of Mitanni, thy brother, thy father-in-law, and who loves thee; unto me is peace, unto my brother and unto my son-in-law may there be peace! to thy houses, to thy wives, to thy sons, to thy men, to thy chariots, to thy horses, to thy country, and to thy property, may there be abundant peace!

“Of my brother whom I love, the wife, my daughter, I deliver to him: may the Sun-god and Istar march before my brother: according to the heart of my brother may they act: and may my

brother on this same day rejoice: may the Sun-god and Istar hear the prayer of my brother : abundant joy to my brother may they give, . . . and may my brother live forever in peace!

“Mane, the messenger of my brother, and Khane, the dragoman of my brother, like a god thou didst send; many presents didst thou give them, thou didst honor them greatly on account of their letter, counting on their service; the men who really live if at any time I see not, may my gods and the gods of my brother protect them!

“Now Nakhramassi, whom thou has seen, to transact business with my brother I send; and also one necklace of crystal and alabaster, and some gold, for a present to my brother, I have despatched; and for 100 thousand years for the service of my brother may they be used.”

A second letter, giving further particulars, runs thus: —

“To Nimmuriya, the great king, the king of

Egypt, my brother, my son-in-law, who loves me and whom I love, it is said as follows: Dusratta the great king, thy father-in-law, who loves thee, the king of Mitanni, thy brother. Unto myself is peace; unto thee may there be peace, to thy house, to my sister, and to the rest of thy wives, to thy sons, to thy chariots, to thy horses, to thy nobles, to thy country, and to thy property may there be abundant peace!

“Until the time of thy fathers, they with my fathers were in closest alliance; since then, thou has perfected it and with my father wert in exceedingly close alliance. Now thou, since thou and I love one another, has established it ten times more than in my father’s time. May the gods direct us, and this our alliance may Rimmon my lord and Amanum forever as now confirm!

“And when my brother sent Mane, his ambassador, saying: ‘O my brother, let thy daughter be my wife and mistress of the land of Egypt,’ I did not vex the heart of my brother, and spoke publicly according to his wish, and her



whom my brother asked for I showed to Mane, and he saw her. When he had seen her, he much approved of her; and in peace in the country of my brother may I know her; may Istar and Amanum according to the heart of my brother advise her!

“Giliya, my messenger, reported unto me the words of my brother. When I heard them it was very good, I rejoiced very exceedingly, saying: Verily unto me has this favor happened, and whereas in consequence of the alliance that was between us, we loved each other, now in consequence of these words, we shall love each other forever.”

Further, the letter speaks of the dowry and the gold — “much gold” — which the king of Egypt had sent to Dusratta’s father, and to him; only he hopes that the king will send to him much more than was sent to his father; indeed, he would like to have so much gold that it “could not be counted.” The letter then closes as follows: —

“Now for a present to my brother, one goblet of

gold set with crystals around its cup; one heavy neckiace of 20 crystal beads, and 19 beads of gold, in its center a crystal amulet encased in gold; one heavy necklace of 42 khulalu stones and 40 gold beads, the metal of which is . . . of Istar, and in its center an amulet of khulalu stone, cased in gold; 10 pairs of horses; 10 chariots of wood, together with their furniture: and 30 eunuchs; I have sent for a present to my brother.”

Yet another letter gives another particular as to this marriage. This part of the letter reads as follows: —

“Mane, the ambassador of my brother, went to demand a wife for my brother, that he might take her to be queen of Egypt; and the letter which he took I read, and to his message listened my good heart attentively, and the words of my brother, as the person of my brother, I saw and rejoiced on that day very exceedingly. Day and night it produced pleasure.

“And all the words of my brother which Mane

took to me, I performed in the same year; again, the wife of my brother, the queen of Egypt, I . . . have despatched to my brother; . . . but I did not cause them to go up to Egypt to convey my daughter that she might be the wife of my brother — even now I did not cause them to go up. After six months Giliya, my ambassador, and Mane, the ambassador of my brother, I dismissed; the wife of my brother to be queen of Egypt, my daughter to my brother they brought. May Beltis, the lady of battle, my goddess, and Amanu, the god of my brother, according to his heart advise him.”

Compare this letter with the twenty-fourth chapter of Genesis, and especially verse 55 with the margin. When, about two hundred years before this, Abraham’s servant went to this same country to find a wife for Isaac, and when Rebekah had been chosen, her parents asked that she might abide with them “a full year” or at least, “ten months.” But in view of the clear leading of the Lord, the servant asked that she might go immediately. As an evidence of his great love to the king, Dusratta emphasizes the fact that he had sent his daughter

“in the same year” in which she was asked for; and had detained her only “six months.”

When Teie reached Egypt and the king saw her for himself, he was greatly pleased with her. He “rejoiced with exceeding fulness,” and declared, “In the joy of my heart I will give her all her desire.” And he “caused her to be united publicly with his country.” She is represented as having had “light hair, blue eyes, and rosy cheeks.” He prized her so highly that he not only made her the chief of all his wives and queen of Egypt, but he showed her considerable deference in the affairs of the government.

Amenophis IV was the son of Amenophis III, by the lady Teie, the daughter of Dusratta, king of Mitanni. He reigned about twelve years, 1636-1624 BC. No sooner was he come to the throne than he too sent to King Dusratta for a wife. The old king was much pleased with this additional token of regard from the kingdom of Egypt, and sent a long letter to Amenophis IV, in which he gives the family relations between the two kingdoms for

three generations back. His words are as follows:

—

“To Napkhuriya, my son-in-law, whom I love and who loves me, Dusratta, the great king, the king of Mitanni, thy brother, thy father-in-law, who loves thee: unto me is peace; to thee and Teie, thy mother, and Tadukhepa, my daughter, thy wife, may there be peace! To . . . may there be peace! To thy sons, to thy nobles, to thy chariots, to thy horses, to thy country, and to thy property may there be exceeding peace!

“I sent an embassy to Nimmuriya, and thy father sent to me, . . . and as regards the message which he sent, there was no word whatsoever which was concealed from the ambassadors of thy father whom he sent to me; and Teie, the chief wife of thy father, thy mother, knew them all: he showed them to Teie; she favored all of them, and after them thy father repeated the words which he had spoken with me.

“Now Manakibia [Thothmes IV], the father of

Nimmuriya, sent to Artatama, the father of my father, and the daughter of Artatama, the father of my father, he asked for: 5 times, 6 times he sends, but Artatama did not give her; at last his daughter he sends, and with a train of handmaids he gave her.

“An embassy from Nimmuriya [Amenophis III], thy father, to Sutarna, my father, came, and the daughter of my father, my darling sister, though he asked for her and seven times requested her, my father did not give. At last five times and six times he sends, and my father gave her with a train of handmaids.

“When Nimmuriya, thy father, sent to me, and when he asked for my daughter, I did not refuse, but I spoke favorably; to his messenger I speak as follows: ‘I am ready to give her. Thy messenger among my children has come, and my eyes have seen the aqqati which he has given, and her dowry is worthy of yourself, and I will bestow on her the dowry due to Nimmuriya, thy father, which contains jewels such as no god possesses; and

because I am honored I do not refuse to give her.’ And Amasis, the ambassador of my brother, who had come for the bride, I sent back to Nimmuriya after three months, with a very costly present . . . such as none had given before, and a goblet . . . of gold was given, which I despatched.

“At last my daughter I gave to him, and when I had despatched her, and when Nimmuriya, thy father, had seen her, . . . he rejoiced with exceeding fulness, and my brother speaks as follows: ‘In the joy of my heart I will give her all her desire.’ And he caused her to be united publicly with his country; and moreover my ambassador he honored like men . . . when he had seen him, and he honored him, and ever did Nimmuriya place him in the front rank. . . . Teie knows the truth of what I speak, and ask Teie, thy mother, if among the words which I speak there is one word of falsehood. . . . Him did Nimmuriya, thy father, honor, and Nimmuriya, thy father, made brotherhood and league with me. . . .

“And now they say that Nimmuriya has died,

and what they have said has distracted my heart, and I wept on that day, on my throne I did not sit. Bread and water on that day I did not take, and I was sad, and I said: ‘If he is dead, in the land of my beloved sister and among my servants are the objects of gold, and his son will succeed him, and he loves me; or if he is alive with the god, and . . . we love one another, and on that account in our hearts we are not distant from each other.

“And now to me, the eldest son of Nimmuriya, by Teie his wife, has made offers of alliance and brotherhood and has spoken thus: ‘Nimmuriya is not dead since Napkhururiya, his eldest son by Teie, his chief wife, sits in his place, and will never at all alter his words from their place, but they shall remain as before.’“

Something seems to have occurred that somewhat offended the king of Egypt, for another letter was sent by Dusratta complaining that his ambassadors had not been respected, and begging for restoration of the former friendly relations. Following is the letter: —



“To Napkhururiya, the king of Egypt, my brother, my son-in-law, who loves me, and whom I love, it is said as follows: Dusratta, king of the country of Mitanni, thy father-in-law, who loves thee, speaks thus: Unto myself is peace, unto thee may there be peace, unto thy houses, Teie, thy mother, and the land of Egypt, to Tadukhepa, my daughter, thy wife, to the rest of thy wives, to thy sons, to thy soldiers and thy chariots, to thy horses, to thy men, to thy country, and to all that thou has, may there be very abundant peace.

“Pirizzi and Pupri, my ambassadors, I have sent to my brother to explain, and have addressed them with great trouble and earnestness, and I have sent them in a body (?); and this speech beforehand I make to my brother: Mane, thy ambassador, I detain, and Umeatu, my messenger, . . . I will dismiss, and the prophet shall go to thee.

“And now my brother to their own land has not permitted them to go; but has detained them overmuch. Wherefore has he not protected the

ambassadors? They have fled, and there is guilt on my brother in respect of the ambassadors. Why is his heart angered? Why has he spoken before the fact . . .? Pupru has not returned, and he has spoken, . . . his offers of alliance he does not listen to. Yet I, O son-in-law, am verily thy father-in-law.  
. . .

“And as regards the frequent intercourse which with thy father I had, Teie, thy mother, knows the facts; no one else knows the facts; but after Teie, thy mother, thou knowest them and what he said to thee. As thy father with me was friendly, so now, O my brother, again with me thou art friendly, and what is contrary thereto, no one, O my brother, listens to.”

The conquered kingdoms and peoples remained submissive, and sent their presents to Amenophis IV at his accession, as to his predecessor. Even the strong kingdoms of Babylon and Assyria sent presents to Egypt, and her suzerainty was still recognized there. This we know by letters from the kings of those countries.

At Tel el-Amarna, in Upper Egypt, in the year 1887, there were found a number of tablets containing “copies of letters and despatches from the kings and governors of Babylonia and Assyria, Syria, Mesopotamia, and Eastern Cappadocia, of Phenicia and Palestine” to the kings of Egypt: the most of them to Amenophis III and Amenophis IV. The letters from Dusratta, already quoted, are from this collection. Among these also, are, one letter from Assur-yuballidh, king of Assyria, and two from Burnaburyas, king of Babylon, to Amenophis IV, king of Egypt. These letters show that both these kings and their fathers paid tribute — sent presents — to the king, Amenophis IV, of Egypt, and his fathers. The letter of King Assuryuballidh, runs as follows: —

“To Napkhuriya (Neferu-kheper-Ra), the great king, the king of Egypt, my brother, I write thus, even I, Assur-yuballidh, king of the country of Assyria, the great king, thy brother. To thyself, to thy house, and thy country may there be peace! That I have seen thy ambassadors has pleased me

greatly; thy ambassadors I have sent for to appear in my presence. A chariot, the choicest in the kingdom, with its harness and two white horses, together with one chariot without harness, and a seal of white alabaster, I have despatched as a present to thee. For the great king is produced perpetually the gold which in thy country is like the dust that they collect; why in thy presence is it brought and kept back? is it withheld and not sent? All the gold that is my property, as well as what is lacking to it, send.

“When Asur-nadin-akhi, my father, sent an embassy to the country of Egypt (Mitsri), 20 talents of gold did they despatch to him. When the king of the country of Khani-rabbatu to thy father and the land of Egypt sent an embassy, 20 talents of gold did they despatch to him. As to the king of Khani-rabbatu, so also to myself despatch the gold. The road both in going and returning for the hands of my ambassadors I have made secure. If thou inclinest thy face favorably, despatch much gold, and thy letter in return write to me, and what thou desirest let them take.

“Behold, distant lands have the ambassadors visited and they have journeyed to many cities. As for thy ambassadors they have delayed on the way because the Suti threatened them with death, until I sent and the ‘Suti took fright. My ambassadors . . . them and they did not delay. When the ambassadors reached the frontier of Assyria, why do they not wait? and at the frontier they are in a hurry. It is fitting at the frontier they should wait for the king: everything is there and he has established it, and at the frontier he has arranged it. Against the king who fulfils everything, there is no charge; why at the frontier are they in a hurry, even the ambassadors who . . . ?

King Burna-buryas of Babylon wrote as follows: —

“To Nipkhurri-riya, king of the country of Egypt, by letter I speak, even I Burna-buryas, king of the country of Kara-Duniyas, thy brother unto myself is peace; to thyself, thy house, thy wives, thy children, thy country, thy officers, thy horses,

and thy chariots, may there ever be peace!

“Ever since my father and thy father with one another conferred in amity, they sent beautiful presents to one another; but they did not address one another in fair and beautiful letters. Again, O my brother, 2 manehs of gold I have sent as my present. In return send me abundance of gold, as much as thy father sent; or if that is displeasing, send half of what thy father sent. Wherefore shouldst thou send two manehs of gold only? For the sake of the folding doors in the temple of Mat and the palace which I have undertaken to build, send much gold: and whatsoever thou desirest in my country, write for and let them take it to thee.

“In the time of Kuri-galzu, my father, the Kunakhians, all of them, sent to him saying: Against the government of the country let us sin and rebel. With thee will we make a league. My father sent this answer to them saying: ‘Cease to ask to ally thyself with me: if thou art estranged from the king of Egypt my brother, and alliest thyself with another, I will not go and assist you.’

Thus my father was like-minded with me, because of thy father he did not listen to them. Again, by an Assyrian who regards my face have I not sent to thee after the news I have of them, asking why they have gone to thy country. If thou lovest me, no success will they obtain; dismiss them to their distant country.

“For a present to thee 3 manehs of alabaster, and 14 spans of horses, with five chariots of wood I have despatched to thee.’

As his ambassadors were on their way to Egypt, they were slain, and the presents for the king of Egypt were confiscated in one of the countries through which they were to pass. As that country was subject to Egypt, King Burna-buryas sent to the king of Egypt a report of it and a request that the injury be redressed. This letter is as follows: —

“To Napkhuhruriya, the king of Egypt, my brother it is spoken thus: Burna-buryas, the king of Kara-Duniyas, thy brother, - unto myself is peace;

unto thee, thy country, thy house, thy wives, thy children, thy officers, thy horses, and thy chariots, may there ever be peace!

“I and my brother with one another have conferred amicably, and this is what we have said, as follows: ‘As our fathers with one another, we also have friendly dealings.’ Again, my ministers who came with Akhi-dhabu into the country of Kinakhkhi trusted to destiny, from Akhi-dhabu to visit my brother, they passed; in the city of Kikhinnatuni of the country of Kinakhkhi, Sum-Adda, the son of Balumme, and Sutatna the son of Saratum, of the city of Akku, when they had sent their men, slew my ministers and carried off their treasures which they were taking for a present to the king of Egypt.

“I have sent to you therefore a complainant who may speak to thee thus: Kinakhkhi is thy country and the king is thy servant. In thy country I have been injured; do thou punish the offender. The silver which they carried off was a present for thee, and the men who are my servants they have



slain. Slay them and requite the blood of my messengers; but if thou dost not put these men to death, the inhabitants of the high-road that belongs to me will turn and verily will slay thy ambassadors, and a breach will be made in the agreement to respect the persons of ambassadors, and this man [Burna-buryas] will be estranged from thee.

“One of my men, Sum-Adda having cut off his feet detained him with him: and as for another man, Sutatna of Akku having made him stand on his head he stood upon his face. As for these men, . . . one has spoken thus: ‘I have seen indeed . . . what thou askest that indeed thou knowest.’

“By way of a present, 1 maneh of alabaster I have despatched to thee By my ambassadors a costly gift I have sent to thee. On account of the report which my brother has heard, my ambassadors do not detain, the costly present let them offer to thee.”

In the many forms of the idolatry of Egypt, the

elements of sun-worship had a place. But until the time of Amenophis IV, the sun was considered as but one among the many gods of the country. True, it was considered one of the greatest, if not the greatest, of the gods, its name “Ra” was made an element in the title of the sovereign of the land of Egypt — Ph-Ra-oh —, and the king called himself “the Son of the Sun,” yet for all this it was but one among the many other gods. With Amenophis IV, however, there was a change made. Under the influence of four generations of Mesopotamian women, and especially of Teie, mother of Amenophis IV, the sun had acquired a greater prominence than formerly; and now this king undertook to make the sun the only god, and sun-worship the only worship, of the country.

The disk of the sun by the name of Aten, was the emblem of this worship. Amenophis himself changed his own name to Khu-en-aten, which signifies “the splendor of the solar disk.” In the letters to him from Palestine and Phenicia, he is constantly addressed as the “Sun-god.” He proposed to make this diskworship “the sum and

substance of the state religion, and not only to devote himself to it with all the enthusiasm of a thoroughly Oriental nature, but to press it upon his subjects as the proper substitute of all their ancient worships.” “A regular persecution broke out throughout the whole empire. The temples of the ancient gods were closed, and their images, as well as names, everywhere effaced from the monuments, especially the image and name of Amen the supreme god of Thebes. . . . Wishing to make an end of all the traditions of his ancestors, this reforming king abandoned Thebes and built another capital in Upper Egypt, in a place now called Tel-el-Amarna.”

This forceful sweeping away of the gods and temples of the former worships of all kinds — this too at the dictation of foreigners — caused much disaffection among the people throughout the land; because the whole of Egypt was so filled with idolatry of all sorts, that “it was easier to find a god than a man. “ “All Egypt bore the impress of religion. Its writing was full of sacred symbols and of allusions to sacred myths, so that its use beyond

the influence of Egyptian religion became, as it were, impossible. Literature and science were but branches of theology. The fine arts were only employed with a view to religion and the glorification of the gods or deified kings.

“The prescriptions of religion were so multiplied, so constantly repeated, that it was not possible to exercise a profession, to provide for one’s subsistence, or satisfy one’s commonest wants, without being constantly reminded of the laws laid down by the priests. Each province had its special gods, its peculiar rites, its sacred animals.”

“Symbolism was the very essence of the genius of the Egyptian nation, and of their religion. The abuse of that tendency produced the grossest and most monstrous perversion of the external and popular worship in the land of Mizraim. To symbolize the attributes, the qualities, the nature of the various deities of their pantheon, the Egyptian priests had recourse to animals. The bull, the cow, the ram, the cat, the ape, crocodile, hippopotamus,

hawk, ibis, scarabeus, and others, were each emblems of a divine personage. The god was represented under the figure of that animal, or more often by the strange conjunction peculiar to Egypt, of the head of the animal with a human body. But the inhabitants of the banks of the Nile, instinctively averse to the idolatry of other pagan nations, preferred to pay their worship to living representatives of their gods rather than to lifeless images of stone or metal, and they found these representatives in the animals chosen as emblems of the idea expressed by the conception of each god.”

The public forms and ceremonial of their worship were as all-pervading as was the idolatry itself. “The great temple of each city was the center of its life. A perpetual ceremonial of the richest kind went on within its walls, along its shady corridors, or through its sun-lit courts; long processions made their way up or down its avenues of sphinxes; incense floated in the air; strains of music resounded without pause; all that was brightest and most costly met the eye on every

side; and the love of spectacle, if not deep religious feeling, naturally drew to the sanctuary a continual crowd of worshipers or spectators, consisting partly of strangers, but mainly of the native inhabitants, to whom the ceremonies of their own dear temple, their pride and their joy, furnished a perpetual, delightful entertainment. At times the temple limits were overpassed, and the sacred processions were carried through the streets of the town, attracting the gaze of all; or, embarking on the waters of the Nile or of some canal derived from it, glided with a stately motion between the houses on either side, a fairer and brighter sight than ever. The calendar was crowded with festivals, and scarcely a week passed without the performance of some special ceremony, possessing its own peculiar attractions. Foreigners saw with amaze the constant round of religious or semireligious ceremonies which seemed to know no end, and to occupy almost incessantly the main attention of the people.”

To attempt to check this immense tide of human feeling and habit, and turn it into one single channel, even though that channel were one of

kindred idolatry, could have no other effect than to fill the land with disaffection; and the priests of the old forms would of course take an active part in making the discontent more prevalent.

With such a condition of things in Egypt, it was inevitable that there should be in Palestine and the other subject countries of the northeast, attempts to free themselves from the Egyptian yoke. Accordingly we find letters from the Egyptian governors and native kings in those countries, reporting to the king of Egypt the dangers and invasions of their respective provinces and cities. Since the time of Thothmes III, the Hittites had been steadily growing in strength themselves as a nation, and had further added to their power by a confederacy of several neighboring peoples, and now they began to threaten the Syrian and Phenician provinces of Egypt. A certain Aziru, governor of northern Syria, whose father Dudu was Grand Vizier of the empire, and whose brother also held some office at the court of the king, wrote to his brother as follows: —

“To Khai, my brother, thus I speak, even I Aziru, thy brother: Unto thee may there be peace, and from the soldiers of the palace of the kind my lord may there be much peace!

“What immediately I speak before the king my lord, publicly I speak, even I and my sons and my brothers, all being servants of the king my lord before him.

“Now I and Khatib have gone again with a present to Khazai who is among you; verily the frontier, behold! I have reached.

“From the orders of my lord I do not free myself, or from your orders, even I the servant of my lord.

“The king of the land of the Hittites in the country of Nukhasse is staying, and I am afraid of him and have defended myself. To Phenicia he ascends; and if the city of Dunip falls, he stays in a place only 2 parasangs [7.36 miles] from here, and I am afraid of him; yet according to this order he



remains until he quits it. And now one has gone with a costly present to him, even I and Khatib.”

To his father, Dudu, the same Aziru wrote as follows: —

“To Dudu, my lord, my father, thus speak I, Aziru, thy servant; at the feet of my lord I prostrate myself.

“Behold! there has gone the prince of the king my lord unto me. From the commands of my lord, my god, my Sun-god, and from the commands of Dudu, my lord, I do not free myself.

“Now, O my lord, Khatib remains with me. I and he will go together. O my lord, the king of the land of the Hittites has marched into the country of Nukhasse; but has not prevailed over the cities. May the king of the land of the Hittites quit them! Therefore now have we marched, even I and Khatib”

A certain Rib-Addu, or Rib-Hadad, was

governor of a province in northern Phenicia, having the city of Gebal for his capital. Ebed-Asirta, which means “the servant of Ashera,” was the chief of the city of Barra-barti, in the land of the Amorites, who had succeeded in gathering a considerable force of the Bedouin. And he and his four sons were invading Phenicia and causing much distress to Rib-Addu who was old and at the same time very sick. Accordingly he writes to the king of Egypt as follows: —

“Rib-Addu says to the king of the world, the great king, the king of the universe, to whom the divine lady of Gebal has given strength; to the king my lord; at the feet of my lord, the Sun-god, seven times seven I prostrate myself.

“Verily let the king my lord know that strong is the hostility of Ebed-Ashera against me. Now the city which contended against me he has taken. . . . Again, what about Ebed-Ashera, the dog? And he has come against all the cities of the king, the Sun-god; word to the king of the country of Mitani [Mesopotamia] and the king of the country of the

Kasse [Babylonia] he has sent, . . . . and has taken the country of the king for himself. And now again he has collected all the Bedouin against the city of Sigata and the city of Ambi, and has taken also the territory of this city, and there is no place which the Bedouin have not entered.”

In another letter he writes thus: —

“What is Ebed-Ashera, the servant, the dog? yet he has taken the country of the king for himself. What is his origin? yet he is strong among the Bedouin, strong in his power, and he has despatched 50 convoys of horses and 200 foot-soldiers, and they are stationed in the city of Sigata in his presence. Until the household troops appear he will not assemble all the Bedouin; yet he has taken the city of Sigata and the city of Ambi.”

The word which Ebed-Ashera had sent to the kings of Mitanni and Babylon had caused them also to revolt, as is shown in the following letter:  
—

“To the king, my lord, my Sun-god, speaks Rib-Addu, thy servant, thus: At the feet of my lord, my Sun-god, seven times seven I prostrate myself. The king my lord knows that Salma-salla, the son of Ebed-Ashera, has entered the city of Ullaza, in order to strengthen the cities of Ardata, Yibiliya, Ambi, and Sigata, all the cities, for themselves, and the king has sent a force to the city of Zemar until the king shall give counsel to his country in regard to the sons of Ebed-Ashera, the servant, the dog. . . . The king of the country of the Kassi, and the king of the country of Mitani are strong and have taken the country of the king for themselves already, and they have seized the cities of thy governor; yet thou delayest in granting the request of thy Commissioner, and they have seized the cities for themselves. Now they have taken the city of Ullaza. If, therefore, thou delayest until they have taken the city of Zemar and also have slain the Commissioner and the household troops which are in Zemar, what could one do? and I could not march up to Zemar, the city. The cities of Ambi, Sigata, Ullaza, and Arvad, are hostile to me. They have plotted, even they, that they shall enter the

city of Zemar, even these cities and their ships. And the sons of Ebed-Ashera are in the field.”

The sons of Ebed-Ashera were in the field to some purpose, too; for another letter shows their progress as follows: —

“To the king my lord, my Sun-god, I speak, even I, Rib-Addu, thy servant: at the feet of my lord, my Sun-god, seven times seven do I prostrate myself. The king my lord has heard the words of the servant of his justice. I am very sick. Unto me has hostility approached. The sons of Ebed-Asirta descended into Phenicia; they and all the country of the city of Tsumura and the city of Irqata, armed themselves against the governor; and now in the city of Tsumura is their station Behold, the governor is sick. On account of the attack he has left the city of Gubla, and there are not Zimrida and Yapa-Addu along with me. Now accordingly has the governor sent to them, and they have sent 30 manehs to him. Now has the king my lord heard the report of the servant of his justice, and has despatched reinforcements in haste to the city of

Tsumura to defend it and capture the soldiers of the palace of the king, the Sun-god; and the king, the Sungod, has supplied me with the soldiers of the kingdom from the midst of his own country. A second time has the king my lord, heard the report of his servant and has despatched the garrison to the city of Tsumura and to the city of Irgata.”

Not only was the city of Zemar taken and the capital city Gebal threatened, but through the successes of Ebed-Ashera, Tyre also was infected with the spirit of revolt. Tyre seems to have been a very wealthy and prosperous city even then, for Rib-Addu wrote of it: “Behold the palace of the city of Tyre! there is no palace of any other governor like the palace of the city of Ugarita is it. Exceeding great is the wealth of the man, all of it.” He thought that Tyre was entirely loyal and trustworthy, and even wrote: “Behold! the action of the city of Tyre I do not fear. . . . The daughters of my brother I have sent to the city of Tyre from fear of Ebed-Ashera.” But he is compelled at last to confess that even Tyre is excited against him. Here is the letter: —

“Rib-Hadad sends to his lord, the great king, the king of the world, to whom the divine lady of Gebal has given strength, to the king my lord: at the feet of the king my lord, my Sun-god, seven times seven I prostrate myself.

“The king my lord knows that strong is the hostility of Ebed-Ashera, of the city of Barra-barti: all my cities have gone over to him. The city of Gebal and the city of Tyre he has excited against me, and two messages he has sent, and he says to the citizens: ‘I am your lord!’“

From the governor of the province of which Sidon was the head, the following report was sent:

“To the king my lord, my gods, my Sun-god, my king, my lord. speak thus: I Zimridi, the governor of the city of Sidon, at the feet of my lord, my gods, my king who is my lord, at the feet of my lord, my gods, my Sun-god, my king, my lord, seven times seven prostrate myself.

“Verily the king my lord knows that the queen of the city of Sidon is the handmaid of the king my lord, who has given her into my hand, and that I have heard the words of the king my lord that he would send to his servant, and my heart rejoiced, and my head was exalted and my eyes were enlightened and my ears heard the words of the king my lord; and the king knows that I have sent in front the soldiers of the palace of the king my lord; I have sent everything as the king my lord commanded.

“And the king my lord knows that hostility is very strong against me: all the fortresses which the king gave into my hand have committed the offense of revolt.”

In Palestine also the whole country was fairly ablaze with revolt and internecine strife. Each king was grasping all that he could for himself, while loudly professing perfect loyalty to the king of Egypt and charging all the others with rebellion against him. Jerusalem and the neighboring country seems to have been the center of disturbance, and



Ebed-tob, — servant or slave of Tob, — the king of Jerusalem, the leading object of complaint. For instance, the city of Keilah had been taken from its legal jurisdiction, and the governor in whose province it was, reported the matter thus: —

“To the king my lord; my gods, my Sun-god, by letter I speak, even I, Su-arda-ka, thy servant, the dust of thy feet: at the feet of the king my lord, my gods, my Sun-god, seven times seven do I prostrate myself.

“The king of the country of . . . directed the mouth to make war: in the city of Kelte [Keilah] he made war against thee the third time. A cry for assistance to myself was brought. My city belonging to myself adhered to me. Ebed-tob sends to the men of Kelte; he sends fourteen pieces of silver, and they marched against my rear; and the domains of the king my lord they overran. Kelte, my city, Ebed-tob removed from my jurisdiction; the pleasure park of the king my lord and the fortress of Bel-nathan and the fortress of Hamor from before him and his justice they removed. Lab-

api the halting in speech occupied the fortress of . . . ninu and now Lab-api together with Ebed-tob and his men has occupied the fortress of . . . . ninu.”

Lab-api, or rather Lab’ai, as he himself wrote it, was addressed by the king of Egypt in regard to this report, and he answered for himself as follows:

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“To the king my lord and my Sun-god speak thus: I Lab’ai thy servant and the dust of thy feet, at the feet of my lord and my Sun-god seven times seven prostrate myself.

“I have heard the words which the king has sent to me, and here am I, and the king apportions his country unto me. I say. I am a righteous servant of the king, and I have not sinned, and I have not offended, and I do not withhold my tribute, and I do not refuse the request to turn back my liers-in-wait. Now the food of my stomach they have taken away, and yet I do not complain, O king, my lord.

“My second offense is that of entering the city

of Gezer; but I say expressly they had taken, O king, my property and the property of Malchiel. How can I know the doings of Malchiel in regard to this or myself? The king has sent to Bin-sumya, he does not know that Binsumya along with the Bedouin had marched, and has given a city and property in it to my father, saying this: that if the king sends for my wife, I shall withhold her, but if to myself the king sends, I must pay a bar of copper in a large bowl and conclude a treaty, since they have not performed the message of the king.”

Malchiel answered for himself thus: —

“To the king my lord, my gods, my Sun-god, speak thus: I, Malchiel, thy servant, the dust of thy feet, at the feet of the king my lord, my gods, my Sun-god, seven times seven prostrate myself.

“The king my lord knows that strong is hostility against me and against Su-yardata; and the king my lord has taken his country from the hand of the Bedouin. If the king my lord does not despatch chariots to capture the enemy they will

slay his servants.”

In a series of six letters Ebed-tob vigorously defended himself against the reports of these others; and also gave quite a full account of the actual condition of affairs in the country. These letters are here inserted in their order, for the view that they give of Palestine one hundred and fifty years before the Exodus of Israel, as well as for their part in the history of this period.

### No. 1

“To the king my lord, speak thus: I, Ebed-tob, thy servant, at the feet of my lord the king, seven times seven prostrate myself.

“What have I done against the king my lord? They have slandered myself, laying wait for me in the presence of the king, the lord, saying: Ebed-tob has revolted from the king, his lord. Behold, neither my father nor my mother have exalted me in this place; the prophecy of the mighty king has caused me to enter the house of my father. Why

should I have committed a sin against the king, the lord? With the king my lord is life. I say to the Commissioner of the king my lord: Why dost thou love the Confederates, and the governors thou hatest? and constantly I am sending to the presence of the king my lord to say that the countries of the king my lord are being destroyed. Constantly I am sending to the king my lord, and let the king my lord consider, since the king my lord has established the guard who have taken the fortresses. . . .

“May the king send help to his country. May he send troops to his country which protects the fortresses of the king, the lord, all of them, since Elimelech is destroying all the country of the king, and may the king, the lord, send help to his country.

“I say: I have gone down along with the king my lord, and I have not seen the tears of the king my lord; but hostility is strong against me, yet I have not taken anything whatever from the king my lord; and may the king incline towards my face;

may he despatch the guard to me, and may he appoint a Commissioner, and I shall not see the tears of the king my lord, since the king my lord shall live when the Commissioner has departed.

“I say: the countries of the king my lord are being destroyed; and yet thou dost not listen to me. All the governors are destroyed; no governor remains to the king the lord. May the king turn his face to the men, and may he send auxiliaries, even the troops of the king my lord. No countries remain unto the king: and the Confederates have wasted all the countries of the king. If auxiliaries come this year, the countries of the king the lord will be preserved; but if no auxiliaries come, the countries of the king my lord are destroyed.

“To the secretary of the king my lord, Ebed-tob speaks: a report of my words thou layest before the king my lord: there are destroyed by the enemy the countries of the king my lord.”

## No. 2

“To the king my lord, my Sun-god, speak thus: I, Ebed-tob, thy servant, at the feet of the king my lord seven times seven prostrate myself.

“Behold: the king my lord has established his name at the rising of the sun and the setting of the sun. Slanders they have uttered against me. Behold: I am not a governor, a vassal, to the king my lord Behold: I am the ally of the king, and I have paid the tribute of the king, even I. Neither my father nor my mother, but the oracle of the mighty king, established me in the house of my father.

“There have come to me 13 women as a present, and 10 slaves Suta, the Commissioner of the king, has come to me: 21 women-slaves and 20 male prisoners have been given into the hands of Suta as a gift for the king my lord as the king has ordained for his country.

“The country of the king is being destroyed, all of it. Hostilities are carried on against me as far as

the mountains of Seir, and the city of Gath-Karmel. There is peace to all the other governors, but war against myself is raised, since I see the men and I do not see the tears of the king my lord because war has been raised against me. ‘While there is a ship in the midst of the sea,’ — this is the oracle of the mighty king, — ‘the conquests shall continue of the country of Nakhrima and the country of Babylonia.’

“And now the fortresses of the king the Confederates are capturing. Not a single governor remains among them to the king my lord; all are destroyed. Behold: Tarbazu, thy soldier, in the great gate of the city of Zilu has fallen. Behold: Zimridi of Lachish, the servants who belonged to the king have slain. Yaptikh-Addu thy soldier, on the pavement of the city of Zilu they have murdered. May the king my lord send help to his country. May the king turn his face to the men. May he despatch troops to his country. Behold if no troops come this year, utterly destroyed will be all the countries of the king my lord. They do not tell to the face of the king my lord that the country



of the king my lord is destroyed, and all the governors are destroyed, if no troops come this year. May the king send a Commissioner, and let him come to me, even to me, with allies and we will die with the king, our lord.

“To the secretary of the king my lord say: I, Ebed-tob, thy servant, at thy feet prostrate myself. Let a report of my words be laid before the king my lord. The servant of thy justice am I.”

### No. 3

“To the king my lord speak thus: I, Ebed-tob, thy servant, at the feet of my lord seven times seven prostrate myself.

“Behold Malchiel does not separate himself from the sons of Lab'ai and the sons of Arzai to demand the country of the king for themselves. As for the governor who does this deed, why does not the king question him? Behold Malchiel and Tagi are they who have done this, since they have taken the city of Rubute.

“There is no royal guard. May the king live eternally! May Puru go down to him! He has departed in front of me; he is in the city of Gaza; and let the king send unto him the guard to defend the country. All the country of the king is revolted; direct Yikhhbil-Khamu to come, and let him consider the country of the king my lord.

“To the secretary of the king my lord speak thus: I, Ebed-tob, thy servant, fall at thy feet. Let a report of my words be laid before the king. Abundance of life be unto thee, thy servant am I.”

#### **No. 4**

“To the king my lord speak thus: I, Ebed-tob, thy servant, at the feet of the king my lord seven times seven prostrate myself.

“The king knows the deed which they have done, even Malchiel and Su-ardatum, against the country of the king my lord, marshaling the forces of the city of Gezer, the forces of the city of Gath,

and the forces of the city of Keilah. They have occupied the country of the city of Rabbah. The country of the king has gone over to the Confederates. And now at this moment the city of the mountain of Jerusalem, the city of the temple of the god Uras, whose name there is ‘Salim,’ (Genesis 14:18; Hebrews 7:2) the city of the king, is separated from the locality of the men of the city of Keilah.

“May the king listen to Ebed-tob, thy servant, and may he despatch troops, and may he restore the country of the king to the king. But if no troops arrive, the country of the king is gone over to the men, even the Confederates. This deed is the deed of Su-ardatum and Malchiel. And may the king send help to his country.”

## No. 5

“And now as to the city of Jerusalem, if this country remains to the king, why is it that the city of Gaza is fixed on for the government of the king? Behold: the country of the city of Gath-Carmel, to

Tagi and the men of the city of Gath has fallen away. He is in Bit-Sani, and we have effected that Lab'ai and his country should give . . . to the men of the district of the Confederates. Malchiel has sent to Tagi and takes his sons hostages. He has granted all their requests to the men of Keilah, and we have delivered the city of Jerusalem. The guard whom thou has left in it, Khapi, the son of Miyariya, has assembled. Addalim has remained in his house in the city of Gaza.”

## No. 6

“May the king consider all the countries which excite hostilities against me, and may the king send help to his country. Behold: the country of the city of Gezer, the country of the city of Ashkelon, and the city of Lachish, have given as their peace-offerings food and oil and whatsoever the fortress desires; and may the king send help to his troops; may he despatch troops against the men who have committed sin against the king my lord. If there come his year troops, then there will remain both provinces and governors to the king my lord; but if

no troops arrive, there will remain no provinces or governors to the king my lord.

“Behold: this country of the city of Jerusalem neither my father nor my mother has given to me: it was an oracle of the mighty king that gave it to me, even to me. Behold: it is Malchiel, and it is the sons of Lab’ai who have given the country of the king to the Confederates. Behold: the king my lord is just toward me. As to the Babylonians, let the king ask the Commissioners how very strong is the temple. And they have committed a very grievous sin. . . . Thou has delivered the provinces into the hands of the city of Ashkelon. Let the king demand of them abundance of food, abundance of oil, abundance of wine, until Pauru, the Commissioner of the king, comes up to the country of the city of Jerusalem to deliver Adai along with the guard and the allies. Let the king consider, let him speak to me; let Adai deliver me. Thou wilt not desert it, even this city, sending to me the guard and sending the Commissioner of the king. Thy grace is to send them. . . . The roads of the king I have made in the plain and in the mountains. Let the king my lord

consider the city of Ajalon. I am not able to direct a road to the king my lord according to thy instructions. Behold: the king has established his name in the country of Jerusalem forever, and he cannot forsake the districts of the city of Jerusalem.

“To the secretary of the king my lord speak thus: I, Ebed-tob, thy servant, fall at thy feet. Thy servant am I. A report of my words thou has laid before the king my lord. The vassal of the king am I. Abundance of life be to thee.”

This Labi'ai seems to have had the ambition to take the whole of Palestine; for from Biridi, the governor of Megiddo, there was sent the following report of his threatening that city also: —

“To the king my lord and my Sun-god, speak thus: I, Biridi, the servant of the Jurisdiction of the king, at the feet of the king my lord and my Sun-god seven times seven prostrate myself. Let it be known to the king my lord that since the entrance of the soldiers of the palace, Lab'ai has carried on hostilities against me, and we have not gone up

against the cattle, and we have not gone up out of the exit of the great gate which I have opened, through fear of Lab'ai, since he learned that the city of Aveti had received the soldiers of the palace. And now he has set his face to take the city of Megiddo but let the king strengthen and rescue his city in order that Lab'ai may not take it. If he causes the city revolt from its allegiance, it falls this year; but verily let the king give two men of the guard to protect his city lest Lab'ai capture it. If there come not first the two men, at the time when Lab'ai marches up, the city of Megiddo he will smite."

The king of Egypt, in response to these many and urgent calls from so many places at once, began by sending an army under the command of his general Horem-heb, into Syria to meet the powerful combination which Ebed-Ashera had been able to effect there. The expedition was successful, and Rib-Addu was enabled to make the following joyful report: —

“To the great king, the king of the world, the

king of Egypt, I present myself, O creator of everything which is great, I the servant of the mighty lord, to the king my lord; at the feet of my lord, the Sun-god, seven times seven I prostrate myself. Verily is the king my lord. Lo! exceedingly powerful is he constituted. Lo! a mouth of judgment in thy presence exists. “The men of the city of Tsumura belonging to the king, are subjects of the king. Lo! the city of Zarak sends this report: The four sons of Abd-Asirta have been captured, and there is no one who has brought the news to the king, as well as counsel. Behold! the servant of thy justice am I, and as for thee, What I have heard I have despatched to my lord. A march has been made against the city of Tsumura which, like a bird whose nest on a precipice is laid, is exceedingly strong. And as for the messengers whom from the house . . . I sent, into the city of Tsumura I have seen their entrance.”

He was also enabled to report that “they have taken Ebed-Ashera.” and that they had “destroyed Ebed-Ashera out of the country of the Amorites.” This, however, was the extent of the efforts of



Egypt, for Amenophis IV died shortly afterward, leaving no son, but seven daughters whose seven husbands and some of the great officers of the court and of the army entered upon a confused strife for the possession of the supreme power. “Everything shows us a time of trouble, of continual revolution, and of civil discord.” At last the power was obtained by Horem-heb, who was married to a sister-in-law of the late king, and he was recognized in the lists as king; but the difficulties and disturbances “lasted during the whole of his official reign” which is supposed to have continued about twenty years, 1620-1600 BC.

Rameses I was the man who brought order out of this Egyptian chaos, made himself king, and established a new dynasty. In the time of Egypt’s weakness and troubles, the Hittites had made themselves the strongest people in the northeast. Their power had become so formidable that Egypt itself was in danger of invasion. The first serious business of King Rameses, therefore, was to meet this danger. He accordingly marched with his army into Syria, and beyond, for he says that he was “the

first of the Pharaohs who sought out the Hittites in the valley of the Orontes.” He met the Hittites in a great battle. The king of the Hittites, though defeated, gave such evidence of his power that Rameses considered it better to enter into treaty with him, than to try to carry his arms any farther. A treaty of peace and alliance was therefore made between the two kings and their countries “to eternity.” His reign continued about six years, 1600-1594, BC.

Seti I, surnamed Menepthah, was the son of Rameses I, and “was one of the greatest and most warlike of the sovereigns of Egypt.” The Bedouin tribes — the Shasu — had grown so bold as to make incursions “into proper Egyptian territory.” They had attacked even Heliopolis, and really controlled a portion of the country about the Tanitic mouth of the Nile. Seti marched with an army to drive them out. They were expelled with great slaughter, and were followed with terrible vengeance into the country of Edom. He then overran “Idumea, took various fortresses, and ruthlessly slaughtered their garrisons, raging, as he

himself tells us, ‘like a fierce lion,’ and wading through a sea of carnage. ‘The Shasu were turned into a heap of corpses in their hill country — they lay there in their blood.’ The entire region between Egypt proper and Canaan was subjected, the names of the strongholds were changed, and Egyptian troops were placed to them.”

The people of Syria — the Kharu — had supported the Bedouin against Egypt, which in turn now brought the armies of Egypt against them. And “Seti boasts that he ‘annihilated the kings of the land of the Syrians.’“

This brought him to the border of the country of the Hitites. The Hitites were now more powerful than ever before, and “the good conditions of peace and fraternity to eternity” which had been entered into with them by father, were disregarded by Seti, or else the Hittite king had already disregarded them; for the inevitable war followed the approach of Seti to the Hittite border. “The war at this point was long and desperate” (Lenormant); and “although ‘the well-ordered hosts of the beardless,

light-red Khita, on foot, on horseback, and in chariots,' gave battle to the invaders in the open field, and offered a gallant and stout resistance to the hosts of the Egyptians, yet here once more Seti was successful, and defeated the enemy with great slaughter, driving their squadrons before him in headlong flight, and killing a vast number of the leaders. A sculpture shows us 'the miserable inhabitants of the land of the Khita' receiving from Seti this 'great overthrow.' A song of praise was composed for the occasion, which is appended to the sculpture, and runs as follows: —

“Pharaoh is a jackal which rushes leaping through the Hittite land; he is a grim lion which frequents the most hidden paths of all regions; he is a powerful bull with a pair of sharpened horns. He has struck down the Asiatics; he has thrown to the ground the Khita; he has slain their princes.”

“Seti at length carried by assault the chief fortress of the country of the Khitas, Kadesh, the key to the whole valley of the Orontes. . . . After this success, a treaty of peace and alliance was

made between Seti and Mautnur, king of the Hittites, by which the latter nation preserved their possessions entire. Even Kadesh was restored to them; but they engaged never again to attack the Egyptian provinces or foment rebellion against the authority of Pharaoh; and to leave him at liberty to attack and reduce to subjection the revolted nations who had obeyed his predecessors, and whom he had always regarded as subjects.

“Secure in this quarter, Seti turned back to attack the Rotennu, who no longer acknowledged Egyptian supremacy, and had discontinued paying their tribute. Those between Lebanon and the Euphrates, that is, the Arameans, were easily subdued. The Rotennu beyond the Euphrates gave more trouble to the Egyptian conqueror; but some great battles brought about the complete submission of Mesopotamia, Assyria, and Chaldea. Seti admitted to an interview the chiefs of Nineveh, Babylon, and Singar. A last campaign in the mountains of Armenia, re-established the supremacy of Pharaoh in that country. The whole of the conquests of Thothmes III were recovered,

and the Asiatic empire of Egypt was completely reconstructed.”

He also conquered the Libyans at the northwest of Egypt, and restored the connection with Punt which Queen Hatas had established.

Seti was also one of Egypt's greatest builders. “The grand ‘Hall of Columns’ in the temple of Karnak, — the chief glory of that magnificent edifice, — which is supported by a hundred and sixty-four massive stone pillars, and covers a larger area than the Cathedral of Cologne, was designed in its entirety, and for the most part constructed, by him; and [even] if it had stood alone, would have sufficed to place him in the first rank of builders. It is a masterpiece of the highest class, so vast as to excite his astonishment and admiration, so beautifully proportioned as to satisfy the requirements of the most refined taste, so entirely in harmony with its surroundings as to please even the most ignorant. Egyptian architectural power culminated in this wonderful edifice — its supreme effort, its crown and pride, its greatest and grandest

achievement; and it only remained for later ages to reproduce feeble copies of the marvelous work of Seti, or to escape comparison by accomplishing works of an entirely different description. The 'Hall of Columns,' at Karnak, is not only the most sublime and beautiful of all the edifices there grouped together in such sort as to form one vast unrivaled temple, but it is the highest effort of Egyptian architectural genius, and is among the eight or ten most splendid of all known architectural constructions." This, however, was but one of the many great temples that he caused to be built at different places.

One day as "the king was engaged about the countries situated on the side of the mountains, his heart wished to see the mines whence the gold is brought. When the king went up there with those acquainted with the water-courses, he made a halt on the road to meditate quietly in his heart." As he meditated, doubtless being thirsty, it occurred to him that this was a long road "without water. It is a place where travelers succumb to the parchings of their throats. Where is the place that they can

quench their thirst? The country is distant, the region is vast. The man overtaken by thirst cries out, ‘Land of Perdition.’“

He there and then determined to find water at that place if it were possible. He proposed that as men were obliged to traverse that thirsty region to find the gold for him and his kingdom, he would do something for their benefit. He said, “They come to acquit towards me their obligations, I will make for them the action of allowing them to live. They will offer a worship to my name in the course of years: they will come, and their generations to come will be as charmed as I am, on account of my power; for I am regarding the [welfare] of those around me.

“When the king had said these words in his heart, he elevated himself in the country. . . . He was pleased to assemble the workmen, working the stone to establish there a cistern on the mountains in the desire of sustaining the fainting, in supplying him fresh water in the time of heat in summer.” It was not merely a cistern in the accepted sense of



the word, as a receptacle for the storage of surface water, that he proposed to make. He determined to find fresh water in the time of heat in summer.” It was not merely a cistern boring an artesian well.

His highest expectations were met. For “the water came there in great abundance like the abime of Kerti of Abu. His Majesty said, ‘The god has heard my prayers, the water has come to me out of the mountains by the gods. The total which wanted water is made excellent during my reign, it does good to the pasturages of the shepherds.’” He then established there “a town and an august sanctuary in the midst of it, a town containing a temple. . . . Then His Majesty ordered that orders should be given to the superintendent of the royal masons who were with him, and the sacred sculptors: it was made in an excavation in the mountain, a temple. The god Ra was placed in his sanctuary, Ptah and Osiris in the great hall Horus, Isis and Rama-men Seti himself as parhedral gods in this temple. . . . The gods are delighted in its shrine; he has constructed a well before it. Never was made the like by any king except the King, performer of

meritorious actions, Son of the Sun, Seti, beloved of Ptah, the good Leader, giving life to his soldiers, father and mother of all persons. . . . He has produced water out of the hills, it goes along to men, an assistance to all trading in the lands.”

He also built a canal from the Nile to the Red Sea at the Gulf of Suez, over nearly the same course as that of the Suez Canal of the present day. His death ended a reign of about thirty years from about 1594-1564 BC.

Rameses II was the son and successor of Seti I. He was “about eighteen or twenty” years of age at the death of his father, and reigned from that time for a period of sixty-seven years, to about 1497 BC. At the death of his father, Ethiopia revolted, and the first task of Rameses was to re-establish the power of Egypt in the southern countries. “It required a long, bloody, and furious war to reduce things to their former order and subdue the rebels;” but it was fully accomplished. This drawing of the forces of Egypt far to the south for three or four years, presented an opportunity of which the

restless Hittites could not forbear availing themselves. The king of Hittites spent the greater part of these years in perfecting a confederation more formidable than any that had ever been made against the Egyptian Empire. From the AEgean Sea and the Dardanelles to the Euphrates, the nations — the Dardanians, Mysians, Lycians, Pisidians, and apparently all the others — were now allied under the Hittite king for at least one more stroke for independence.

Rameses did not hesitate to meet the issue thus raised. In his fifth year he led his army to the Orontes to seek the confederated forces. Near Kadesh a fierce battle was fought, in which the Egyptians were so successful that the king of the Hittites sued for peace. Rameses was so glad of it that peace was granted seemingly without any special conditions; and without even leaving any garrisons in the country, he returned in great pomp to Egypt.

Two years after this Mautnur, king of the Hittites, died and was succeeded by his brother

Kheta-sira, “and war was recommenced with more fury than ever. It lasted fourteen years with no truce or interruption.” Under the young and energetic king, Kheta-sira, the success of the Hittite confederation was such that Palestine as far south as Ascalon was gained from the power of Egypt. At last the tide of war turned once more in favor of “the Egyptian Arms, and they drove the allied armies out of Palestine, Phenicia, and Coele-Syria: took Kadesh by assault; descended the valley of the Orontes to its extremity, and thus penetrated into the heart of the Khita country, pushing on even farther in the direction of Cilicia and Pisidia.

“Rameses, during this long war, several times personally took command of his army in Asia. One of the historical tablets of the Ramesseum at Thebes shows him, after a great battle against the Khitas and their allies, receiving from his generals an account of the number of the enemies slain, whose amputated hands are piled at his feet. In another he is engaged in the fight; two of his sons are pursuing the routed enemy, who fly towards a city under whose ramparts are already two other

sons of the king preparing to make an assault. At last, in the twenty-first year of the king's reign and fourteenth of the war, a real and final treaty of peace was concluded between the two belligerents, with conditions as favorable to the Hittites as to Pharaoh."

The material passages of this treaty, "undoubtedly the oldest diplomatic document extant," read as follows: —

"The twenty-first year, the twenty-first day of Tybi, in the reign of King Ra-user-ma, approved by the Sun, Son of the Sun, Ramessu-Meriamen, endowed with life eternal and forever. . . . On this day behold His Majesty was in the city of the House of Ramessu-Meriamen, making propitiations to his father Amen-Ra.

"There came a royal Herald, two Royal Heralds came, bringing a tablet of silver which the Grand-Duke of Kheta, Khetasira, had sent a the King Ra-user-ma, approved of the Sun, Son of the Sun, Ramessu-Meriamen, endowed with life forever and

ever, like his father, the Sun, continually.

“Copy of the plate of silver which the Grand-Duke of the Kheta, Khetasira, sent to the king by hand of this Herald Tartisbu, and his Herald Rames, to beg for peace of his Majesty.

“The covenant made by the Grand-Duke of Kheta, Khetasira, the puissant; son of Marasara, the Grand-Duke of Kheta, the puissant; grandson of Sapalala, the Grand-Duke of Kheta, the puissant; upon the plate of silver, with Ra-user-ma, approved of the Sun, the great ruler of Egypt, the puissant; son of Ra-menma [Seti I] the great ruler of Egypt, the puissant; grandson of Ra-men-pehu [Rameses I] the great ruler of Egypt, the puissant: The good conditions of peace and fraternity to eternity, which were aforetime from eternity; this was an arrangement of the great ruler of Egypt with the great Prince of Kheta, by way of covenant, that god might cause no hostility to arise between them.

“Now it happened in the time of Mautenara, the Grand-Duke of Kheta, my brother, that he fought

with the great ruler of Egypt. But thus it shall be henceforth, even from this day — Behold: Khetasira the Grand-Duke of Kheta covenants to adhere to the arrangement made by the Sun, concerning the land of Egypt with the land of Kheta, to cause no hostility to arise between them forever.

“Behold this it is — Khetasira the Grand-Duke of Kheta covenants with Ra-user-ma, approved by the Sun, the great ruler of Egypt, from this day forth, that good peace and good brotherhood shall be between us forever. He shall fraternize with me, he shall be at peace with me; and I will fraternize with him I will be at peace with him forever.

“It happened in the time of Mautenara the Grand-Duke of Kheta, my brother, after his decease Khetasira sat as Grand-Duke of Kheta on the throne of his father. Behold I am at one in heart with Ramessu-Meriamen, the great ruler of Egypt . . . of peace of brotherhood; it shall be better than the peace and the brotherhood which was before this.

“Behold, I the Grand-Duke of Kheta with Ramessu-Meriamen the great ruler of Egypt, am in good peace, in good brotherhood, the children’s children of the Grand-Duke of Kheta shall be in good brotherhood and peace with the children’s children of Ramessu-Meriamen the great ruler of Egypt. As our treaty of brotherhood, and our arrangements made for the land of Egypt with the land of Kheta, so to them also shall be peace and brotherhood forever; there shall no hostility arise between them forever.

“The Grand-Duke of Kheta shall not invade the land of Egypt forever, to carry away anything from it; nor shall Ramessu-Meriamen the great ruler of Egypt invade the land of Kheta forever to carry away anything from it.

“The treaty of alliance which was even from the time of Sapalala the Grand-Duke of Kheta, as well as the treaty alliance which was in the time of Mautenara the Grand-Duke of Kheta my father, if I fulfil it, behold Ramessu-Meriamen the great ruler



of Egypt shall fulfil it: in each case, even from this day, we will fulfil it, executing the design of the alliance.

“If any enemy shall come to the lands of Ramessu-Meriamen the great ruler of Egypt, and he shall send to the Grand-Duke of Kheta saying, Come and give me help against him: then shall the Grand-Duke of Kheta [come] to smite the enemy; but if it be that the Grand-Duke shall not come himself, he shall send his infantry and his cavalry to smite his enemy.

“[When any ] from the lands of Ramessu-Meriamen the great ruler of Egypt shall come to the land of Kheta to do service to any one, they shall not be added to the land of Kheta, they shall be given to Ramessu-Meriamen the great ruler of Egypt. Or if there shall pass over [any] coming from the land of Kheta, and they shall come to the land of Egypt to do service of any sort, then shall not Ra-user-ma, approved of the Sun, the great ruler of Egypt, claim them; he shall cause them to be given to the Grand-Duke of Kheta.

“If there shall pass over one man of the land of Egypt, or two, or three, and they shall go to the land of Kheta, then shall the Grand-Duke of Kheta, cause them to be given up again to Ra-user-ma, approved of the Sun, the great ruler of Egypt; but whosoever shall be given up to Ramessu-Meriamen, the great ruler of Egypt, let not his crime be set up against him; let not himself, his wives, his children, be smitten to death; moreover let him not suffer in his eyes, in his mouth, in his feet; moreover let not any crime be set up against him. If there shall pass over a man from the land of Kheta, be it one only, be it two, be it three, and they come to Ra-user-ma, approved of the Sun, the great ruler of Egypt, let Ramessu-Meriamen, the great ruler of Egypt, seize them and cause them to be given up to the Grand-Duke of Kheta; but whosoever shall be delivered up, let not his crime be set up against him ; let not himself, his wives, his children be smitten to death; moreover let him not suffer in his eyes, in his mouth, in his feet, moreover let not any crime be set up against him.

“These words which are in the tablet of silver of the land of Kheta, and of the land of Egypt, Whosoever shall not observe them, the thousand gods of the land of Kheta, in concert with the thousand gods of the land of Egypt, shall be against his house, his family, his servants. But whosoever shall observe these words which are in the tablet of silver, be he of Kheta, or be he of Egypt, the thousand gods of the land of Kheta, in concert with the thousand gods of the land of Egypt, shall give health, shall give life, to his family, together with himself, together with his servants.

“That which is upon the tablet of silver upon its front side is the likeness of the figure of Sutech: of Sutech the great ruler of heaven, the director of the treaty made by Khetasira the great ruler of Kheta.”

This treaty, proposed by the Hittite ruler, was accepted by Rameses. In addition to this, Rameses took a wife from the daughters of King Kheta-sira; gave her an Egyptian name meaning “Gift of the great Sun of Justice;” and established at Zoan the worship of the Hittite god Sutech in “one of the

most magnificent temples of Egypt.” Thus the long struggle of the Hittites for independence was triumphant; and at last that nation occupies in the world a place of recognized equality with that of the proud and mighty Egypt.

The powerful Hittites having made peace with the king of Egypt, it was not for the other and much weaker nations to think on any longer denying his sovereignty. The people of Mesopotamia and the East, therefore “hastened to submit to the king of Egypt before he invaded their country. One of the tablets of the Ramesseum represents Rameses giving investiture to the chiefs of the Rotennu — that is, of the Arameans, Assyrians, and Chaldeans — who recognized his suzerainty. The Asiatic conquests of Thothmes and Seti were thus recovered without the king being obliged to cross the Euphrates; Mesopotamia again paid tribute, and Egyptian residents were sent to the courts of all the native princes to exercise supervision over them. . . . From this time to the end of the reign of Rameses — that is, for nearly half a century — peace was preserved in western

Asia, once the scene of such long and sanguinary wars.”

Rameses II transported peoples in large numbers from one part of the empire to another. Whole tribes of negroes were taken from Nubia to Asia, and people of Asia were taken to southern Egypt and the Upper Nile. Hosts of captives had been brought into Egypt by Seti I and others, and Rameses II added greatly to their number. In fact it is estimated that the slaves and subject peoples composed nearly a third of the population of Egypt in the time of this king. He made use of them, however, in building cities, constructing grand temples, and in other great works. For “among the Pharaohs he is the builder par excellence. It is almost impossible to find in Egypt a ruin, or an ancient mound, without reading his name.” He seems to have conducted everything on an extravagant scale; he took more wives than any Pharaoh before him. Even beyond all this, he went so far as to take one of his own daughters for a wife, and seems to have been the first Pharaoh to do this. He had one hundred and seventy children,

of whom fifty-nine were sons.

Among the stranger peoples in Egypt at this time were the children of Israel. They were increasing so rapidly that they fairly “swarmed,” “and the land was filled with them.” And as “the time of the promise drew nigh which God had sworn to Abraham,” they were constantly talking of the sooncoming time when they would leave Egypt. In this Rameses II saw a danger. And as they had hitherto been a favored people in Egypt, dwelling in “the best of the land,” he decided to enslave them. “And he said unto his people, Behold, the people of the children of Israel are more and mightier than we: come on, let us deal wisely with them; lest they multiply, and it come to pass, that, when there falleth out any war, they join also unto our enemies, and fight against us, and so get them up out of the land. Therefore they did set over them taskmasters to afflict them with their burdens. And they built for Pharaoh treasure cities, Pithom and Raamses [or Rameses, Exodus 13: 37]. But the more they afflicted them, the more they multiplied and grew. And they were grieved

because of the children of Israel. And the Egyptians made the children of Israel to serve with rigor: and they made their lives bitter with hard bondage in mortar, and in brick, and in all manner of service in the field: all their service, wherein they made them serve, was with rigor.” (Exodus 1:9-14)

As the more they afflicted them the more they grew, Rameses saw that his scheme was working the wrong way. He therefore took another turn: he commanded that all the male children should be murdered at their birth — at first by killing them outright, and, when that failed, by having them cast into the Nile. “In which time Moses was born, and was exceeding fair, and nourished up in his father’s house three months: and when he was cast out, Pharaoh’s daughter took him up, and nourished him for her own son. And Moses was learned in all the wisdom of the Egyptians, and was mighty in words and deeds. And when he was full forty years old, it came into his heart to visit his brethren the children of Israel.” (Acts 7:20-23) And he “refused to be called the son of Pharaoh’s daughter;

choosing rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season: esteeming the reproach of Christ greater riches than the treasures in Egypt.” (Hebrews 11:24-26) “And seeing one of them [his brethren] suffer wrong, he defended him, and avenged him that was oppressed, and smote the Egyptian: for he supposed that his brethren would have understood how that God by his hand would deliver them: but they understood not. And the next day he showed himself unto them as they strove, and would have set them at one again, saying, Sirs, you are brethren; why do you wrong one to another? But he that did his neighbor wrong thrust him away, saying, Who made thee a ruler and a judge over us? Wilt thou kill me, as thou didst the Egyptian yesterday? Then fled Moses at this saying, and was a stranger in the land of Madian.” (Acts 7:24-29)

“And it came to pass in process of time, that the king of Egypt died” at the age of nearly a hundred years. “And the children of Israel sighed by reason of the bondage, and they cried, and their cry came up unto God by reason of the bondage. And God



heard their groaning, and God remembered his covenant with Abraham, with Isaac, and with Jacob. And God looked upon the children of Israel, and God had respect unto them.” (Exodus 2:23-25)

“Hardly had Rameses II, the Pharaoh of the Oppression, died, when the empire he had founded, passed away. Egypt was herself attacked by the enemy, and while rival princes were founding dynasties in different parts of the country, the cities were sacked and burned by savage marauders, and the people were compelled to bow the neck to kings of foreign race.”

### **Note on Rameses II as the oppressor**

The evidence that Rameses II was the Pharaoh of the oppression of Israel, is about as conclusive as any ancient event can be without being stated in so many words. It is now known from the Egyptian remains that he was the king who built or “mainly rebuilt” Pithom. “Tel-el-Maskhuta is the name of some large mounds near Tel-el-Kebir and other places which were the scene of the late war; and M.

Naville, who has excavated them for the Egyptian Exploration Fund, has found inscriptions in them which show only that they represent an ancient city whose religious name was Pithom, while its civil name was Succoth, but also that the founder of the city was Rameses II. In Greek times the city was called Heroopolis, or Ero, from the Egyptian word ara, 'a storehouse,' reminding us that Pithom and Raamses, which the Israelites built for the Pharaoh, were 'treasure-cities.' (Exodus 1:11.) M. Naville has even discovered the treasurechambers themselves. They are very strongly constructed, and divided by brick partitions from eight to ten feet thick, the bricks being sun-baked, and made some with and some without straw. In these strawless bricks we may see the work of the oppressed people when the order came: "Thus said the Pharaoh, I will not give you straw."

"The treasure-chambers occupy almost the whole area of the old city, the walls of which are about 650 feet square and 22 feet thick. Its name Pithom — in Egyptian, Pa-Tum — signifies, the City of the Setting Sun; and since it had another

name, Succoth, we can now understand how it was that the Israelites started on their march not from Goshen but from Succoth (Exodus 13:20), that is, from the very place where they had been working.” – Sayce “The adjacent city” of Rameses was named from Rameses II himself, and therefore must have been built by him.

The other points in the present available evidence are so well presented in an article in the Century Magazine of May, 1887, that we can do no better here than to give it in an extract from that article. In the month of July, 1881, at Deir-el-Bahari, in Egypt, in a secret place deep in the side of a mountain, there were found nearly forty mummies “of kings, queens, princes, and priests.” Among these were the mummies of Rameses II, Rameses III, King Pinotem, the high priest Nebseni, and Queen Nofretari.” That it is the remains of Rameses II, “no doubt now exists, for ‘in black ink written across the mummy-case by the high priest and King Pinotem, is the record testifying to the identity of the royal contents.’ Then ‘upon the outer winding-sheet of the

mummy, over the region of the breast,' the indisputable testimony is repeated." June 1, 1886, these mummies were unwrapped and photographed; and pictures of the faces of the mummied dead were printed with the article in the Century, above referred to. The points upon the identity of Rameses II as the first oppressor of Israel are as follows: —

“The ancient Egyptians have placed us greatly in their debt by a science that surpasses ours. Even in the extravagant fancies of childhood over the tales and heroes of the Bible, we never dreamed that some day we might stand face to face with the figure of that ‘new king over Egypt’ who ‘said unto his people, Behold the people of the children of Israel are more and mightier than we: come on, let us deal wisely with them; lest they multiply, and it come to pass that when there falleth out any war, they join also unto our enemies and fight against us, and so get them up out of the land;’ of that father whose daughter not only spared the weeping babe in the little ark among the flags, but adopted the child, and he became her son, and she named

him Moses; of that royal patron who thus educated him for the public service as a prince in his own household; and yet of that sovereign in whose breast the prejudice of race ran so deep that he sought to slay this Moses, his foster-son, the moment he heard the hand of the latter had lifted itself against an Egyptian. . . .

“It has often been remarked how the countenance of Rameses II, whether upon colossal monolith or mural carving, together with those of other members of the Ramesside line before and after him, can scarcely have been purely Egyptian; and the conjecture has as often been hazarded that the type of expression they wear is obviously Semitic. Such a surmise has had for its foundation not only the narrow retreating forehead and the aquiline nose, but the long head from chin to crown and the entire cast of visage. The strange traits are limited to the Theban race, or ruling class, in contradistinction to the race of primitive inhabitants of the Lower Nile valley.

“Among the ruins of Zoan, Mariette Bey found

a memorial slab of syente, carved with a vignette on the upper part and inscribed on the lower portion, which at once became famous under the title of ‘The Tablet of Four Hundred Years!’ The subject of the vignette is a scene representing Rameses the Great offering wine to the god Set in his human form, and wearing the white crown, an officer also in adoration standing behind the monarch. The object of the stele is thus revealed to be a recognition on the part of the king of that Typhonic Set or Sutekh, and a participation in his worship, who had been the national deity of the Shepherds, at the ancient capital of these rulers.

“By the date of four hundred years from the king Set Aa-peh-peh Nubti, he uses an era founded upon the reign of one of these Shepherd Kings, a predecessor of Apophis. Furthermore, the officer explains, ‘His Majesty ordered that a great tablet of stone should be made in the great name of his fathers for the sake of setting up the name of the father of his fathers,’ apparently from his parent Seti I back to Set Aa-peh-peh, four centuries before, both named after the same deity; and thus

we are given to understand that Rameses thereby sought to acknowledge and honor the line of the Shepherd Kings as his ancestors. Fortunately we are to-day able to verify this acknowledgment and relationship in a conclusive, because physical way.

“In the same ruins of Zoan, Mariette Bey came across four very peculiar sphinxes, on the avenue leading up to the shrine of the temple. Writing to the Vicomte de Rouge, he describes them in the following terms: . . . ‘On beholding these strange figures, we perceive that we have under our eyes the products of an art not purely Egyptian, and also not exclusively foreign, and, accordingly, we conclude that the sphinxes of Avaris [Zoan] may well excite the immense interest of dating from the time of the Hyksos [Shepherd Kings] themselves Upon the right shoulder of each one of our four symbolical sphinxes, inscriptions, which had been graven there, have been chiseled out; but the name of the deity Sutekh still remains upon the head. . . . According to the Sallier Papyrus, Apophis reared a temple to the God Sutekh; and we cannot doubt that our sphinxes are owing to the piety of this king

toward the deity of his nation, nor can we refrain from the thought that the sacred enclosure which these monuments were intended to embellish was the site of the temple of Sutekh at Avaris [Zoan].’

“We are now ready to make the verification. The Tablet of Four hundred Years and these sphinxes were discovered not far apart. Rameses the Great was the author of the tablet confessing descent from the Shepherds, and to-day we possess the features of the latter copied by the sun: the Shepherds were the authors of the Zoan sphinxes, to which they imparted their own faces. Let us compare the two — the profile of the sphinx with the profile of the king. They are parallel Both have the same roundly retreating brow, the same arched nose, the same prominent lips, the same projecting chin, the same high cheek-bones, the same hollow cheeks — what have they not alike? They are a startling match. . . . The family resemblance is so complete that one might be tempted to suspect the sphinx of really bearing the portrait of Rameses himself, rather than that of some Shepherd king. But, unhappily for such a suspicion, Rameses II



once, having found a similar sphinx at the site of Pithom, or having removed one from Zoan, actually engaged in the discreditable work of appropriating it to himself by transforming the head of the Shepherd into an image of his own. The alteration consisted mainly in removing the shaggy mane of the lion, in order to substitute the 'grand head-dress with spreading wings' - a reduction which leaves the head too small for the body, while the outlines of the countenance remain almost untouched in the stolen monument.

“Such a verification is more than satisfactory. We are fully convinced that this tall king, so superhumanly towering as to be frightful to his enemies, rightfully belonged to the ruling, rather than to the native race of Egypt; and, strange though it be, we allow his claim of blood-relation to those invaders, the Hyksos-Shepherds, whose expulsion from the Delta required the entire strength of the seventeenth Theban dynasty expended in a war of eighty years. Here lies the secret of that uniform, peculiar, superior cast of physiognomy running through all the countenances

of the Ramesside line, a line ever famous for being uncommonly handsome . . . .

“When the eighteenth dynasty came to an end with King Haremhebi, the royal line was extinct on the male side. So the nineteenth dynasty was founded by a warrior, Rameses I; but he was a usurper, lacking in an essential qualification — royal blood.

“His son, Seti I, was also a brilliant conqueror; but to the Theban priests and men of learning he, too, was unsatisfactory because in like manner royal blood did not course in his veins, and because he bore the offensive name of Set. However, if, on the contrary, he was a scion of Shepherd stock, then to us he is a curiosity, from the fact that the Hyksos features of Rameses his son must have descended through him, and in so doing left on him the typical marks of this mysterious race. How is it? has he [Seti I] got them too? Consult his portrait, and answer accordingly. Neither a long nor a second examination is required to perceive in his looks a survival of the Sphinx of Zoan on the

one hand, and a prophecy of his offspring on the other . . . .

“However, so varied are our resources that to-day we are not dependent on ancient art for an acquaintance with this refined and worshipful parent of him who forms the object of our inquisitive study. The famous Seti, too, was found among the royal mummies at Dair-el-Bahari, along with Thothmes III, the illustrious, and Rameses II, the conqueror. And when his winding-sheets of mummy-cloth were unwound, and when, for the first time in so many long centuries, the light revealed those idiosyncratic features which of old inspired many beautiful reliefs in stone, the merciless camera was also turned upon them, and in that sort of picture which is notorious for never flattering nor ever detracting we have a proof of the very original himself — a proof of the Ramesside blood. In neither of these lines will any one who makes the comparison, require the help of hints as to points of conformity or affinity . . . .

“But Seti shrewdly made up for his own

deficiency in the nobility then dominant, by marrying a princess of the last, or eighteenth dynasty, Tuaa by name. She was descended directly from Thothmes III and Amenophis III, whose granddaughter she was; and the monumental records acknowledge her as ‘Royal Wife, Royal Mother, Heiress, and Sharer of the Throne.’ Her mask, as it were, reveals another source whence Rameses, her illustrious son, derived some of his ‘classic type of countenance, along with the whole of his royal blood . . . .

“Tuaa, however, was pre-eminently royal, not only in that her father was a king of the eighteenth dynasty, but in that on the maternal side, her mother, Tii by name, the queen of Amenophis III, was a princess in her own right.”

Here the author of the article fell into the mistake of thinking that Tii, or Teie, was the mother of the wife of Amenophis IV, and so into the further mistake of having this king to marry his own full sister. We now know that the wife of Amenophis IV was a sister of Teie, and so, as fully

as Teie herself, was a princess in her own right. The tablets containing the letters of king Dusratta, the father of both of these ladies, were discovered in the very year (1887) in which this article was published in the Century, but were not translated or published till the year following. However, this change back to the true personage of the mother of the wife of Seti I, does not in the least affect the point which the author of the Century article makes as to the descent of Rameses on his mother's side; for his object is to trace his parentage to Mesopotamia, and it is done as fully through Teie's sister as through Teie herself. Thus the wife of Seti I was the daughter of Amenophis IV, by Tadukhepa, the daughter of Dusratta, king of Mesopotamia. It will be remembered that Amenophis IV was also "Khu-en-aten, who was famous for having discarded the gods of Egypt totally, and (under the influence of Tii?) for becoming a fanatical worshiper of the sun's beamy disk."

The article continues: -

“Having thus traced the probable origin of Rameses’s ancestors on his father’s side, by the aid of the Tablet of Four Hundred Years, back to Chaldea; and the lineage of his mother, by the aid of the marriage record of Amenophis, back to Mesopotamia; he might be regarded in respect to race as an Assyrian rather than an Egyptian, might he not? Are we aware that a verse exists in the Bible, reading, —

“For thus said the Lord God: My people went down aforetime into Egypt to sojourn there, And the Assyrian oppressed them without cause, which always has been an enigma?

“Commentators, indeed, unanimously say the sojourn in Egypt is here contrasted with the captivity in Assyria; but this leaves the statement in the first clause abruptly suspended, and would characterize a carrying away into captivity incorrectly as an ‘oppression,’ while in the very next verse (Isaiah 52:4, 5) the discourse proceeds to turn from the Egyptian Oppression to the contemporary captivity in usual and precise terms:

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““Now therefore, what have I here, said the Lord. That my people is taken away for nought?”

In Babylon the people were treated as colonists and citizens, not as slaves, whereas the real ‘oppression’ occurred in Egypt alone. It is impossible to resolve this enigma except by regarding the conception of the prophet as remaining in Egypt and referring to Egypt in both clauses of verse 4, the last bearing out and explaining the first; and then when the question is raised, How could the oppressor of Israel in Egypt be an Assyrian? the answer is ready, Our present investigation has already shown. Isaiah well understood in what way Rameses the Great was an Assyrian in Egypt, and so did they whom he addressed.

“And this first-born son of Seti and Tuaa, because inheriting the double royalty of his mother, was instantly hailed as king, and recognized by a fastidious aristocracy as the future sovereign of the

land; and not only as a royal but as a divine being. To the people at large he was the personal representative of the divine nature; they adored him, offered prayers to him, sang hymns of praise to him; his ministers addressed him in reverent terms, his princes prostrated themselves in his presence, his wives really worshiped him. And he appears to have believed himself superior to men and even allied to the gods; for in such groups as that of Abu Kershaib, or Pithom, he seated himself between two solar deities, Ra on the one side, Tum on the other, and made his own image larger than either of theirs! Indeed, he carried his vanity so far as to represent in certain sculptures Rameses the king burning incense before Rameses a deity. His very name signifies 'Derived from Ra,' nor does he hesitate to assume the titles 'Son of Ra,' 'Son of the Sun' . . .

“At Abu Simbel in Nubia, in the grotto or temple of Hathor . . . on all sides, upon facade, walls, pillars, another figure is met with; another presence keeps him company; another regent reigns conjointly with him on the throne. This



sacred abode is consecrated to Hathor, the Egyptian Venus, and the second personage who shares it with him is his beloved wife, the idol and ruler of his heart, Mer-en-Mut Nefer-ari. . . . Closely compare the two countenances of king and queen and note a very apparent kinship lying back of, older than, the relationship of husband and wife.

“Upon a pillar deep within the recesses of this grotto, on the left, we may find a more exact delineation of this fair queen, revealing the same secret. Just the same hieroglyphs identify her as the ‘Royal Wife, Great Lady Mer-en-Mut Nefer-ari.’ She dons the plumes and horns and disk of the goddess to whom her home is dedicated; she wears a coronet; and, not unlike some fashionable ladies nowadays, she bears upon her head the livery of a bird, that of a vulture — in her case, however, a symbol of maternity. Above the beak of the bird rises a hooded asp, carrying a miniature disk of the sun, always the emblem of a sovereign. A large earring peeps from under a sunbonnet fringed with gold and falling around her shoulder. In her right hand she holds up a sistrum, or copper bow with

cross-bars strung with beads, ornamented by a head of Hathor, as a sign that she is a priestess of the highest rank or prophetess of peculiarly sacred character; while in her left she grasps a scourge as another sign of royal supremacy . . . .

“A variant of her dedication of the temple to him reads, according to Mr. Villiers Stewart: ‘To the sovereign of the two lands, Lord of Upper and Lower Egypt, User-Ma-Ra, Son of the Sun, Beloved of Ra, Lord of Crowns, Rameses Mer-Amen, His loving Lady, Queen and Princess, Nefer-ari has built a temple in the locality of Abbu by the waters. Grant him life forevermore.’

“Throwing these epithets into a natural succession, ‘His Princess and Queen’ at once, we may ask, Does the first of these terms explain the romantic attachment, and offer the ground for the last? If so, the revelation is capable of a test which will either confirm or disprove it.

“One step backward in her history would be a time when she had not yet assumed the title of

Meren- Mut, 'Beloved of the goddess Mut,' just as her liege lord was proud to call himself Mer-Amen, 'Beloved of Amen,' and her son Mer-en-Ptah, 'Beloved of the deity Ptah.' And such a period is readily recovered. Among the bas-reliefs of West Silsilis this same queen may be observed occupied with the pious task of offering sacrifice to certain divinities. Here she is announced to the world as the 'Royal Wife,' and the 'Great Royal Lady, Lady Ruler of the Two Lands,' etc., while her cartouch reads merely 'Nefer-ari.' Her insignia are essentially the same, the plumes, etc., of Hathor, a coronet, but no ureus; and now she holds a sistrum in each hand high above the altars, upon which libation jars are standing. As a sistrumplayer, *ahi-t*, and in the act of performing certain religious ceremonies before an altar, she again signalizes her membership in that holy order of priesthood to which only the wives and daughters of kings could be being.

“Another step backward in her history would be a time when she had not yet attained the position of queen or the title of 'Royal Wife,' but

was known simply as ‘princess.’ Looking through the lists of royal daughters born to Rameses, among the troop depicted at Derr we find one little girl portrayed beneath the king, accompanied by his lion and about to despatch a group of prisoners, who lifts her arms on high and holds a sistrum in one hand, who wears a coronet, and bears the name of ‘Nefer-ari.’ On the walls of the Great Temple here at Abu Simbel she also appears, beneath a similar scene, and is recorded as ‘Nefertari’ by name . . . .

“Let us estimate that the daughter of Pharaoh the Oppressor was not far from sweet sixteen when she found the little waif upon the Nile: at this time she was only the ‘Princess’ Nefer-ari, and the Bible is perfectly accurate in referring to her as ‘Pharaoh’s daughter.’ As Brugsch believes, this occurred in the sixth year of Ramases’s reign, who may then have been six and thirty years of age: we know that he had grown-up sons, who were assisting him in war, when he himself began to rule. On the other hand, votive tablets in our Hathor temple, dating from the thirty-eighth year

of Rameses's reign, would indicate fortyeight and sixty-eight as the ages of the royal couple when this sacred abode was finished and in constant use.

“But in two or three or four or more years after her discovery of the ark in the flags by the river's brink, the ‘Princess’ became the king's peerless consort, and at first was distinguished by no other than her former name, the ‘Royal Wife’ Nefer-ari; but presently, for some reason best known to herself, she added a second appellation, Mer-en-Mut, the basis of the Thermuthis (T-mer-mut) of Greek historians.

“Here lies the key of the strange procedure of Josephus, who first styles her ‘Daughter,’ then calls her ‘Thermuthis,’ and finally describes her as Co-regent in the administration of affairs.

“And this very singularly clears up the records of other historians hitherto obscure. One of them, Georgius (Syncellus) calls Rameses ‘Amosis Pharao’ — a close approximation, yet not a perfect echo, ‘Amosis’ having lost an initial R in its transit

across the sea and two thousands of years. Besides, he relates, ‘The daughter of Pharao, Thermuthis, who was also called Pharia.’ Ah! this, too, has a familiar accent — ‘Pharia’? — yet something is missing. What can it be? Again across the great sea and a space of twenty centuries ‘Pharia’ has lost an initial N: if Georgius’s record were to read ‘Nepharia,’ nothing would be wanting. Thus according to this authority, the full name of Pharaoh’s daughter was no less than Thermuthis Nefer-ari.

“Another of them, Cedrenus, tells us how the daughter of Pharaoh was named ‘Muthidis,’ as well as Thermuthis, and ‘Phareis.’ Of course, as before, this ‘Phareis’ is a reduced survival of Nefer-ari, while ‘Muthidis’ stand as a fragment of Mer - Mut; and so in both combined we have represented about half of the long Egyptian designation Mer-en-Mut Nefer-ari.

“Artapanus, also, was right, as far as he went, in saying that Pharaoh’s daughter bore the name of ‘Merrhis,’ which selects the other half of Meri-

Mut. By putting the halves preserved by Cedrenus and Artapanus together, we get the whole of Mer-en-Mut after all.

“Unconscious of all our perplexity in regard to her identity, the daughter of Pharaoh is silently waiting for recognition, in life-size and bold relief, upon the walls of Hathor’s grotto to-day. . . . She wears all the grace and majesty of a real queen: a marked refinement betrays her superiority in rank and race to everything natively Egyptian. The narrative of Josephus respecting the events which took place after Moses had ceased to be an infant, abundantly exhibits Thermuthis as active and influential in the government as any queen could be. . . .

“Even if his royal name had not been officially written by the high priest Pinotem upon his cerements, we would have been able readily to recognize and safely to identify the Great Rameses from his iconographic monuments.”

## Hebrew Calendar

Nisan, or Abib	March-April
Tyyar, or Zif	April-May
Sivan	May-June
Tammuz	June-July
Ab	July-August
Elul	August-September
Tisri, or Ethanim	September-October
Marchesvan, or Bul	October-November
Chisleu	November-December
Tebet	December-January
Sebat	January-February
Adar	February-March
Ve-Adar	The intercalary month



## Chapter 8

# The People of Israel

God “made of one blood all nations of men for to dwell on all the face of the earth, and hath determined the times before appointed, and the bounds of their habitation; that they should seek the Lord.” But instead of seeking the Lord, even “when they knew God they glorified Him not as God, neither were thankful; but became vain in their imaginations, and their foolish heart was darkened. Profession themselves to be wise, they became fools, and changed the glory of the uncorruptible God into an image made like to a corruptible man, and to birds, and fourfooted beasts, and creeping things.” Thus it was before the flood, and therefore the flood came and destroyed them all — only Noah and his family being fit to preserve alive on the earth, because he only was found righteous before the Lord. But, as we have seen, even the descendants of Noah, standing fairly in sight of this terrible example, soon went in the

same way of idolatry.

From the midst of idolatry, however, Abram felt after God and found Him. Then God set Abram before all the world as a living example of how all people are without excuse in not finding the true God. He also chose Abram and his seed to be the light of the world; that in him and his seed all nations of the earth might be blessed; and that the knowledge of God should be kept alive in the midst of the idolatry of the world. God called him out of Ur of the Chaldees, out of his country, and from his kindred, and from his own father's house, into the land of Canaan; and promised to give it to him and to his seed after him for an everlasting possession. "And into the land of Canaan they came. And Abram passed through the land into the place of Sichem, unto the plain of Moreh. And the Canaanite was then in the land. And the Lord appeared unto Abram, and said, Unto thy seed will I give this land: and there builded he an altar unto the Lord, who appeared unto him. And he removed from thence unto a mountain on the east of Beth-el, and pitched his tent, having Beth-el on the west

and Hai on the east: and there he builded an altar unto the Lord, and called upon the name of the Lord;" or as other translations give it, "He preached the name of the Lord." (Genesis 12:1-8)

It was directly in the carrying out of this great purpose to make him and his seed a light and blessing to all the nations, that God called Abram into the land of Canaan to sojourn there. For from only the beginnings of history which we have already studied, it is clearly seen that the country of Palestine was the center of the then known world — the country through which, whether in war or in peace, the people of other lands were constantly passing and repassing. At that point God would set the light of the knowledge of Himself, that all might see it. Melchizedek was already there, and he was the priest of the most high God. And there, before history had fairly begun, God placed Abraham the Friend of God, and the father of all that be of faith, to keep before the people the knowledge of the true God after Melchizedek should have passed away.

In that land dwelt Abraham, Isaac, and Jacob, while the nations were small, and while history was being made from the East. But when Egypt rose to ascendancy, not only over Palestine but over the East also; and when Egypt thus became the one great and dominant nation, God removed his people from Canaan to the country of Egypt itself. And so with Israel among the people of Egypt, and with Joseph and Moses beside the throne of Egypt, during all the time of Egyptian ascendancy there was held before all the nations, the light of the knowledge of the true God, the Father and Saviour of all.

Yet this was not all that the Lord was doing, even then, with Israel. As through servitude and prison Joseph was prepared for the high position which he must occupy in Egypt and before the world; so through servitude and affliction in Egypt, the Lord was preparing all Israel for the grand and mighty destiny which was in store for them.

Teaching the Egyptian senators wisdom, and holding before Egypt and all the world the

knowledge of God, Joseph performed well his part for eighty years. (Genesis 41:46; 50:26) Seventy years of this time Israel also was in Egypt. “And Joseph died and all his brethren and all that generation.” Then came Rameses II, who knew not Joseph, with his original scheme for checking the increase of their numbers, for fear that they would seize opportunity to throw off their subjection to the power of Egypt. This thought would present itself with all the more force to the mind of this dull-thinking king, from the experience which his predecessor must have had with Israel; when he attempted to force upon all the people the worship of the sun. In the nature of the case, it was from these that Amenophis IV met the most uncompromising and influential opposition to his ambitious scheme in the interests of a universal sun-worship. And now Rameses II, hardly less a devotee of the sun than Khu-en-aten himself, knowing the position and record of Israel in that matter, and seeing them multiply so greatly, — the Hebrew is, literally, they “Swarmed.” — it was plain enough to his mind that upon the first fair opportunity they would leave the country. And this,

the more especially because, as before remarked, there was constantly and the talk among them that the time would come soon when the whole nation would certainly be delivered from Egypt, by another God than any of those of Egypt.

Then came Moses also, and, in his turn, the Pharaoh of the Exodus, who was worse, if possible, than the Pharaoh of the Oppression.

Knowing as he did that “the time of the promise drew nigh, which God had sworn to Abraham,” and that therefore all who would be partakers of that promise must leave Egypt; and knowing that the time had now come for Israel to be delivered from Egyptian oppression, Moses “refused to be called the son of Pharaoh’s daughter.” The honors, all the treasures, and the throne, of Egypt, were deliberately renounced for the greater honor of “suffering affliction with the people of God,” and for the greater treasure of “the reproach of Christ.” “By the laws of Egypt, all who occupied the throne of the Pharaohs must become members of the priestly caste; and Moses, as the

heir apparent, was to be initiated into the mysteries of the national religion. This duty was committed to the priests. But while he was an ardent and untiring student, he could not be induced to participate in the worship of the gods. He was threatened with the loss of the crown, and warned that he would be disowned by the princess, should he persist in his adherence to the Hebrew faith. But he was unshaken in his determination to render homage to none save the one God, the Maker of heaven and earth. He reasoned with priests and worshipers, showing the folly of their superstitious veneration of senseless objects.”

Moses, however, being mighty in deeds among the Egyptians, fell into the mistake of thinking that Israel was to be delivered by his own prowess. He was obliged, therefore, to spend a season in exile from Egypt and from his own people, “a stranger in a strange land,” till he had learned that God himself would deliver Israel by His own power, and in His own way; while Moses was to be but an instrument through whom the Lord would manifest His will and His power.

The oppression of Israel in Egypt had now been long and severe. At the same time they were surrounded by every species of idolatry. Consequently many of the people of Israel, especially of the younger generation, had become discouraged and bewildered as to the faith that had inspired Abraham, Isaac, Jacob, Joseph, and the elders of Israel. Thus, to a considerable extent, they had lost the purity of the knowledge of the law and worship of Jehovah. Therefore the first thing that devolved upon Moses and Aaron was to revive the sinking faith of the people by repeating to them the promises of the Lord to their fathers and to them; and to inculcate spirituality of service and worship by setting before their minds the claims of the law of God. As Jehovah was now to be their only King, it was essential that they should become acquainted with the principles of His law and government in order that they might be intelligent and loyal subjects of their new King.

However, Moses and Aaron had no sooner begun to teach to the people the law of God and the



principles of His government, than they came into conflict with the whole system of the kingship, the law, and the government, of Egypt. When they delivered to Pharaoh the message of God: “Thus said the Lord, Israel is my son, even my first-born: and I say unto thee, Let my son go, that he may serve me,” Pharaoh arrogantly replied: “Who is the Lord, that I should obey His voice to let Israel go? I know not the Lord; neither will I let Israel go.” According to the Egyptian system of things, Pharaoh was in the place of God. As we have seen, in his own estimation, and according to the example of his predecessors for hundreds of years, he was God to the people. This being so, there must necessarily be a conflict of law and authority as soon as the claims of God were asserted. And this conflict would continue till Pharaoh, and Egypt, and all the nations, should learn that Jehovah alone is God; that He alone is to be obeyed; and that all must be left free to serve Him, without hindrance or opposition on the part of any king, or government, or law, or people.

The sign by which the Lord was then, and is

ever, to be known by those who worship Him, is the Sabbath. “Hallow my Sabbaths; and they shall be a sign between me and you, that you may know that I am the Lord your God.” (Ezekiel 20:20) Upon this point came the first real conflict between Pharaoh and Israel — between Pharaoh and God in fact. In teaching the people the will of the Lord, and how they were to serve Him, Moses and Aaron taught them the observance of the Sabbath of the Lord. This led them to cease work on the Sabbath, that they might enter into the rest and worship of the Lord. This no sooner came to the knowledge of Pharaoh than he charged Moses and Aaron with hindering the people from their work by causing them to rest from their burdens. “And the king of Egypt said unto them, Wherefore do you, Moses and Aaron, let [hinder] the people from their works? get you unto your burdens. And Pharaoh said, Behold, the people now are many, and you do make them rest from their burdens.” (Exodus 5:4, 5)

The word here translated rest is Hebrew shabath, and in every instance in which it is

translated rest it relates to Sabbath rest; and in all but two instances it refers definitely to the rest of the seventh day, the Sabbath of the Lord. This fact is of itself conclusive evidence that when Pharaoh said, “Ye make them shabath from their burdens,” he referred directly to the resting of the people on the seventh day, the Sabbath of the Lord, which Moses and Aaron had been teaching them to observe. This, however, is further shown by other statements of Pharaoh. He said of Israel that “they be idle; therefore they cry, saying, Let us go and sacrifice to our God.” (Exodus 5:6) And again: “Ye are idle, you are idle: therefore you say, Let us go and do sacrifice to the Lord.” (Exodus 5:17) And this he charged them with doing, out of regard for “vain words.” (Exodus 5:9) All this shows that Moses and Aaron were by words teaching the people to rest — to shabath — the seventh day in observance of the Sabbath of the Lord; that accordingly the people ceased from their work on that day, which cause Pharaoh to charge the people with being “idle,” and to blame Moses and Aaron for being the cause of it through what they had said to them and which he characterized as “vain

words.”

Then Pharaoh took another step in the wrong way. A former Pharaoh (Amenophis IV) had attempted to cause all to honor the sun as the supreme deity: the present Pharaoh would prohibit them from honoring the Lord. In enforcing the honor of the sun as the supreme deity, the day of the sun was necessarily exalted; in opposing the honor of God, the Sabbath of the Lord was necessarily rejected and its observance forbidden. However, it was not forbidden in express terms: it was done indirectly, by the requirements of the government being made such to render it impossible to obey the king and observe the Sabbath. Accordingly,”Pharaoh commanded the same day the taskmasters of the people, and their officers, saying, Ye shall no more give the people straw to make brick, as heretofore: let them go and gather straw for themselves. And the tale of the bricks, which they did make heretofore, you shall lay upon them; you shall not diminish aught thereof; for they be idle; therefore they cry, saying, Let us go and sacrifice to our God. Let there more

work be laid upon the men, that they may labor therein; and let them not regard vain words.

“And the taskmasters of the people went out, and their officers, and they spake to the people, saying, Thus said Pharaoh, I will not give you straw. Go you, get you straw where you can find it: yet not aught of your work shall be diminished. So the people were scattered abroad throughout all the land of Egypt to gather stubble instead of straw. And the taskmasters hastened them, saying, Fulfil your works, your daily tasks, as when there was straw. And the officers of the children of Israel, which Pharaoh’s taskmasters had set over them, were beaten, and demanded, Wherefore have you not fulfilled your task in making brick both yesterday and to-day, as heretofore?

“Then the officers of the children of Israel came and cried unto Pharaoh, saying, Wherefore dealest thou thus with thy servants? There is no straw given unto thy servants, and they say to us, Make brick: and, behold, thy servants are beaten; but the fault is in your own people. But he said, Ye

are idle, you are idle: therefore you say, Let us go and do sacrifice to the Lord. Go therefore now, and work; for there shall no straw be given you, yet shall you deliver the tale of bricks. And the officers of the children of Israel did see that they were in evil case, after it was said, Ye shall not minish aught from your bricks of your daily tasks. And they met Moses and Aaron, who stood in the way, as they came forth from Pharaoh: and they said unto them, The Lord look upon you, and judge; because you have made our savor to be abhorred in the eyes of Pharaoh, and in the eyes of his servants, to put a sword in their hands to slay us.

“And Moses returned unto the Lord, and said, Lord, wherefore has thou so evil entreated this people? why is it that thou has sent me? For since I came to Pharaoh to speak in thy name, he hath done evil to this people; neither has thou delivered thy people at all. Then the Lord said unto Moses, Now shall thou see what I will do to Pharaoh; for with a strong hand shall he let them go, and with a strong hand shall he drive them out of his land.

“And God spake unto Moses, and said unto him, I am the Lord [margin, Jehovah]. And I appeared unto Abraham, unto Isaac, and unto Jacob, by the name of God Almighty, but by my name Jehovah was I not known to them. And I have also established my covenant with them, to give them the land of Canaan, the land of their pilgrimage, wherein they were strangers. And I have also heard the groaning of the children of Israel, whom the Egyptians keep in bondage; and I have remembered my covenant. Wherefore say unto the children of Israel, I am the Lord, and I will bring you out from under the burdens of the Egyptians, and I will rid you out of their bondage, and I will redeem you with a stretched out arm, and with great judgments; and I will take you to me for a people, and I will be to you a God; and you shall know that I am the Lord your God, which bringeth you out from under the burdens of the Egyptians. And I will bring you in unto the land, concerning the which I did swear to give it to Abraham, to Isaac, and to Jacob; and I will give it you for an heritage: I am the Lord.” (Exodus 5:6-23; 6:1-8)

Yet it was not to Israel alone, nor for their sakes alone, that God was doing all these things. It was for the sake of all nations forever that Jehovah was making the revelation of Himself and His power as it was made to Israel and to Egypt. To the Egyptians in their blindness and darkness, God would make Himself known as well as to Israel. The Egyptians and all others, as well as the Hebrews, God would redeem unto Himself from a bondage that was far worse than the bodily servitude of even an Egyptian oppression. But in order that this might be done, it was necessary that they should know Him, and in order that they might know Him, it was necessary that He should reveal Himself. And to the Egyptians, so lost as they were in the debased service of false gods, as well as for the sake of Israel, it was necessary that Jehovah, in making Himself known, should show Himself to be superior to every god and every other power that could ever be known. Therefore among the things that Jehovah said He would do was this: “Against all the gods of Egypt will I execute judgment: I am the Lord.” And in the great miracles wrought in Egypt, the Lord did execute



judgment against all their gods.

“The first miracle, while it authenticated the mission of Moses, destroyed the serpents, which among the Egyptians were objects of worship. Thus evincing, in the outset, that their gods could neither help the people nor save themselves.

“The second miracle was directed against the River Nile, another object which they regarded with religious reverence. This river they held sacred, as the Hindoos do the Ganges; and even the fish in its waters they revered as objects of worship. They drank the water with reverence and delight; and supposed that a divine efficacy dwelt in its waves to heal diseases of the body. The water of this their cherished object of idolatrous homage was transmuted to blood; and its finny idols became a mass of putridity.

“The third miracle was directed to the accomplishment of the same end — the destruction of faith in the river as an object of worship. The waters of the Nile were caused to send forth

legions of frogs, which infested the whole land and became a nuisance and a torment to the people. Thus their idol, by the power of the true God, was polluted and turned into a source of pollution to its worshipers.

“By the fourth miracle of a series constantly increasing in power and severity, lice came upon man and beast throughout the land. ‘Now if it be remembered,’ says Gliog, ‘that no one could approach the altars of Egypt upon whom so impure an insect harbored; and that the priests, to guard against the slightest risk of contamination, wore only linen garments, and shaved their heads and bodies every day; the severity of this miracle, as a judgment upon Egyptian idolatry, may be imagined. While it lasted, no act of worship could be performed: and so keenly was this felt that the very magicians exclaimed, ‘This is the finger of God!’

“The fifth miracle was designed to destroy the trust of the people in Beelzebub, or the Fly-god, who was revered as their protector from

visitations of swarms of ravenous flies which infested the land, generally about the time of the dog-days, and removed only, as they supposed, at the will of this idol. The miracle now wrought by Moses, evinced the impotence of Beelzebub and caused the people to look elsewhere for relief from the fearful visitation under which they were suffering.

“The sixth miracle, which destroyed the cattle, excepting those of the Israelites, was aimed at the destruction of the entire system of brute worship. This system, degrading and bestial as it was, had become a monster of many heads in Egypt. They had their sacred bull, and ram, and heifer, and goat, and many others, all of which were destroyed by the agency of the God of Moses. Thus by one act of power, Jehovah manifested His own supremacy, and destroyed the very existence of their brute idols.

“Of the peculiar fitness of the sixth plague (the seventh miracle), says the writer before quoted, the reader will receive a better impression when he is

reminded that in Egypt there were several altars upon which human sacrifices were occasionally offered when they desired to propitiate Typhon, or the Evil Principle. These victims being burned alive, their ashes were gathered together by the officiating priests and thrown up into the air in order that evil might be averted from every place to which an atom of the ashes was wafted. By the direction of Jehovah, Moses took a handful of ashes from the furnace (which very probably the Egyptians at this time had frequently used to turn aside the plagues with which they were smitten), and he cast it into the air as they were accustomed to do; and instead of averting evil, boils and blains fell upon all the people of the land. Neither king, nor priests, nor people, escaped. Thus the bloody rites of Typhon became a curse to the idolaters; the supremacy of Jehovah was affirmed; and the deliverance of the Israelites was insisted upon.

“The ninth miracle was directed against the worship of Serapis, whose peculiar office was supposed to be to protect the country from locusts. At periods these destructive insects came in clouds

upon the land, and like an overshadowing curse they blighted the fruits of the field and the verdure of the forest. At the command of Moses these terrible insects came; and they retired only at his bidding. Thus was the impotence of Serapis made manifest, and the idolaters taught the folly of trusting in any other protection than that of Jehovah, the God of Israel.

“The eighth and tenth miracles were directed against the worship of Isis and Osiris, to whom and the River Nile they awarded the first place in the long catalogue of their idolatry. These idols were originally the representatives of the sun and moon; they were believed to control the light and the elements; and their worship prevailed in some form among all the early nations. The miracles directed against the worship of Isis and Osiris must have made a deep impression on the minds both of the Israelites and the Egyptians. In a country where rain seldom falls; where the atmosphere is always calm; and the light of the heavenly bodies always continued; what was the horror pervading all minds during the elemental war described in the Hebrew

record during the long period of three days and three nights while the gloom of thick darkness settled like the out-spread pall of death over the whole land! Jehovah of Hosts summoned Nature to proclaim Him the true God. The God of Israel asserted His supremacy, and exerted His power to degrade the idols, destroy idolatry, and liberate the descendants of Abraham from the land of their bondage.

“The Almighty having thus revealed Himself as the true God, by miraculous agency, and pursued those measures in the exercise of His power which were directly adapted to destroy the various forms of idolatry which existed in Egypt, the eleventh and last miracle was a judgment, in order to manifest to all minds that Jehovah was the God who executed judgment in the earth. The Egyptians had for a long time cruelly oppressed the Israelites, and to put the finishing horror to their atrocities they had finally slain at their birth the offspring of their victims; and now God, in the exercise of infinite justice, visited them with righteous retribution. In the midwatches of the night the ‘Angel of the

Pestilence' was sent to the dwellings of Egypt, and he 'breathed in the face' of all the first-born in the land. In the morning, the hop of every family from the palace to the cottage was a corpse. What mind can imagine the awful consternation of that scene, when an agonizing wail rose from the stricken hearts of all the parents in the nation! The cruel taskmasters were taught by means which entered their souls, that the true God was a God not only of power but of judgment, and, as such, to be feared by evil-doers and revered by those who do well."

Thus by great signs and wonders, and mighty miracles multiplied, was Israel delivered from Egypt. And when, by the final, greatest, miracle of all, they were allowed to walk on dry ground, between walls of ice, through the midst of the sea, and so were delivered forever from Pharaoh and all his host, well could they sing in the gratitude of a triumphant faith this song unto the Lord: —

“I will sing unto the Lord, for He hath triumphed gloriously:

The horse and his rider hath He thrown into the  
sea.

The Lord is my strength and song,  
And He is become my salvation:  
This is my God, and I will praise Him;  
My father's God, and I will exalt Him.  
The Lord is a man of war:  
The Lord is His name.

Pharaoh's chariots and his host hath He cast  
into the sea:

And His chosen captains are sunk in the Red  
Sea.

The deeps cover them:

They went down into the depths like a stone.

Thy right hand, O Lord, is glorious in power,

Thy right hand, O Lord, dasheth in pieces the  
enemy.

And in the greatness of your excellency thou  
overthrowest them that rise up against thee:

Thou sendest forth my wrath, it consumeth  
them as stubble.

And with the blast of thy nostrils the waters



were piled up,  
The floods stood upright as an heap;  
The deeps were congealed in the heart of the  
sea.

The enemy said,  
I will pursue, I will overtake, I will divide the  
spoil:  
My lust shall be satisfied upon them;  
I will draw my sword, my hand shall destroy  
them.  
Thou didst blow with my wind, the sea covered  
them:  
They sank as lead in the mighty waters.

Who is like unto thee, O Lord, among the  
gods?  
Who is like thee, glorious in holiness,  
Fearful in praises, doing wonders?  
Thou stretchedst out thy right hand,  
The earth swallowed them.

Thou in thy mercy has led the people which  
thou has redeemed:

Thou has guided them in thy strength to thy  
holy habitation.

The peoples have heard, they tremble:

Pangs have taken hold on the inhabitants of  
Philistia

Then were the dukes of Edom amazed;

The mighty men of Moab, trembling taketh  
hold upon them:

All the inhabitants of Canaan are melted away.

Terror and dread falleth upon them;

By the greatness of your arm they are as still as  
a stone;

Till thy people pass over, O Lord,

Till the people pass over which thou has  
purchased.

Thou shall bring them in, and plant them in the  
mountain of your inheritance,

The place, O Lord, which thou has made for  
thee to dwell in,

The sanctuary, O Lord, which thy hands have  
established.

The Lord shall reign forever and ever.”  
(Exodus 5:1-18)

O that Israel had stood fast in the faith and the grand victory that they celebrated at the Red Sea! “O that my people had hearkened unto me, and Israel had walked in my ways! I should have no adversaries. The haters of the Lord should have submitted themselves unto Him; but their time should have endured forever. He should have fed them also with the finest of the wheat: and with honey out of the rock should I have satisfied them.” (Psalm 81:13-16) Then they would have had no more defending of themselves than at the Red Sea; they would not have wandered forty years to reach the end of an eleven days’ journey; their progress to the land of promise, and in the complete possession of it, would have been but one grand triumphal procession; for God had given it to Abraham, Isaac, and Jacob, and with them to these, “for an everlasting possession.”

Before Israel entered Canaan, it was said of them by an irresistible inspiration, “Lo, the people

shall dwell alone, and shall not be reckoned among the nations.” (Numbers 23:9) The Lord never intended that His people should be formed into a kingdom, or State, or government, like the people of this world. They were not to be like the nations around them. They were to be separated unto God “from all the people that were upon the face of the earth.” (Exodus 33:16) “The people shall not be reckoned among the nations.” Their government was to be a theocracy pure and simple — God their only King, their only Ruler, their only Lawgiver. It was, indeed, a church organization, beginning with the organization of “the church in the wilderness;” and was to be separated from every idea of a State. The system formed in the wilderness through Moses, and continued in Canaan through Joshua, was intended to be perpetual.

“The government of Israel was administered in the name and by the authority of God. The work of Moses, of the seventy elders, of the rulers and judges, was simply to enforce the laws that God had given. They had no authority to legislate for the nation.” “Hearken, O Israel, unto the statutes

and unto the judgments, which I teach you, for to do them, that you may live, and go in and possess the land which the Lord God of your fathers gives you. Ye shall not add unto the word which I command you, neither shall you diminish aught from it, that you may keep the commandments of the Lord your God which I command you . . . . Behold, I have taught you statutes and judgments, even as the Lord my God commanded me, that you should do so in the land whither you go to possess it. Keep therefore and do them; for this is your wisdom and your understanding in the sight of all the nations, which shall hear all these statutes, and say, Surely this great nation is a wise and understanding people.” (Deuteronomy 4:1-6) “This was, and continued to be, the condition of Israel’s existence as a nation.”

The principles of the government of Israel were solely those of a pure theocracy. In any government it is only loyalty to the principles of the government on the part of the citizens, that can make it a success. It was only by the constantly abiding presence of God with Israel, that the

government there established could possibly be a success. Loyalty to the principles of that government, therefore, on the part of the people, demanded that each one of the people should constantly court the abiding presence of God with himself, as the sole King, Ruler, and Lawgiver, in all the conduct of his daily life. But “without faith it is impossible to please Him.” It is “by faith” that God dwells in the heart and rules in the life. Therefore the fundamental principle, indeed the very existence, of the government of Israel, lay in a living, abiding faith on the part of the people of Israel.

And just here is where Israel failed. In fact it is the only place where they could fail. They did not abide in faith; they did not remain loyal to their King and government. The people who entered the land, who by faith crossed the River Jordan on dry ground when the river was altogether on a flood, by whose faith the walls of Jericho fell down flat when they had compassed it about seven days and had shouted the victorious shout of faith — these people believed the Lord, and He was with them in

power. But a change came. The people lost the purity of the faith, and fell into formalism. The story is told for us in a few terse verses in the Scriptures. “The people served the Lord all the days of Joshua, and all the days of the elders that outlived Joshua, who had seen all the great works of the Lord, that He did for Israel. And Joshua the son of Nun, the servant of the Lord, died, being an hundred and ten years old. . . . And also all that generation were gathered unto their fathers: and there arose another generation after them, which knew not the Lord, nor yet the works which He had done for Israel. And the children of Israel did evil in the sight of the Lord, and served Baalim: and they forsook the Lord God of their fathers, which brought them out of the land of Egypt, and followed other gods, of the gods of the people that were round about them, and bowed themselves unto them, and provoked the Lord to anger. And they forsook the Lord, and served Baal and Ashtaroth.” (Judges 2:7-13)

Not having the presence of God in the heart to separate them even from themselves and so make

them unlike other people, they were so like the nations round about that it was natural enough that they should fall in with them in the worship of their gods. When in consequence of their apostasy, the burden of their own doings and the oppressions of the heathen became so heavy that they could no longer endure it, they would turn unto the Lord with all the heart, would put their trust in Him alone, and thus in Him would find glorious deliverance from their sins and from all their oppressors. But finding themselves delivered, they failed still to cultivate and court the presence of their Lord and Deliverer; therefore their religion again became formal, and they soon again adopted the ways of the heathen, and worshiped their gods.

If only they had set their hearts upon the Lord and trusted Him all the time, as they did in these fits of reform, they would have found Him to be to them all the time just what He was on these occasions. Then their whole course would have been what He always desired that it should be — one continual progress onward and upward, growing in grace and in the knowledge of the Lord



and Saviour. Then they would have been a bright and shining light to all the nations.

Instead of being brought by these repeated experiences to the point where they would finally and forever distrust themselves and trust the Lord only, they actually arrived at the state where they finally distrusted the Lord, and proposed wholly to trust in themselves. In their unbelief and apostasy they could see in the continued raids of the heathen, by which the country was sacked and the people oppressed, only an evidence that for all practical purposes the government of God had failed. "All the evils which were the result of their own sin and folly, they charged upon the government of God." They therefore decided that they must set up a government of their own "like all the nations." "Gradually they lost their reverence for God, and ceased to prize the honor of being His chosen people. Attracted by the pomp and display of heathen monarchs, they tired of their own simplicity. Jealousy and envy sprung up between the tribes. Internal dissensions made them weak: they were continually exposed to the

invasion of their heathen foes; and the people were coming to believe that in order to maintain their standing among the nations, the tribes must be united under a strong central government. As they departed from obedience to God's law, they desired to be freed from the rule of their divine Sovereign; and thus the demand for a monarchy became wide spread throughout Israel."

It was the same story of Babylon and Egypt over again. The arch-deceiver seduced them into idolatry, and from idolatry into monarchy, in order that he might gain supremacy over them and by earthly influences entice them, or by force prohibit them, from the service of God. "God desired His people to look to Him alone as their Lawgiver and their Source of strength. Feeling their dependence upon God, they would be constantly drawn nearer to Him. They would become elevated and ennobled, fitted for the high destiny to which he had called them as His chosen people. But when a man was placed upon the throne, it would tend to turn the minds of the people from God. They would trust more to human strength and less to

divine power, and the errors of their king would lead them into sin, and separate the nation from God.”

Accordingly they said to Samuel: “Make us a king to judge us like all the nations.” “‘Like all the nations.’ — The Israelites did not realize that to be in this respect unlike other nations was a special privilege and blessing. God had separated the Israelites from every other people, to make them His own peculiar treasure. But they, disregarding this high honor, eagerly desired to imitate the example of the heathen.” “The days of Israel’s greatest prosperity had been those in which they acknowledged Jehovah as their King, — when the laws and the government which He had established were regarded as superior to those of all other nations.” But all this was forgotten now, in their settled purpose to have a king, a government, a State, like all the nations. Against the Lord’s expressed will, Israel would be reckoned among the nations.

Therefore their demand for a king was allowed,

but under earnest protest and with a solemn warning. “And the Lord said unto Samuel, Hearken unto the voice of the people in all that they say unto thee: for they have not rejected thee, but they have rejected me, that I should not reign over them. According to all the works which they have done since the day that I brought them up out of Egypt even unto this day, wherewith they have forsaken me, and served other gods, so do they also unto thee. Now therefore hearken unto their voice: howbeit yet protest solemnly unto them, and show them the manner of the king that shall reign over them.

“And Samuel told all the words of the Lord unto the people that asked of him a king. And he said, This will be the manner of the king that shall reign over you: He will take your sons, and appoint them for himself, for his chariots, and to be his horsemen; and some shall run before his chariots, and he will appoint him captains over thousands, and captains over fifties; and he will set them to ear his ground, and to reap his harvest, and to make his instruments of war, and instruments of his chariots.

And he will take your daughters to be confectionaries, and to be cooks, and to be bakers. And he will take your fields, and your vineyards, and your oliveyards, even the best of them, and give them to his servants. And he will take the tenth of your seed, and of your vineyards, and give to his officers, and to his servants. And he will take your men servants, and your maid servants, and your goodliest young men, and your asses, and put them to his work. He will take the tenth of sheep: and you shall be his servants. And you shall cry out in that day because of your king which you shall have chosen you; and the Lord will not hear you in that day.

“Nevertheless the people refused to obey the voice of Samuel; and they said, Nay; but we will have a king over us; that we also may be like all the nations; and that our king may judge us, and go out before us, and fight our battles. And Samuel heard all the words of the people, and he rehearsed them in the ears of the Lord. And the Lord said to Samuel, Hearken unto their voice, and make them a king. And Samuel said unto the men of Israel, Go

you every man unto his city.” (1 Samuel 8:7-22)

O that Israel had known in that, their day, the things that belonged to their peace! O, that they had believed the Lord, and had allowed that He knew, better than they, the way that they should take for their good! But against His strongest plea and most solemn warning they shut their ears and hardened their hearts, and then and there entered upon the course that, with inexorable logic, led to their annihilation both as a nation and as a chosen people. When, against the protest of the Lord by Samuel, they cried, “Nay; but we will have a king over us,” in that cry the Lord heard, and it is now easy for all to hear, their ultimate cry against Him — “We have no king but Caesar.” In rejecting God that they might be “like all the nations,” they became like all the nations that rejected God.

## Chapter 9

# The Kingdom of Israel Saul and David

Israel had not only determined that they would have a king, but they had also decided in their own minds who their king should be. “All the desire of Israel” was already upon Saul, the son of Kish. (Samuel 9:20) And as in the matter of the kingdom itself, so in this, the Lord let them have their own way — “I gave them a king in mine anger.”

Saul was given to them, and Samuel anointed him king over Israel. “And Samuel said unto all Israel, Behold, I have hearkened unto your voice in all that you said unto me, and have made a king over you. And now, behold, the king walketh before you: and I am old and gray-headed; and, behold, my sons are with you: and I have walked before you from my childhood unto this day. Behold, here I am: witness against me before the Lord, and before his anointed: whose ox have I

taken? or whose ass have I taken? or whom have I defrauded? whom have I oppressed? or of whose hand have I received any bribe to blind mine eyes therewith? and I will restore it to you. And they said, Thou has not defrauded us, nor oppressed us, neither has thou taken aught of any man's hand. And he said unto them, The Lord is witness against you, and His anointed is witness this day, that you have not found aught in my hand. And they answered, He is witness.

“And Samuel said unto the people, It is the Lord that advanced Moses and Aaron, and that brought your fathers up out of the land of Egypt. Now therefore stand still, that I may reason with you before the Lord of all the righteous acts of the Lord, which He did to you and to your fathers. When Jacob was come into Egypt, and your fathers cried unto the Lord, then the Lord sent Moses and Aaron, which brought forth your fathers out of Egypt, and made them dwell in this place. And when they forgot the Lord their God, He sold them into the hand of Sisera, captain of the host of Hazor, and into the hand of the Philistines, and into



the hand of the king of Moab, and they fought against them. And they cried unto the Lord, and said, We have sinned, because we have forsaken the Lord, and have served Baalim and Ashtaroth: but now deliver us out of the hand of our enemies, and we will serve thee. And the Lord sent Jerubbaal, and Bedan, and Jephthah, and Samuel, and delivered you out of the hand of your enemies on every side, and you dwelled safe. And when you saw that Nahash the king of the children of Ammon came against you, you said unto me, Nay; but a king shall reign over us: when the Lord your God was your King. Now therefore, behold the king whom you have chosen, and whom you have desired; and, behold, the Lord hath set a king over you. If you will fear the Lord, and serve Him, and obey His voice, and not rebel against the commandment of the Lord; then shall both you and also the king that reigneth over you continue following the Lord your God: but if you will not obey the voice of the Lord, but rebel against the commandment of the Lord, then shall the hand of the Lord be against you, as it was against your fathers.

“Now therefore stand and see this great thing, which the Lord will do before your eyes. Is it not wheat harvest to-day? I will call unto the Lord, and he shall send thunder and rain; that you may perceive and see that your wickedness is great, which you have done in the sight of the Lord, in asking you a king. So Samuel called unto the Lord; and the Lord sent thunder and rain that day: and all the people greatly feared the Lord and Samuel. And all the people said unto Samuel, Pray for thy servants unto the Lord thy God, that we die not: for we have added unto all our sins this evil, to ask us a king.

“And Samuel said unto the people, Fear not: you have done all this wickedness: yet turn not aside from following the Lord, but serve the Lord with all your heart; and turn you not aside; for then should you go after vain things, which cannot profit nor deliver; for they are vain. For the Lord will not forsake His people for His great name’s sake: because it hath pleased the Lord to make you His people. Moreover as for me, God forbid that I

should sin against the Lord in ceasing to pray for you: but I will teach you the good and the right way: only fear the Lord, and serve him in truth with all your heart: for consider how great things he hath done for you. But if you shall still do wickedly, you shall be consumed, both you and your king. (Samuel 12)

Israel had rejected the Lord; yet the Lord would not forsake them. He still sought to guide the nation, communicating His will by prophets; but in the great majority of cases throughout their whole history, the kings persecuted the prophets, putting themselves between God and the people, and led the people away from God. All this was inevitably involved in their rejecting the government of God, and setting up one after their own hearts like all the nations. Yet for all this the Lord would not forsake them. He made even the kingship an additional element in teaching them His eternal purpose. He made it to them a reminder of the eternal kingdom which He would establish in the consummation of His purpose concerning the earth.

Saul failed to walk in the way of the Lord. He rejected the word of the Lord; and therefore the Lord rejected him from being king, and sent Samuel to anoint David king over Israel in his stead — about 1063 BC. And David's house, and David's throne, God established forevermore — seeing him “As a type of the Man who is on high.” (Chronicles 17:17) And though David was king by divine right and sacred anointing, yet so long as Saul was in possession of the Kingship, he allowed himself to be outlawed and hunted for his life like a “flea,” or “a partridge in the mountains,” rather than to put himself forward one step toward taking the kingdom. Repeatedly also when Saul was completely in his power, he refused to lift a hand against him, and also restrained his guards from touching him. God had chosen him to be king without any aspiration on his own part; and he would allow God to bring him to the kingdom in His own time and in the same way.

As soon as Saul knew that David was destined to the kingship of Israel, he determined to compass his destruction. At first he tried to kill him with his

own hand, and cast a javelin at him twice; but David was on the alert and dodged it both times. Then Saul thought to have the Philistines to kill him, and so sent him with a small force on perilous expeditions; but these became only opportunities for greater successes which, in turn, brought David more in favor with the people. To awaken in David an ambition for the kingship and so to obtain a plausible excuse for killing him, Saul offered to give his elder daughter to David for a wife. When he found that this scheme was also a failure, he gave the daughter to another man. After this Saul learned that his younger daughter — Michal — was in love with David, and his hope revived; but only again to be dashed — Michal was offered to David upon condition that he should accomplish an expedition which Saul supposed must surely cause his death. David not only lived through it, but he did twice as much as was required. Saul not daring to break his word the second time before all the people, was obliged to bestow on David the dignity of the position of “son-in-law to the king,” as the reward of valor, which only gave to David more influence than ever with the people. “And Saul was

yet the more afraid of David; and Saul became David's enemy continually.”

Seeing all his subterfuges not only failing but working more and more the opposite of what he desired, Saul returned to his original purpose of compassing by his own hand the destruction of David. Again he launched a javelin at him; and again David dodged it; “and he smote the javelin into the wall: and David fled, and escaped that night. Saul also sent messengers unto David's house, to watch him, and to slay him in the morning: and Michal David's wife told him, saying, If thou save not thy life to-night, to-morrow thou shall be slain.” While they were watching the house to kill him David committed himself to the Lord in what is now the fiftyninth psalm.

“Deliver me from mine enemies, O my God:  
Set me on high from them that rise up against  
me.

Deliver me from the workers of iniquity,  
And save me from the bloodthirsty men.

For, lo, they lie in wait for my soul;  
The mighty gather themselves together against  
me:

Not for my transgression, nor for my sin, O  
Lord.

They run and prepare themselves without my  
fault:

Awake thou to help me, and behold.

Even thou, O Lord God of Hosts, the God of  
Israel,

Arise to visit all the heathen:

Be not merciful to any wicked transgressors.  
Selah.

They return at evening, they make a noise like  
a dog,

And go round about the city.

Behold, they belch out with their mouth:

Swords are in their lips:

For who, say they, doth hear?

But thou, O Lord, shall laugh at them;  
Thou shall have all the heathen in derision.

O my strength, I will wait upon thee:  
For God is my high tower.

The God of my mercy shall prevent me:  
God shall let me see my desire upon mine  
enemies.

Slay them not, lest my people forget:  
Scatter them by thy power, and bring them  
down,  
O Lord our shield.

For the sin of their mouth, and the words o their  
lips,  
Let them even be taken in their pride,  
And for cursing and lying which they speak.

Consume them in wrath, consume them, that  
they be no more:  
And let them know that God rules in Jacob,



Unto the ends of the earth. Selah.

And at evening let them return, let them make a  
noise like a dog,  
And go round about the city.

They shall wander up and down for meat,  
And tarry all night if they be not satisfied.

But I will sing of thy strength;  
Yea, I will sing aloud of thy mercy in the  
morning:  
For thou has been my high tower,  
And a refuge in the day of my distress.

Unto thee, O my strength, will I sing praises:  
For God is my high tower, the God of my  
mercy.”

Then “Michal let David down through a window: and he went, and fled, and escaped,” “and came to Samuel to Ramah, and told him all that Saul had done to him. And he and Samuel went and dwelt in Naioth.”

Not long after this, there came the feast of the new moon, and Saul's commanders were expected to celebrate the feast at his table and with him. David, knowing Saul's mind toward him, chose not to attend; but sent by Jonathan an excuse for his absence. When they were all seated at the table at the feast, Saul noticed that David's place was empty; but said nothing to any one about it that day. The next day, however, Saul asked Jonathan why David was not yet come to the feast. Jonathan answered that upon David's request, he had allowed him to be absent. At this Saul's anger flamed against Jonathan: he denounced him as a "son of perverse rebellion," and commanded him to send and fetch David, for he should surely die. Jonathan asked, "Wherefore shall he be slain? what hath he done? And Saul cast a javelin at him to smite him: whereby Jonathan knew that it was determined of his father to slay David." Jonathan conveyed to David this information, and again David fled, and came "to Nob, to Ahimelech the priest." From Ahimelech he got bread for himself and for the few men that were with him; and also

the sword of Goliath, which had been laid up in the sanctuary as a trophy; and “fled that day for fear of Saul, and went to Achish the king of Gath. And the servants of Achish said unto him, Is not this David the king of the land? Did they not sing one to another of him in dances, saying, Saul hath slain his thousands, and David his ten thousands? And David laid up these words in his heart, and was sore afraid of Achish the king of Gath.”

Then in his fear he cried unto God, in what is now the fiftysixth psalm: —

“Be merciful unto me, O God; for man would  
swallow me up:

All the day long he fighting oppresseth me.

Mine enemies would swallow me up all the day  
long:

For they be many that fight proudly against me.

What time I am afraid,

I will put my trust in thee.

In God I will praise His word:

In God have I put my trust, I will not be afraid;

What can flesh do unto me?

All the day long they wrest my words:  
All their thoughts are against me for evil.  
They gather themselves together, they hide  
themselves,  
They mark my steps,  
Even as they have waited for my soul.

Shall they escape by iniquity?  
In anger cast down the peoples, O God.  
Thou tellest my wanderings:  
Put thou my tears into thy bottle;  
Are they not in thy book?

Then shall mine enemies turn back in the day  
that I call:  
This I know, that God is for me.  
In God will I praise His word:  
In the Lord will I praise His word.

In God have I put my trust, I will not be afraid;  
What can men do unto me?  
Thy vows are upon me, O God:

I will render thank offerings unto thee.

For thou has delivered my soul from death:  
Hast thou not delivered my feet from failing,  
That I may walk before God  
In the light of the living?”

At Gath David “changed his behavior before them, and feigned himself mad.” And Achish thought that he was really mad, and said to those who had arrested him, “Lo, you see the man is mad: wherefore then have you brought him to me? Have I need of madmen, that you have brought this fellow to play the madman in my presence? Shall this fellow come into my house?”

This gave David his opportunity, and he “escaped to the cave of Adullam:” and there he made the prayer that is now the fifty-seventh psalm: —

“Be merciful unto me, O God, be merciful unto  
me;  
For my soul taketh refuge in thee:

Yea, in the shadow of thy wings will I take  
refuge,  
Until these calamities be overpast.

I will cry unto God Most High;  
Unto God that performeth all things for me.  
He shall send from heaven, and save me,  
When he that would swallow me up  
reproacheth; Selah.  
God shall send forth His mercy and His truth.

My soul is among lions;  
I life among them that are set on fire,  
Even the sons of men, whose teeth are spears  
and arrows,  
And their tongue a sharp sword.

Be thou exalted, O God, above the heavens;  
Let thy glory be above all the earth.  
They have prepared a net for my steps;  
My soul is bowed down:  
They have digged a pit before me;  
They are fallen into the midst thereof  
themselves Selah.

My heart is fixed, O God, my heart is fixed:  
I will sing, yea, I will sing praises  
Awake up, my glory; awake, psaltery and harp;  
I myself will awake right early.

I will give thanks unto thee, O Lord, among the  
peoples:  
I will sing praises unto thee among the nations.

For thy mercy is great unto the heavens,  
And thy truth unto the skies.  
Be thou exalted, O God, above the heavens;  
Let the glory be above all the earth.”

When David’s “brethren and all his father’s house heard” that he was at the cave of Adullam, “they went down thither to him,” and yet others also gathered there to him till “there were with him four hundred men;” “and he became a captain over them.” “And David went thence to Mizpeh of Moab: and he said unto the king of Moab, Let my father and my mother, I pray thee, come forth, and be with you, till I know what God will do for me.

And he brought them before the king of Moab: and they dwelt with him all the while that David was in the hold. And the prophet Gad said unto David, Abide not in the hold; depart, and get thee into the land of Judah. Then David departed, and came into the forest of Hareth.”

Saul, being unable to discover where David was, accused “all his servants that stood about him” of having conspired to keep him in the dark as to David’s movements. There was among these a certain “Doeg, an Edomite, the chiefest of the herdmen that belonged to Saul.” It had happened that his man was at the house of Ahimelech the priest, the day when David came there and received the bread and the sword of Goliath as he was fleeing from Saul to Achish of Gath. And now this Doeg, hoping to find yet greater favor with his master, told Saul not only what Ahimelech had done, but more; and told all in a way that made it appear that Ahimelech had intentionally aided and armed David against Saul. This made the whole story absolutely false; for all that Ahimelech had really done, was done in perfect innocency. Saul



sent and called Ahimelech and “all his father’s house, the priests that were in Nob: and they came all of them to the king.”

Then Saul said to Ahimelech, “Why have you conspired against me, thou and the son of Jesse, in that thou has given him bread, and a sword, and has inquired of God for him, that he should rise against me, to lie in wait, as at this day?” Ahimelech answered, “Who is so faithful among all thy servants as David, which is the king’s son-in-law, and goeth at thy bidding, and is honorable in your house? Did I then begin to inquire of God for him? Be it far from me: let not the king impute anything unto his servant, nor to all the house of my father: for thy servant knew nothing of all this, less or more. And the king said, Thou shall surely die, Ahimelech, thou, and all thy father’s house.” He commanded his guard to slay the priests; but they would not move a hand against them. Doeg was there, however, and Saul said to him, “Turn thou, and fall upon the priests. And Doeg the Edomite turned, and he fell upon the priests, and slew on that day fourscore and five persons that did

wear a linen ephod. And Nob, the city of the priests, smote he with the edge of the sword, both men and women, children and sucklings, and oxen, and asses, and sheep with the edge of the sword.

“And one of the sons of Ahimelech the son of Ahitub, named Abiathar, escaped, and fled after David. And Abiathar showed David that Saul had slain the Lord’s priests. And David said unto Abiathar, I knew it that day, when Doeg the Edomite was there, that he would surely tell Saul: I have occasioned the death of all the persons of thy father’s house. Abide thou with me, fear not: for he that seeketh my life seeketh thy life: but with me thou shall be in safeguard.” Then and there, with Doeg in mind, David said that which now comprises the fifty-second psalm: —

“Why boastest thou thyself in mischief, O  
mighty man?

The mercy of God endureth continually.

Thy tongue deviseth very wickedness;

Like a sharp razor, working deceitfully.

Thou lovest evil more than good;  
And lying rather than to speak righteousness.

Selah.

Thou lovest all devouring words,  
O thou deceitful tongue.

God shall likewise destroy thee forever,  
He shall take thee up, and pluck thee out of thy  
tent,

And root thee out of the land of the living.

Selah.

The righteous also shall see it, and fear,  
And shall laugh at him, saying,  
Lo , this is the man that made not God his  
strength;

But trusted in the abundance of his riches,  
And strengthened himself in his wickedness.

But as for me, I am like a green olive tree in the  
house of God;

I trust in the mercy of God forever and ever.

I will give thanks forever, because thou has  
done it:

And I will wait on thy name, for it is good in the presence of thy saints.”

Then it was told David, “The Philistines fight against Keilah, and they rob the threshingfloors.” He went with his band of men, which now numbered about six hundred, and defeated the Philistines and “saved the inhabitants of Keilah.” It was then told Saul that David was at Keilah; and Saul said, “God hath delivered him into mine hand; for he is shut in by entering into a town that hath gates and bars.” David inquired of the Lord, and learned that the people would certainly deliver him into the hands of Saul. He therefore made his escape at once, and took refuge “in a mountain in the wilderness of Ziph. And Saul sought him every day, but God delivered him not into his hand.” “And Jonathan, Saul’s son, arose and went to David into the wood, and strengthened his hand in God. And he said unto him, Fear not: for the hand of Saul my father shall not find thee; and thou shall be king over Israel, and I shall be next unto thee; and that also Saul my father knoweth.”

Then the Ziphites sent and told Saul that David was hiding in the wood “in the hill of Hachilah, which is on the south of Jeshimon. Now therefore, O king, come down according to all the desire of thy soul to come down; and our part shall be to deliver him into the king’s hand. And Saul said, Blessed be you of the Lord; for you have compassion on me.” David knew of this betrayal of him by the Ziphites, and he called upon God in the words that now form the fifty-fourth psalm: —

“Save me, O God, by thy name,  
And judge me in thy might.  
Hear my prayer, O God;  
Give ear to the words of my mouth.

For strangers are risen up against me,  
And violent men have sought after my soul:  
They have not set God before them. Selah.

Behold, God is mine helper:  
The Lord is of them that uphold my soul.  
He shall requite the evil unto mine enemies:  
Destroy thou them in thy truth.

With a freewill offering will I sacrifice unto thee:  
I will give thanks unto thy name, O Lord, for it is good.  
For He hath delivered me out of all trouble;  
And mine eye hath seen my desire upon mine enemies.”

By the time that Saul reached the place, David had gone from the hill of Hachilah to the wilderness of Maon “in the plain on the south of Jeshimon.” Saul went into the wilderness of Maon and found him. “And David made haste to get away for fear of Saul; for Saul and his men compassed David and his men round about to take them.” But just at that moment, when Saul had him surrounded and was ready to close in on him and capture him, there came a messenger to Saul, running with all his might and shouting at the top of his panting voice the alarming word, “Haste thee, and come; for the Philistines have spread themselves upon the land!” Saul was obliged to hurry away at once to save the land from the

Philistine scourge; and David was delivered.

David went from there to the wilderness of Engedi, and took refuge in a cave. “Then Saul took three thousand chosen men out of all Israel, and went to seek David and his men upon the rocks of the wild goats.” At that time David prayed in the words that are now the one hundred and forty-second psalm: —

“I cry with my voice unto the Lord;  
With my voice unto the Lord do I make  
supplication.

I pour out my complaint before Him;  
I show before Him my trouble.

When my spirit was overwhelmed within me,  
thou knewest my path.

In the way wherein I walk have they hidden a  
snare for me.

Look on my right hand, and see; for there is no  
man that knoweth me:

Refuge hath failed me; no man careth for my  
soul.

I cried unto thee, O Lord;  
I said, Thou art my refuge,  
My portion in the land of living.

Attend unto my cry; for I am brought very low:  
Deliver me from my persecutors; for they are  
stronger than I.

Bring my soul out of prison, that I may give  
thanks unto thy name:

The righteous shall compass me about;  
For thou shall deal bountifully with me.”

While Saul was hunting David this time, he went alone into the very cave where David and his men were, and sat down there. Then David’s men said exultingly to him. Now is your time. The tide has turned at last. “Behold the day of which the Lord said unto thee, Behold, I will deliver your enemy into your hand, that thou mayest do to him as it shall seem good unto thee.” Under the urging of the moment, David did go so far as to cut off a piece of Saul’s robe; but even for this “David’s heart smote him.” “And he said unto his men, The



Lord forbid that I should do this thing unto my master, the Lord's anointed, to stretch forth mine hand against him, seeing he is the anointed of the Lord. So David stayed his servants with these words, and suffered them not to rise against Saul. But Saul rose up out of the cave, and went on his way." According to the promise of the Lord, David had done to his enemy what seemed to him good.

After Saul had gone out and away from the cave, David went out and called after him, and holding up the piece of his robe that he had cut off, showed by it that Saul was never in danger of any kind of harm from him. And there, in the presence of such evidence of his innocence of any harmful thought concerning Saul, David appealed to the Lord against him: "The Lord judge between me and thee, and the Lord avenge me of thee: but mine hand shall not be upon thee. . . . The Lord therefore be judge, and judge between me and thee, and see, and plead my cause, and deliver me out of your hand." "And Saul lifted up his voice, and wept. And he said to David, Thou art more righteous than I: for thou has rewarded me good, whereas I have

rewarded thee evil. And thou has showed this day how that thou has dealt well with me: forasmuch as when the Lord had delivered me into your hand, thou killedst me not. . . . And now, behold, I know well that thou shall surely be king, and that the kingdom of Israel shall be established in your hand. Swear now therefore unto me by the Lord, that thou wilt not cut off my seed after me, and that thou wilt not destroy my name out of my father's house. And David sware unto Saul. And Saul went home; but David and his men gat them up unto the hold.”

David knew well that Saul could not be trusted, even after what had just occurred and after what Saul had said, and therefore he kept himself in hiding as before. About a year seems to have passed before Saul began again to hunt him. And the Ziphites again betrayed to him the hiding-place of David; for he was again “in the hill of Hachilah, which is before Jeshimon. Then Saul arose, and went down to the wilderness of Ziph, having three thousand chosen men of Israel with him, to seek David in the wilderness of Ziph.” Instead of

finding David, however, David found him. For David sent out spies and found where Saul was encamped, and David and one of his men went that night to where Saul lay.

Saul was sleeping in the midst of his camp, with his bodyguard in a circle round him. David and his man penetrated to where Saul lay with his spear stuck in the ground at his head. “Then said Abishai to David, God hath surrendered this day thy enemy into thy hand; and now let me strike him through, I pray thee, with the spear, even to the earth with one blow, and I will not give him a second one. But David said to Abishai, Destroy him not; for who hath stretched forth his hand against the Lord’s anointed and remained guiltless? David said furthermore, As the Lord liveth, the Lord alone shall strike him down: either the day shall come that he die; or he shall go down into battle and perish. Far be this from me for the sake of the Lord, that I should stretch forth my hand against the Lord’s anointed; but now I pray thee, take thou the spear that is by his head, and the cruse of water, and let us go our way.” So David

took the spear and the cruse of water by the head of Saul, and they went their way.” (1 Samuel 26:8-11)

After they had reached the top of a hill some distance away, David cried out to the men in the camp and addressed Abner and told him what they had just done. Saul recognized his voice, and asked, “Is this thy voice, my son David?” David answered, “It is my voice, my lord, O king.” He then appealed again to the Lord in the justice of his cause against Saul. “Then said Saul, I have sinned: return my son David: for I will no more do thee harm, because my soul was precious in your eyes this day. Behold, I have played the fool, and have erred exceedingly. . . . So David went on his way, and Saul returned to his place.”

David knew that even yet he could not trust Saul. Therefore he “said in his heart, I shall now perish one day by the hand of Saul: there is nothing better for me than that I should speedily escape into the land of the Philistines; and Saul shall despair of me, to seek me any more in any coast of Israel: so shall I escape out of his hand. And David arose,

and he passed over with the six hundred men that were with him unto Achish, the son of Maach, the king of Gath. . . . And it was told Saul that David was fled to Gath: and he sought no more again for him.” Achish gave to David Ziklag for a dwelling-place; “and the time that David dwelt in the country of the Philistines was a full year and four months.”

At the end of that time occurred the battle with the Philistines at Mount Gilboa, in which Saul was slain. David sincerely lamented him; and was distressed at the death of Jonathan which occurred at the same time. After the days of mourning were ended, at the word of the Lord David went up to Hebron and there began his reign as king over Israel upon the throne to which the Lord had called him so many years before, and to which the Lord had now brought him in His own time and in His own way. And by his long and patient waiting upon the Lord, asking only His way and His time, leaving himself and his times constantly in the hand of the Lord — it was because of this spirit that the Lord said of David that he was a man after

His own heart. This was but the simple truth concerning David through all these tedious years. Where has there ever been upon the earth, another man who would have gone through those years as did David?

## Chapter 10

# The Empire of Israel Reign of David

In the north, on the eastern side of Mount Lebanon above Damascus, lay now the kingdom of Zobah, ruled by Hadadezer. By some means he had lost his border that lay on the Euphrates; and when he went up there to recover the lost territory, David overran his dominions, met him in battle, defeated him, and captured “a thousand chariots, seven hundred horsemen, and twenty thousand footmen.” Then the Syrians of Damascus came to the help of Hadedezer, and were likewise defeated with a loss of twenty-two thousand. “Then David put garrisons in Syria of Damascus: and the Syrians became servants to David, and brought gifts.”

On both sides of the River Orontes, immediately north of the country of Zobah proper, lay the kingdom of Hamath which was ruled by King Toi. The extension of the power of

Hadadezer had seriously threatened the dominions of Toi; indeed Hadadezer had made more than one attempt upon the kingdom of Hamath. And now when Toi learned of the complete overthrow of Hadadezer by David, he was so much pleased that he “sent Joram his son unto King David, to salute him, and to bless him.” He freely made submission to David, sending as tokens of his submission presents of “vessels of silver, and vessels of gold, and vessels of brass.” As a firm friendship and alliance had existed from the beginning of David’s reign between him and Hiram, king of Tyre, the submission of Toi and the conquests of the other nations named, gave to the kingdom of Israel the supremacy over all the countries and peoples from the Euphrates at the thirty-sixth parallel to the river of Egypt.

Yet those nations were not willing to rest submissive under but one test of strength. At the call of the Ammonites, a powerful combination was formed against the kingdom of Israel. Nahash, the king of the Ammonites, died and was succeeded by his son, Hanun. To Hanun David sent



ambassadors with a message of condolence. The princes of Ammon insisted to Hanun that the death of his father was only a pretext with David, and that the ambassadors were really spies. Hanun accepted this view and accordingly heaped gross indignities upon them and sent them back to their king. This insult was followed immediately with great preparations for war.

“Hanun and the children of Ammon sent a thousand talents of silver” to hire chariots and horsemen out of Mesopotamia, and out of Syria-maachah, and out of Zobah, of the Syrians of Beth-Rehob, and the men of Tob. So they hired thirty and two thousand chariots, and thirty-three thousand footmen; who came and pitched before Medeba. And the children of Ammon gathered themselves together from their cities, and came to battle.”

As soon as David heard of this mustering of forces against him, he gathered an army and sent it under the command of Joab to meet them in their own country, rather than to have this great army

enter his own land. Joab marched his army to Medeba, and in one decisive battle completely overthrew the Ammonites and all their mercenaries. The mercenaries fled to their own countries and the Ammonites took refuge in their city. Joab, without offering a siege, returned to Jerusalem.

Hadadezer, disgusted at the easy defeat of the Syrians in the battle of Medeba, decided that he would make an effort to wipe out the disgrace. Accordingly “Hadadezer sent and brought out the Syrians that were beyond the river” Euphrates: and gathered all his own army, and put the whole host under the command of Shobach, his own general-in-chief, at Helam. When David learned of it, “he gathered all Israel together,” and, with himself in command, “passed over Jordan, and came to Helam. And the Syrians set themselves in array against David, and fought with him.” The host of Hadadezer was defeated with a loss of more than forty thousand; and Shobach, the captain of the host, was slain. “And when all the kings that were servants to Hadadezer saw that they were smitten

before Israel, they made peace with Israel, and served them. So the Syrians feared to help the children of Ammon any more.”

The next year David sent his army, under the command of Joab, into the country of Ammon, and they besieged Rabbah, and the capital city. When they had almost taken the city, at the request of Joab David himself came down and led the final attack and the assault, and the city was taken. “And he took their king’s crown from off his head, the weight whereof was a talent of gold with the precious stones: and it was set on David’s head. And he brought forth the spoil of the city in great abundance. And he brought forth the people that were therein, and put them under saws, and under harrows of iron, and under axes of iron, and made them pass through the brick-kiln: and thus did he unto all the cities of the children of Ammon. So David and all the people returned unto Jerusalem.”

After these successive defeats of the most powerful forces that could be gathered, the supremacy of the kingdom of Israel was assured

over the all the countries and people from the Red Sea and the river of Egypt to the River Euphrates at the thirty-sixth parallel. And the empire which David had thus built up, and which he was enabled to transmit in peace to his successor, “was the largest,” the most wealthy, and the most powerful, “in the Oriental world at that time.”

No sooner was peace assured abroad, however, than conspiracy, rebellion, and war, occurred at home, both in David’s own personal, and his official family. And it was all the result of the one great sin that mars the life record of David. It was while the siege of Rabbah was being carried on, that David committed his great sin in the case of Bath-sheba, the wife of Uriah, the Hittite. It was in that siege that the treachery was practised upon the brave Uriah by which he, one of the most valiant men in all the army of Israel, was slain with the sword of the enemies of the Lord — and this as an expedient to conceal the wrong already done to him in the sin which had been committed with his wife. So deceitful is sin; so dreadful is the service of Satan.

Bath-sheba was the daughter of Eliam, who was the son of Ahithophel, who was the chief counselor of King David. (2 Samuel 11:3; 23:34; 15:12; 16:23) Bathsheba being thus the grandchild of Ahithophel, David's deed had wounded in the tenderest place possible, the most influential man in the kingdom. Absalom, restless, ambitious, and unprincipled, having already incurred the displeasure of his father, the king, determined to use this train of circumstances to put himself upon the throne. To attract the attention of the people he "prepared him chariots and horses and fifty men to run before him." David's sin had weakened his own standing with the people. His overwhelming disgrace caused him to seek retirement rather than publicity, so that his personal and powerful influence was in a great measure lost from the administration of affairs, and "judgment and justice unto all his people" was not executed as formerly.

This condition of things Absalom used to gain for himself a material governmental standing in the estimation of the people. He took up a position at

the side of the way that led to the gate of justice; hailed every man that was on the way to the gate, and assured him that his cause was good and right, but that from the king downward no one would hear him; and then would exclaim: “O that I were made judge in the land, that every man which hath any suit or cause might come unto me, and I would do him justice! And it was so, that when any man came nigh to him to do him obeisance, he put forth his hand, and took him, and kissed him. And on this manner did Absalom to all Israel that came to the king for judgment: so Absalom stole the hearts of the men of Israel.”

When his plans had become sufficiently matured, under pretense of fulfilling a vow, Absalom obtained permission of the king to go to Hebron. He also sent emissaries throughout all the tribes, and instructed them that as soon as they should hear the sound of the trumpet, they were to proclaim everywhere in the land, “Absalom reigneth in Hebron.” As soon as he arrived at Hebron, “Absalom sent for Ahithophel, the Gilonite, David’s counselor, from his city, even

from Giloh, while he offered sacrifices. And the conspiracy was strong; for the people increased continually with Absalom.”

To save Jerusalem and its people from the blood of battle or the horrors of a siege, David chose to flee. “And Absalom, and all the people the men of Israel, came to Jerusalem, and Ahithophel with him.” “And the counsel of Ahithophel, which he counseled in those days, was as if a man had inquired at the oracle of God: so was all the counsel of Ahithophel both with David and with Absalom.” Ahithophel advised that he be given twelve thousand men with whom to pursue David that same night, to overtake him while his people were “weary and weak handed,” and he would kill David and bring back all the people to Absalom. The friends of David in Jerusalem immediately sent to him tidings of what Ahithophel had counseled, with advice that he should not stop till he had crossed the Jordan. “Then David arose, and all the people that were with him, and they passed over Jordan: by the morning light there lacked not one of them that was not gone over Jordan.”

However the counsel of Ahithophel was not followed; so that there was really no danger to David from that source. But when Ahithophel saw that his counsel was disregarded, he knew that the cause of Absalom was lost: and fearing the results of his own treason he at once went home to his own city and hanged himself.

David halted at Mahanaim, and organized his forces there. Absalom with his army followed after, and “Israel and Absalom pitched in the land of Gilead.” The battle was joined “in the wood of Ephraim.” Absalom’s forces were defeated with a loss of twenty thousand. Absalom himself was caught by his head in the thick boughs of a great oak, and his mule went from under him and left him hanging there. And there he was found and slain by Joab.

As David was returning to Jerusalem, a quarrel sprang up between the men of Israel and the men of Judah as to who had the most right in the king. “And the words of the men of Judah were fiercer than the words of the men of Israel.” Then “Sheba,



the son of Bichri, a Benjamite, . . . blew a trumpet, and said, We have no part in David, neither have we inheritance in the son of Jesse: every man to his tents, O Israel. So every man of Israel went up from after David, and followed Sheba, the son of Bichri: but the men of Judah clave unto their king, from Jordan even to Jerusalem.” Shortly afterward Sheba was besieged in the city of Abel-beth-maachah, and the people of the city took him and cut off his head and threw it over the wall; and so ended the siege and this second rebellion.

Peace had now returned to the kingdom of David. The harvest that had come from his sowing of sin, had been long and most bitter. It is true that in his sin he gave great occasion to the enemies of the Lord to blaspheme. And it is true that to this day, the enemies of the Lord do use it for occasion to blaspheme. But why will they not remember his repentance and his affliction? The sin which he did has not been so exceptional in history. The identical things that David did in his sinning have been done in all the kingdoms, and by almost all the kings, of history. But where in all history is

there an instance of such repentance as David's? Where is there an instance of another king making such a confession as did he? Where did ever one write out in full his confession and publish it to the world for all time?

There is however a point worthy of consideration, in the fact that it is only "the enemies of the Lord" who make David's sin an occasion to blaspheme; and it is not to their purpose to remember his repentance and his confession. Wherever David's sin is recalled, let his repentance, his confession, and his affliction, also be remembered. Where this shall be done, there will be no enemies of the Lord; but all will be glad of the blessed fact that though men do sin, yet repentance, and confession, and forgiveness, are freely granted by the Lord to all, that we may be saved from sin. And though the fruit of sin, in affliction may come, yet the guilt is gone, His anger is turned away, and He comforts him who has sinned.

With peace reigning once more in all Israel and

throughout all his dominions, David gave himself again to the development of the resources, the guidance of the affairs, and the complete organization, of his kingdom. David's skill and ability in government were demonstrated even at the beginning of his career. When he was first outlawed by Saul "every one that was in distress, and every one that was in debt, and every one that was discontented, gathered themselves unto him; and he became a captain over them: and there were with him about four hundred men." (1 Samuel 22:2) And though he had thus such a large number of men who were practically outlaws and ready for anything, yet under David they were so led that instead of engaging in any lawlessness they became a guard against lawlessness to the property of others. For the servants of Nabal testified of their own accord that while they were keeping the thousands of their master's sheep in the wilds where David's men were, "The men were very good unto us, and we were not hurt, neither missed we anything, as long as we were conversant with them, when we were in the fields: they were a wall unto us both by night and day, all the while we

were with them keeping the sheep.” This faculty of government was not lost by David as he increased in years and as larger opportunities were met.

The last years of David were occupied particularly with preparing the plans and materials for the house of the Lord that was to be built. For he said, “The house that is to be builded for the Lord must be exceeding magnificent, of fame and of glory throughout all countries: I will therefore now make preparation for it.” He prepared a hundred thousand talents of gold, a million talents of silver, and of brass and iron without weight, for it was in abundance, and also much timber and stone.

## Chapter 11

# **The Empire of Israel Reign of Solomon**

Solomon reigned forty years: the first twenty in the service of God; the last twenty in the service of his wives and himself. The word “Solomon” means “Peaceable.” He was so named nine years before his birth, when David first suggested the building of a house for the Lord. (1 Chronicles 28 and 29) At that time the Lord said to David that he should not build the house that he had in his heart to build; but, “Behold, a son shall be born to thee, who shall be a man of rest; and I will give him rest from all his enemies round about: for his name shall be Solomon, and I will give peace and quietness unto Israel in his days. He shall build an house for my name.” (1 Chronicles 2:9)

The great ability manifested by David in every way, because the Lord was with him, had assured to the kingdom and reign of Solomon this

condition of peace. And “Judah and Israel were many, as the sand which is by the sea in multitude, eating and drinking, and making merry. And Solomon reigned over all kingdoms from the river [Euphrates] unto the land of the Philistines, and unto the border of Egypt: they brought presents, and served Solomon all the days of his life. . . . He had dominion over all the region on this side of the river, from Tiphseh [Thapsacus] even to Azzah [Gaza], over all the kings on this side of the river: and he had peace on all sides round about him. And Judah and Israel dwelt safely, every man under his vine and under his fig tree, from Dan even unto Beer-sheba, all the days of Solomon.”

“And God gave Solomon wisdom and understanding exceeding much, and largeness of heart, even as the sand that is on the seashore. And Solomon’s wisdom excelled the wisdom of all the children of the east country, and all the wisdom of Egypt. For he was wiser than all men; . . . and his fame was in all nations round about.”

He was a universal proverbialist; for “he spake

three thousand proverbs.” He was a poet; for “his songs were a thousand and five.” He was a universal scientist: a thorough botanist, for “he spake of trees, from the cedar tree that is in Lebanon even unto the hyssop that springeth out of the wall;” a zoologist, for “he spake also of beasts;” an ornithologist, for he spake “of fowl;” an entomologist, for he spake “of creeping things;” an ichthyologist, for he spake “of fishes;” and a meteorologist, for he spake of the course of the wind “according to his circuits,” and of the “return” of the rivers “unto the place from whence the rivers come.” (1 Kings 4:32, 33; Eccl. 1:6, 7) This was genuine science, too; for it was the revelation of the wisdom of God.

“And all the kings of the earth sought the presence of Solomon, to hear his wisdom, that God had put in his heart.” They came, too, not as mere curiosity seekers, but to recognize his supremacy and to do him honor in it; for “they brought every man his present, vessels of silver, and vessels of gold, and raiment, harness, and spices, horses, and mules, a rate year by year.” The “presents”

themselves were a recognition of sovereignty, and their bringing them “year by year” shows that they were an annual tribute rendered in recognition of the sovereignty of Solomon and of the kingdom of Israel, by all the kings of the earth. It is true that this conquest of all the kingdoms was not by force of arms and the carnage of battle; yet it was none the less a fact. For there is more power in the wisdom and righteousness of God manifested through sincere hearts of men, than in all the governments, armies, and weapons of war, that this world can ever know.

His wealth was accordingly great. The gold that was left to him by David amounted to 108,000 talents. The gold that came to him in a single year was 666 talents. His navy brought at one voyage from Ophir 420 talents; and at another, 450 talents. The Queen of Sheba gave him 120 talents; and Hiram of Tyre gave him 120 talents. All this was “besides that he had of the merchant men, and of the traffic of the spice merchants, and of all the kings of Arabia, and of the governors of the country;” that is, all this was besides the regular



customs, duties, and taxes, from his own kingdom. And all this was of gold alone, not counting silver; for silver “was nothing to be accounted of in the days of Solomon,” he “made silver to be in Jerusalem as stones.”

Solomon was also a great builder. Besides the temple of God, which will not be described here, except to say that nothing on the earth ever surpassed it for glory and beauty, he says, “I builded me houses.” The chief one of these was one hundred and fifty feet long, seventy-five feet wide, and forty-five feet high; and was in three stories. It had a grand porch seventy-five feet long and forty-five feet broad. All the pillars, and beams, and floors, of the house, were of the finest cedar of Lebanon; and the pillars were so many and so costly, and those in the porch were so tall, that the building was called “The House of the Forest of Lebanon.” There was also the “Porch of Judgment,” where was placed the royal throne which was of ivory inlaid with gold; having six steps, with a footstool of gold; two graven lions on each step and one at each arm; the back formed a

half-circle; and the seat was a golden bull. “There was not the like made in any kingdom.” Close to this building was the “Tower of David built for an armory,” on the walls of which there hung “a thousand bucklers, all shields of mighty men.” Then there was the house of Pharaoh’s daughter, his wife. These all were built with walls and foundations of costly stones, many of them twelve or fifteen feet in length. All were supported with pillars and beams of cedar and fir, decked with gold and silver, and the ceilings and walls were ornamented with beautiful stones set with gold and silver, after the style of the temple. He also built a summer palace in Lebanon.

He says, “I made me great works.” He built “Millo, and the wall of Jerusalem, and Hazor, and Megiddo, and Gezer.” “And he built Tadmor in the wilderness, and all the store cities, which he built in Hamath. Also he built Beth-horon the upper, and Beth-horon the nether, fenced cities, with walls, gates, and bars; and Baalath, and all the store cities that Solomon had, and all the chariot cities, and the cities of the horsemen, and all that Solomon

desired to build in Jerusalem, and in Lebanon, and throughout all the land of his dominion.”

“Millo” was a strong fortification, or tower, that protected the city of Jerusalem on the north.

“The wall of Jerusalem” began at Millo, and extended entirely round the city; and upon it were sixty towers.

“Hazor” was the principal city, and the stronghold, of the whole of North Palestine. It lay in the territory of the tribe of Naphtali, “apparently on the high ground overlooking the lake of Merom.”

“Gezer” was also a fortified city, that commanded the Mediterranean coast-road of communication between Egypt and Jerusalem. The king of Egypt had taken it from the original inhabitants of the land — the Canaanites — and had given it as a present to his daughter, Solomon’s wife. At the taking of it, Pharaoh had burnt it and left it in ruins.

The two Beth-horons — “the upper” and “the nether” — lay on the boundary line between the tribes of Ephraim and Benjamin, and guarded a pass on the road from Gibeon to the Philistine plain. Through this pass was the main way into the country of Israel from Philistia on the west, and from Moab and Ammon on the east.

“Tadmor,” called also Palmyra, was built in an oasis in the desert of Hamath on the east. It was “two days’ journey [about 120 miles] from upper Syria, and one day’s journey from the Euphrates, and six long days’ journey from Babylon the Great.” This city was built that Solomon might control the caravan trade from the East. Even the ruins of Tadmor are a wonder, and what magnificence must have been displayed when it stood in its splendor!

“I planted me vineyards: I made me gardens and orchards, and I planted trees in them of all kind of fruits.” Literally, “I made me paradises” — beautiful parks for pleasure grounds. The principal

one was at Etham, about six miles from Jerusalem. To this place he would go in the morning, in stately progress, dressed in snow-white raiment; riding in his chariot of state which was made of the finest cedar, decked with gold and silver and purple, and carpeted with the costliest tapestry worked by the daughters of Jerusalem; and attended by a body-guard of sixty valiant men, of the tallest and handsomest of the young men of all Israel, arrayed in Tyrian purple, with their long black hair, freshly sprinkled with gold-dust every day, glittering in the sun.

“I made me pools of water, to water therewith the wood that bringeth forth trees.” These were necessary to keep his parks fresh and beautiful. There were three notable pools built in the side of the valley of Etham. The upper pool was 380 feet long, 236 feet wide at the eastern end, and 229 at the western, and 25 feet deep. One hundred and sixty feet from this was the middle pool, 423 feet long, 250 feet broad at the eastern end, and 160 at the western, and 30 feet deep. Two hundred and forty-eight feet from the middle pool lay the lower

pool, 582 feet long, 207 feet wide at the eastern end, and 148 at the western, and 50 feet deep. They were partly hewn out of the solid rock, and partly built of masonry. All were lined with cement; all had flights of steps from top to bottom; and all three were connected together by conduits, and with Jerusalem by an aqueduct, so that not only his paradise at Etham, but also the city of Jerusalem, was supplied with water from them.

Twenty years Solomon spent in building his own royal house, and the temple of the Lord. Then he turned from following the Lord, to following his own way. The Lord had caused special directions to be written for the king who should sit upon the throne of Israel. “And it shall be, when he sitteth upon the throne of his kingdom, that he shall write him a copy of this law in a book, . . . and it shall be with him, and he shall read therein all the days of his life.” And that which was particularly said therein to the king was this: “He shall not multiply horses to himself, nor cause the people to return to Egypt, to the end that he should multiply horses: forasmuch as the Lord hath said unto you, Ye shall

henceforth return no more that way. Neither shall he multiply wives to himself, that his heart turn not away: neither shall he greatly multiply to himself silver and gold.”

As we have seen, Solomon did greatly multiply unto himself silver and gold. David “in his poverty” multiplied silver and gold for the house of the Lord. In multiplying silver and gold for the house of the Lord, Solomon went beyond and multiplied them also for himself. But he did not stop here: he had “forty thousand stalls of horses for his chariots;” “and he had a thousand and four hundred chariots, and twelve thousand horsemen, whom he bestowed in the cities for chariots, and with the king at Jerusalem.” Nor was this all: “The horses which Solomon had were brought out of Egypt; and the king’s merchants received them in droves, each drove at a price.” “And a chariot came up and went out of Egypt for six hundred shekels of silver [\$328.50], and an horse for an hundred and fifty [\$82.12]: and so for all the kings of the Hittites, and for the kings of Syria, did they bring them out by their means.”

Nor yet was this all. He went the whole length of disobedience to the Lord. He multiplied silver and gold to himself; he multiplied horses from Egypt to himself, and carried on a great traffic in them in order that he might the more multiply silver and gold to himself; and now he took the other forbidden step — he multiplied wives to himself.

His original wife was the daughter of Pharaoh — a woman of a strange nation, and from Egypt at that. But now, “King Solomon loved many strange women, together with the daughter of Pharaoh, women of the Moabites, Ammonites, Edomites, Zidonians, and Hittites; of the nations concerning which the Lord said unto the children of Israel, Ye shall not go in to them, neither shall they come in unto you: for surely they will turn away your heart after their gods: Solomon clave unto these in love. And he had seven hundred wives, princesses, and three hundred concubines: and his wives turned away his heart. For it came to pass, when Solomon was old, that his wives turned away his heart after



other gods: and his heart was not perfect with the Lord his God, as was the heart of David his father. For Solomon went after Ashtoreth the goddess of the Zidonians, and after Milcom [Molech] the abomination of the Ammonites.” “Then did Solomon build an high place for Chemosh, the abomination of Moab, in the hill that is before Jerusalem, and for Molech, the abomination of the children of Ammon. And likewise did he for all his strange wives, which burnt incense and sacrificed unto their gods. And the Lord was angry with Solomon, because his heart was turned from the Lord God of Israel, which had appeared unto him twice, and had commanded him concerning this thing, that he should not go after other gods; but he kept not that which the Lord commanded.”

But “even as I have seen, they that plow iniquity, and sow wickedness, reap the same.” Solomon sowed abundantly to evil, and now he begins to reap the fruits of it. For “the Lord said unto Solomon, Forasmuch as this is done of thee, and thou has not kept my covenant and my statutes, which I have commanded thee, I will surely rend

the kingdom from thee, and will give it to thy servant. Notwithstanding in thy days I will not do it, for David thy father's sake: but I will rend it out of the hand of thy son. Howbeit I will not rend away all the kingdom; but will give one tribe to thy son for David my servant's sake, and for Jerusalem's sake which I have chosen." No more can he write as he did in his youth to Hiram, "Now the Lord my God hath given me rest on every side, so that there is neither adversary nor evil occurrent." Now there is evil "occurrent" everywhere and unrest on every side. For we read in quick succession, "The Lord stirred up an adversary unto Solomon;" "and God stirred up another adversary;" "and Jeroboam, . . . even he lifted up his hand against the king." Thus there were adversaries on all sides: from the kings abroad and from his own subjects at home.

The first of these adversaries that arose was Hadad, of Edom. At the time when David subdued Edom, the king of Edom and all his family, except this son Hadad, were slain. But Hadad being a little child, some of the servants of the royal household

succeeded in escaping with him; first to Midian, then to Paran, and finally to Egypt. In Egypt he was taken by the servants to Pharaoh himself, who received him kindly and maintained him in the standing that became him as a king's son. Indeed he found such favor in the eyes of Pharaoh, that the king "gave him to wife the sister of his own wife, the sister of Tahpenes the queen." In Egypt was born to Hadad a son whom he named Genubath, and who was brought up in Pharaoh's household among the princes of Egypt.

Hadad now determined to have a kingdom for his son by setting himself against Solomon. He persuaded Pharaoh to allow him to leave Egypt; but carefully concealed from Pharaoh his purpose. He first went to his own native country of Edom; but Solomon had that country so thoroughly garrisoned that it was impossible for him to raise a revolt. He then went up to Syria, and there found, and joined himself to, a certain Rezon, the son of Eliadah, the second of Solomon's adversaries. This Rezon had been a servant to Hadadezer, king of Zobah. At the time when David overran and

captured Zobah, Rezon ran away from Hadadezer and became the leader of a company of robbers in the country of Damascus. Hadad, the Edomite, now joined himself to Rezon and his robbers; and set himself up as king of Syria, and reigned at Damascus. Thus originated the kingdom of Syria, so often mentioned in the Bible.

Jeroboam, who “lifted up his hand against the king,” was the son of Nebat. His mother’s name was Zeruah, and she was a widow when Jeroboam thus first comes into notice. While Solomon was building Millo and repairing the breaches of the city of David, he noticed Jeroboam among the workmen. “And Solomon seeing the young man that he was industrious, he made him ruler over all the charge of the house of Joseph [Ephraim].”

Some time after this, as Jeroboam was passing out of the city of Jerusalem, he was met by the prophet Ahijah who drew him aside into the field. Then Ahijah took his own outer garment and tore it into twelve pieces and said to Jeroboam: “Take thee ten pieces: for thus said the Lord, the God of

Israel, Behold, I will rend the kingdom out of the hand of Solomon, and will give ten tribes to thee.” And though the Lord at that time plainly told him that this was not to be while Solomon lived, yet like many others, Jeroboam was not willing to wait the Lord’s time and way, but attempted to seize the kingdom at once. Being already governor over so important a part of the kingdom, he began to scheme for the setting up of himself as king in fact. “He lifted up his hand against the king.” Therefore Solomon sought to kill him; but Jeroboam escaped “and fled into Egypt, unto Shishak king of Egypt, and was in Egypt until the death of Solomon.”

Rehoboam, the son of Solomon, succeeded immediately to the throne of David as king over all the tribes of Israel. “And Rehoboam went to Shechem; for all Israel were come to Shechem to make him king.” And Jeroboam was among them; for as soon as he had heard of the death of Solomon, he returned from Egypt. And with the ambitious designs that he had in mind while yet Solomon lived, it may well be supposed that he would suffer nothing to be settled that would give

to Rehoboam the dominion over all the tribes.

In addition to the attitude of Jeroboam, the people had a real grievance of which they might ask to be redressed: they had burdens which they might properly ask to be lightened. In Solomon had been largely fulfilled the prophecy of Samuel when the people had asked for a king at the first. “He will take your sons, and appoint them for himself, for his chariots, and to be his horsemen; and some shall run before his chariots. And he will appoint him captains over thousands, and captains over fifties; and will set them to ear his ground, and to reap his harvest, and to make his instruments of war, and instruments of his chariots. And he will take your daughters to be confectionaries, and to be cooks, and to be bakers. And he will take your fields, and your vineyards, . . . and give to his officers, and to his servants. And he will take your men servants, and your maid servants, and your goodliest young men, and your asses, and put them to his work. He will take the tenth of your sheep; and you shall be his servants.”

Much, if not all, of this had been done by Solomon. And much of that which had been done by him, had been done to support his heathen wives in their abominable practises. The burdens of the people had really been made heavy. And now “Jeroboam and all the congregation of Israel came, and spake unto Rehoboam, saying, Thy father made our yoke grievous: now therefore make thou the grievous service of thy father, and his heavy yoke which he put upon us, lighter, and we will serve thee.”

Rehoboam asked for three days in which to consider their plea. He first consulted the old men who had been the counselors and aids of Solomon, and who therefore knew that the plea of the people was just. They gave him the advice that he needed, and which every king needs, in order to be the right kind of king. They told him, “If thou wilt be a servant unto this people this day, and wilt serve them, and answer them, and speak good words to them, then they will be thy servants forever.” But Rehoboam had no mind to be a servant to the people: he would be master only. He did not care to

be the right kind of king: he wanted to be only a lord. He therefore called “the young men that were grown up with him,” and consulted them.

That we may the better understand what kind of counselors these would be, let us see what the influences were, under which Rehoboam and these young men had been brought up. Rehoboam himself was the son of Naamah, an Ammonitess, who had brought with her into Israel the worship of Molech “the abomination of the children of Ammon.” Yet, as we have seen, this woman was only one of many such among Solomon’s seven hundred wives. And it was under the tutorship of such women as these, and amid the scenes and influences of the inhuman and abominable worship of such gods as these, that the young men had been brought up, whom Rehoboam chose now to consult with reference to the government of a people who were to be governed in the fear of God, and who were to be totally separated from any connection whatever with any such gods.

Such were the counselors whom Rehoboam



chose in an emergency that involved the everlasting interests of the greatest kingdom then in the world! Of course he obtained the counsel that he most desired. They told him to say to the people: “My little finger shall be thicker than my father’s loins. And now whereas my father did lade you with a heavy yoke, I will add to your yoke: my father hath chastised you with whips, but I will chastise you with scorpions.” As the king had received the counsel that he wanted, so he was prompt in applying it. When the people came together to him the third day to receive his reply, he gave them the very words which he had received from the young men. There could be but one result: Again was raised the cry that was sounded by Sheba, the son of Bichri, when the ten tribes revolted in the reign of David — “What portion have we in David? neither have we inheritance in the son of Jesse. To your tents, O Israel: now see to your own house, David.”

Rehoboam was really surprised at the storm that he had raised: he was probably the only man in the kingdom who was surprised at it. This was

natural enough, however; for when he was so dull as not to be able to see that what he was advised by the young heathen to do was the wrong thing to do, it was natural enough that he should be surprised at the result. He tried to mend the matter by sending Adoram, his treasurer, to pacify the people with apologies and explanations; but instead of listening to him they stoned him to death at once. This frightened Rehoboam, and he “made speed” to his chariot, and fled to Jerusalem. Arrived at Jerusalem, he decided to force the submission of the ten tribes, and mustered a hundred and eighty thousand men for the purpose; but the word of God came by Shemaiah, the prophet, commanding them not to go up nor fight against their brethren, because it was from Him that the kingdom should be divided. “And they obeyed the words of the Lord, and returned from going against Jeroboam.”

And so ended the greatness of the kingdom, and indeed the kingdom itself, of united Israel.

## Chapter 12

# **The Ten Tribes Reign of Jeroboam**

Again, Jeroboam had no right to draw the conclusion that he did draw, because God had not called him to be head or general director of His religion, but to serve the Lord himself and be king of the Ten Tribes. (1 Kings 12:26, 27) If Jeroboam had but done this, and left the people free to serve the Lord for themselves, and to go up to Jerusalem to worship according to the word of the Lord, not only could this have been done by them, but by himself also, with perfect safety to every interest of his kingdom. In addition to all this, not to let the people go to Jerusalem to worship and to offer sacrifice, was in itself to abandon the Lord.

From his standpoint, however, Jeroboam could not see otherwise than that the preservation of his kingdom depended on keeping the people away from Jerusalem. Accordingly he chose this course,

and thereby assured the absolute annihilation of his kingdom.

Having abandoned the Lord and His religion, and yet finding religion essential as a political factor, Jeroboam invented one to suit his purpose. “The king took counsel, and made two calves of gold.” These calves were images of Egyptian gods. If not before, Jeroboam had learned about them and their worship during his sojourn in Egypt. The worship was of the same nature as that of the gods of the Ammonites, Moabites, and Zidonians, with the exception of burning children in the fire.

“And he set one in Beth-el.” Bethel was at the southern border of the dominion of Jeroboam, and only twelve miles from Jerusalem. Jeroboam could present quite an array of precedent for making Beth-el a place of worship. He could present the fact that there Abraham erected the first altar in the land, and there had worshiped, both before and after he went to Egypt. He could present the fact that there the Lord had appeared to Jacob; that there Jacob had set up a pillar and called it God’s

house that there Jacob had built an altar and had worshiped the Lord, after his return to the land from the house of Laban; and there the Lord had appeared to him again, and had renewed to him the promise made to Abraham and to Isaac, to give him that land; and the further facts that in the time of the judges at that place was the ark of the covenant, and there the people had come to inquire of the Lord.

All this was before there was any worship of the Lord in Jerusalem by any of the seed of Abraham or of Israel. He could declare that not only had Abraham and Jacob chosen Beth-el as the place of their worship, but neither Abraham nor Isaac, nor yet Jacob, had ever worshiped at Jerusalem at all. When Jeroboam had built his altar there, he could cite all this precedent, and appeal to all these sacred memories, in favor of Beth-el as against Jerusalem as the place where they ought to worship. But against all precedent there stood the plain word of God that Jerusalem was the place that He had chosen, and that there the people should worship and offer their sacrifices. All the

use that could be made of precedent, was to support the devices of his own heart. In fact that is the only use that can ever be made of it. The true question is never, What has been done? but always, What is the right thing now to do? The use of the golden calf he justified by the old cry in the wilderness: “Behold thy gods, O Israel, which brought thee up out of the land of Egypt.”

“And the other put he in Daniel.” Daniel was already the place of an idolatrous worship by the tribe of Dan. When this tribe sought for an inheritance in the land, they first sent out five men, who, in their search, came to Laish, and found a place where there was “no want of anything that is in the earth.” They returned and told their brethren what they had discovered, and the tribe then sent six hundred men to take possession of the place. As these men were on the way, they came to the house of one Micah of Mount Ephraim, where they found a graven image, an ephod, and a teraphim, and a molten image, and a Levite whom Micah had hired to be his priest in the worship of these gods. The Danites took priest, idols, and all, and carried them

with them to Laish. They attacked and blotted out Laish and its inhabitants, and built there a new city and called it Daniel, and there established their idolatrous worship. It lay near the Jordan, in the territory of Naphtali, about ten miles north of Lake Merom. It was easy enough for Jeroboam to set up his golden calf at Daniel, and to turn to that place the worship of the people.

Having now a place of worship at the northern, and another at the southern, extremity of his kingdom, Jeroboam could present very forcibly his next appeal, — “It is too much for you to go up to Jerusalem.” It is too hard for you to travel all the way to Jerusalem. Here is a place of worship at your very doors, as it were. It will be much easier to worship here than to travel the long journey to Jerusalem. These are the gods, anyhow, that brought you out of Egypt; you will worship here the same gods that they worship at Jerusalem, only in a little different way; all people cannot see alike; nevertheless we are but different branches of the one great church; it is not particular how or where you worship if you are only sincere.

All this, Jeroboam could present in justification of his disregard of the plain word of the Lord. Nor was he the last one to do it. But with him, and with all other such ones, the Lord of Hosts declares, “This thing became a sin.” “This thing became sin unto the house of Jeroboam, even to cut it off, and to destroy it from off the face of the earth.” (1 Kings 12:30; 13:34) God has declared of Jeroboam, and of all others, that in so doing thou “has cast me behind thy back.” Then there was fastened upon Jeroboam forever, the terrible inscription: “Jeroboam the son of Nebat, who did sin and who made Israel to sin.”

Jeroboam had now altars and gods; but he had no priests nor ministers; and, as the legitimate priests and Levites, scattered throughout his kingdom, were not ready to apostatize, he was obliged to create a priesthood and a ministry for his new worship. He was equal to the occasion; he could create a priesthood as well as the other parts of his worship. As his worship was apostate from the beginning, it was plain enough that he could



find a priesthood only from among the most apostate of the people. Accordingly, he “made priests of the lowest of the people, which were not of the sons of Levi. And Jeroboam ordained a feast in the eighth month, on the fifteenth day of the month, like unto the feast that is in Judah, and he offered upon the altar. So did he in Beth-el, sacrificing unto the calves that he had made: and he placed in Beth-el the priests of the high places which he had made. So he offered upon the altar which he had made in Beth-el the fifteenth day of the eighth month, even in the month which he had devised of his own heart; and ordained a feast unto the children of Israel: and he offered upon the altar, and burnt incense.” (1 Kings 12:31-33)

But even while he was worshiping, there came a prophet out of the land of Judah: “And he cried against the altar in the word of the Lord, and said, O altar, altar, thus said the Lord; Behold, a child shall be born unto the house of David, Josiah by name; and upon thee shall he offer the priests of the high places that burn incense upon thee, and men’s bones shall be burnt upon thee. And he gave

a sign the same day, saying, This is the sign which the Lord hath spoken; Behold, the altar shall be rent, and the ashes that are upon it shall be poured out. And it came to pass, when King Jeroboam heard the saying of the man of God, which had cried against the altar in Beth-el, that he put forth his hand from the altar, saying, Lay hold on him. And his hand, which he put forth against him, dried up, so that he could not pull it in again to him. The altar also was rent, and the ashes poured out from the altar, according to the sign which the man of God had given by the word of the Lord. And the king answered and said unto the man of God, Intreat now the face of the Lord thy God, and pray for me, that my hand may be restored me again. And the man of God besought the Lord, and the king's hand was restored him again, and became as it was before.” (1 Kings 13:2-6)

Yet even from this he took no warning. In spite of it all he went further in his evil way, for the record is: “After this thing Jeroboam returned not from his evil way, but made again the lowest of the people priests of the high places: whosoever

would, he consecrated him, and he became one of the priests of the high places. And this thing became sin unto the house of Jeroboam, even to cut it off, and to destroy it from off the face of the earth.” (1 Kings 13:33, 34)

When the prophet Ahijah had first spoken the word of the Lord to Jeroboam concerning his reigning over the ten tribes, he had said unto him: “It shall be, if thou wilt hearken unto all that I command thee, and wilt walk in my ways, and do that is right in my sight, to keep my statutes and my commandments, as David my servant did; that I will be with thee, and build thee a sure house, as I built for David, and will give Israel unto thee.” (1 Kings 11:38) And now, as he had so determinedly set himself in his own evil course, a word comes again to him from the Lord, by the prophet Ahijah. Jeroboam had a son whom he named Abijah, who had fallen sick. Jeroboam sent his wife to the prophet Ahijah, to inquire what would become of the child. Ahijah was very old, and almost blind, and to be sure that the prophet should not know who was come to inquire, Jeroboam had his wife

disguise herself. But before she reached the house of the prophet, when he heard the sound of her feet as she came to the door, he called out to her: “Come in, thou wife of Jeroboam; why feignest thou thyself to be another? for I am sent to thee with heavy tidings.

“Go, tell Jeroboam, Thus said the Lord God of Israel, Forasmuch as I exalted thee from among the people, and made thee prince over my people Israel, and rent the kingdom away from the house of David, and gave it thee: and yet thou has not been as my servant David, who kept my commandments, and who followed me with all his heart, to do that only which was right in mine eyes; but has done evil above all that were before thee: and has gone and made thee other gods, and molten images, to provoke me to anger, and has cast me behind thy back: therefore, behold, I will bring evil upon the house of Jeroboam, and will cut off from Jeroboam every man child, him that is shut up and him that is left at large in Israel, and will utterly sweep away the house of Jeroboam, as a man sweepeth away dung, till it be all gone. Him that

dieth of Jeroboam in the city shall the dogs eat; and him that dieth in the field shall the fowls of the air eat: for the Lord hath spoken it. Arise thou therefore, and get thee to your house: and when thy feet enter into the city, the child shall die. And all Israel shall mourn for him, and bury him; for he only of Jeroboam shall come to the grave: because in him there is found some good thing toward the Lord, the God of Israel, in the house of Jeroboam.

“Moreover the Lord shall raise Him up a king over Israel, who shall cut off the house of Jeroboam that day: but what? even now. For the Lord shall smite Israel, as a reed is shaken in the water; and He shall root up Israel out of this good land, which He gave to their fathers, and shall scatter them beyond the river; because they have made their Asherim, provoking the Lord to anger. And He shall give Israel up because of the sins of Jeroboam, which he hath sinned, and wherewith he hath made Israel to sin.” (1 Kings 14:6-16)

Jeroboam reigned twenty-two years, 975-954; “and the Lord struck him, and he died.”

## Chapter 13

# Judah From Rehoboam to Asa

Shishak, king of Egypt, in the fifth year of the reign of Rehoboam, invaded Judah with a force of “twelve hundred chariots, and threescore thousand horsemen: and the people were without number that came with him out of Egypt; the Lubims, the Sukkiims, and the Ethiopians. And he took the fenced cities which pertained to Judah, and came to Jerusalem. Then came Shemaiah the prophet to Rehoboam, and to the princes of Judah, that were gathered together to Jerusalem because of Shishak, and said unto them, Thus said the Lord, Ye have forsaken me, and therefore have I also left you in the hand of Shishak. Whereupon the princes of Israel and the king humbled themselves; and they said, The Lord is righteous.

“And when the Lord saw that they humbled themselves, the word of the Lord came to

Shemaiah, saying, They have humbled themselves; therefore I will not destroy them, but I will grant them some deliverance; and my wrath shall not be poured out upon Jerusalem by the hand of Shishak. Nevertheless they shall be his servants; that they may know my service, and the service of the kingdoms of the countries. So Shishak king of Egypt came up against Jerusalem, and took away the treasures of the house of the Lord, and the treasures of the king's house; he took all: he carried away also the shields of gold which Solomon had made.” (2 Chronicles 12:3-9)

Shishak inscribed upon “a great bas-relief at Karnak” “the names of one hundred and thirtythree cities of the kingdom of Judah taken by the Egyptian army. The greater part of the names are mentioned in Scripture. . . . The capital is not mentioned on the monument by its ordinary name Jerusalem, but it is recognized under the title Jehudah Malek — ‘Royalty of Judah.’“

Rehoboam reigned seventeen years, 975-958, and was succeeded by his son.

Abijah reigned three years, 958-955 BC. And there was war between Abijah and Jeroboam, and Israel was defeated with great loss. “And Abijah pursued after Jeroboam, and took cities from him, Beth-el with the towns thereof, and Jeshanah with the towns thereof, and Ephraim with the towns thereof. Neither did Jeroboam recover strength again in the days of Abijah.” (2 Chronicles 13:19, 20)

Asa was the son of Abijah and reigned nearly forty-one years, 955-914 BC. He brought back the kingdom from the idolatry that Rehoboam had established, to the worship of the Lord. The first ten years of his reign were entirely years of peace, in which he strengthened his kingdom by building fortresses and towers. He organized an army of five hundred and eighty thousand men, and “all these were mighty men of valor.” Then Zerah, the Ethiopian, with an army of a million men and three hundred chariots, invaded Judah. Asa met him at Mareshah, in the valley of Zephathah: “And Asa cried unto the Lord his God, and said, Lord, it is



nothing with thee to help, whether with many, or with them that have no power: help us, O Lord our God; for we rest on thee, and in thy name we go against this multitude. O Lord, thou art our God; let not man prevail against thee. So the Lord smote the Ethiopians before Asa, and before Judah and the Ethiopians fled. And Asa and the people that were with him pursued them unto Gerar: and the Ethiopians were overthrown, that they could not recover themselves; for they were destroyed before the Lord, and before His host.” (2 Chronicles 14:11-13)

Asa next carried to completion the reformation from the apostasy of Rehoboam. He succeeded in turning back to the worship of the Lord even Bethel and the other cities which Abijah had taken from Jeroboam. And when it was seen how God was with him, “they fell to him out of Israel in abundance.” (2 Chronicles 15:8, 9) This accession to him from the people of Israel, was helped also by the course of things in the kingdom of Israel itself.

## Chapter 14

# The Ten Tribes From Nadab to Jehu

Elah was the son of Baasha. In his second year, 929, “his servant —

“Zimri, captain of half his chariots, conspired against him, as he was in Tirzah, drinking himself drunk in the house of Arza steward of his house in Tirzah. And Zimri went in and smote him, and killed him, in the twenty and seventh year of Asa king of Judah, and reigned in his stead.” (1 Kings 16:9, 10) Zimri visited upon the house of Baasha the like destruction which Baasha had visited upon the house of Jeroboam. For as soon as he sat on the throne, he slew all the house of Baasha, leaving not a single male among them, neither among his kinsfolks nor his friends.

Zimri himself, however, was not left long to hold what he had so gained. The army was again at

the siege of Gibbethon, and as soon as they heard that Zimri had killed the king and usurped the throne in Tirzah, they made Omri, the captain of the host, king that day in the camp. Omri then raised the siege of Gibbethon, and went up against Tirzah and besieged Zimri there. When Zimri saw that the city was about to fall and that he certainly would be captured, “he went into the palace of the king’s house and burned the king’s house over him with fire,” and died, at the end of a “sevendays” reign.

As it was only the army that had made Omri king, all the people were not ready to recognize him. Therefore, one half of the people followed Tibni to make him king, and the other half followed Omri, and there was war. After a contest of four years Tibni was defeated and slain.

Omri reigned king of Israel twelve years, 929-918. When he had dwelt six years in Tirzah, he bought of a man by the name of Shemer, for two talents of silver, a certain hill, and built on that hill a city which, from the former owner of the hill, he

named Samaria; and established his capital there. The political and military shrewdness of Omri is shown in his choice of Samaria for a capital. Tirzah means “Delight,” but Omri had an eye for something more. Six miles from Shechem, in the same well-watered valley here opening into a wide basin, rises an oblong hill with steep sides and a long, level top. It combined as in no other place in the Ten Tribes, strength, beauty, and fertility. It commanded a full view of the Mediterranean Sea on one side and the vale of Shechem on the other. It rose above a circle of hills, which gave it additional elements of strength for defense. It remained the capital as long as the kingdom existed. (1 Kings 16:8-29)

“And Omri wrought evil in the eyes of the Lord, and did worse than all that were before him.” The particulars as to this are not given, further than that he carried forward the fatal policy of Jeroboam. In the book of Micah, however, we read of later times, the words: “The statutes of Omri are kept.” (Micah 6:16) From the connection it is plain that these “statutes of Omri” were measures

established to perpetuate, and even to increase, the idolatrous practises of the people.

Ahab reigned twenty-two years, 918-897. “And Ahab the son of Omri did evil in the sight of the Lord above all that were before him. And it came to pass, as if it had been a light thing for him to walk in the sins of Jeroboam the son of Nebat, that he took to wife Jezebel the daughter of Ethbaal king of the Zidonians, and went and served Baal, and worshiped him. And he reared up an altar for Baal in the house of Baal, which he had built in Samaria. And Ahab made a grove; and Ahab did more to provoke the Lord God of Israel to anger than all the kings of Israel that were before him.” (1 Kings 16:30-33) “There was none like unto Ahab, which did sell himself to work wickedness in the sight of the Lord, whom Jezebel his wife stirred up.” (1 Kings 21:25)

Ethbaal, or “with Baal” or “Baal with him,” king of Sidon, was Jezebel’s father. He was a priest of Baal and Astarte, or Ashtoreth, who assassinated the reigning king of Sidon, and usurped the throne

for fifty-two years. His kingdom embraced Tyre also. Tyre was the seat of the worship of Baal, the sun. The wickedness of these two cities seems to have been concentrated in Ethbaal and his family, and the wickedness of Ethbaal and his family, seems to have concentrated in Jezebel.

Baal and Astarte, or Ashtoreth, were the chief Phoenician deities, male and female respectively, and corresponded to the Assyrian Bel and Ishtar. Baal was the sun, and Ashtoreth the moon. Under Jezebel's influence, Ahab built a temple to Baal and reared up an altar for Baal in the house of Baal, and set up also a pillar in the temple of Baal. This temple was large enough to contain an immense throng of worshipers. It was within a great walled enclosure, and was built in such strength as to seem like a castle. A huge image of the sun, flanked by idol symbols, was seen within, amid a blaze of splendor reflected from gilded and painted roofs and walls and columns. Four hundred and fifty priests ministered at the altars, in their vestments, and Ahab himself attended the worship in state, presenting rich offerings, while around the

precincts of the temple, was carried on, in wild excitement, the license which marked the service of Baal.

“And Ahab made a grove,” literally, Asherah. This was a wooden pillar representing the goddess Asherah, or Ashtoreth. It was not of itself the planting of a grove of trees; yet the wooden image was often set up in a grove of trees, in order to give some seclusion to the cruel and indecent rites which marked the worship. A temple to Asherah was built in the precincts of Jezreel, where four hundred priests ministered in its courts and offered upon its obscene altars. Of this temple Jezebel was the especial patroness, maintaining the whole establishment at her own expense; for all the four hundred ate the Jezebel’s table.

Jezebel deliberately set herself to establish the worship of Baal among all Israel. As we know, a great part of Israel was idolatrous already, in honor of Egyptian idols. But it was not enough for Jezebel that idolatry should abound; Baal must be the idol. It was not enough that one god should be

worshiped; Baal must be that one. It was not enough for her that some, or even most, of the people should worship the sun; they must all do it. Consequently she made a systematic attempt, absolutely to suppress the worship of the Lord, and to establish the worship of sun in His place. And this was not to be by persuasion; no such disposition as that abode in Jezebel. All must be compelled, under penalty of death, to adopt the worship of the sun. She therefore began to cut off all who still clung to the worship of Jehovah. By such measures, she brought the kingdom to the point where there were only seven thousand out of all Israel that had not bowed the knee to Baal; and these escaped only by taking refuge in dens and caves of the earth. They were so widely scattered and so little known to one another, that Elijah thought he was the only one left alive.

As we have seen, sun-worship was in fact only the worship of the principle of generation in nature. It was held that the sun in co-operation with the earth, was the begetter of all fruitfulness upon the earth. This was the theory of sun-worship as



represented in Baal-worship, as well as in all other forms: it being the theory that the sun and the earth together were sufficient for all life, and that it was by the power of the sun that the earth, even, was caused to be fruitful. This theory, therefore, held the sun to be the source of all life upon the earth. Conclusive evidence of this is given in the title of the king of Egypt as “Son of the Sun, Thothmes III, giver of life like the Sun forever.” A title of Rameses II is: “Giver of life forever and ever, like his father Ra [the Sun].” Another of Thothmes III is: “Give of life, like the Sun eternal.”

Now, under this theory, the worship of the sun was set up in direct opposition to the worship of God. The Lord therefore brought the theory and the whole scheme carried on under the theory, to such a test as to demonstrate its absolute fallacy. He sent Elijah, the prophet, to Ahab with this word: “As the Lord God of Israel liveth, before whom I stand, there shall not be dew nor rain these years, but according to my word.” (1 Kings 17:1) It is God who gives the dew and the rain, and it is only by these that the earth is caused to bring forth and bud.

Without these the sun and the earth can do nothing. Without these, the more sunshine there is, the more destruction there is. When God therefore decided to withhold the dew and the rain from the earth, this was to bring the whole kingdom face to face with the theory of sun-worship, to which they were committed, and hold them there until they themselves should be ready to cry out against it and renounce it.

Of course, the consequence was that everything began to dry up. Then Ahab wanted to find Elijah. He searched throughout all his own kingdom for him and found him not; then he sent to every nation and to every kingdom around about, to inquire if Elijah was there; and when they said he was not there, Ahab required them to swear to it. This continued for three years and six months, and a famine was upon the land. Then Ahab called Obadiah, the governor of his house, and divided the land between them: directing Obadiah to take one part while he himself would take the other, and they would go “unto all fountains of water, and unto all brooks: peradventure we may find grass to

save the horses and mules alive, that we lose not all the beasts.”

And so “Ahab went one way by himself, and Obadiah went another way by himself. And as Obadiah was in the way, behold, Elijah met him,” and told him to “go and tell Ahab, Behold, Elijah is here.” Obadiah pleaded, When I go and tell Ahab this, and he comes to meet thee, the Spirit of the Lord shall catch thee away; and if Ahab find thee not, he will slay me. But Elijah told him: “As the Lord of Hosts liveth, before whom I stand, I will surely show myself unto him to-day. So Obadiah went to meet Ahab, and told him: and Ahab went to meet Elijah. And it came to pass, when Ahab saw Elijah, that Ahab said unto him, Art thou he that troubleth Israel? And he answered, I have not troubled Israel; but thou, and thy father’s house, in that you have forsaken the commandments of the Lord, and thou has followed Baalim. Now therefore send, and gather to me all Israel unto Mount Carmel, and the prophets of Baal four hundred and fifty, and the prophets of the groves four hundred, which eat at Jezebel’s table. So Ahab

sent unto all the children of Israel, and gathered the prophets together unto Mount Carmel. And Elijah came unto all the people, and said, How long halt you between two opinions? if the Lord be God, follow Him: but if Baal, then follow him. And the people answered him not a word.”

Then Elijah called for the four hundred and fifty prophets of Baal, and for the four hundred of Asherah, and told them to build an altar and call upon their god, and that he would build an altar and call upon his God, and that whoever answered by fire, he should be God. The prophets of Baal built their altar and prepared their sacrifice, and called from morning until noon: “O Baal, hear us.” At noon they cried louder and jumped up and down about the altar, and cut themselves with knives until the blood gushed out. But, though it was during the very hours when the sun was shining in his strength upon the drought-stricken land, yet the day passed, and the evening came, and “there was neither voice, nor any to answer, nor any that regarded.” As this crying to Baal had continued from morning till evening through every phase of

the sun's power, the utter impotence of Baal had to be confessed.

When the sun in his strength had passed, and the evening was come, Elijah repaired the altar of the Lord that had been broken down, and put the wood and the sacrifice upon the altar, and digged a trench about it; and upon the sacrifice and the altar he had twelve barrels of water poured until all was saturated and until the trench was filled with water. Then Elijah prayed: "Lord God of Abraham, Isaac, and of Israel, let it be known this day that thou art God in Israel, and that I am thy servant, and that I have done all these things at thy word. Hear me, O Lord, hear me, that this people may know that thou art the Lord God, and that thou has turned their heart back again. Then the fire of the Lord fell, and consumed the burnt sacrifice, and the wood, and the stones, and the dust, and licked up the water that was in the trench. And when all the people saw it, they fell on their faces: and they said, The Lord, He is the God; the Lord, He is the God." After this, the prophets of Baal were taken down to the brook Kishon and slain. "Not one of them" escaped.

It was not alone in this one way that the Lord would manifest himself above Baal. They had waited in vain for three years and six months for rain, and all that Baal could do was to scorch the earth with heat and afflict it with famine. The fallacy of the theory of sun-worship had been thoroughly exposed, and now the Lord would send rain. “And Elijah said unto Ahab, Get thee up, eat and drink; for there is a sound of abundance of rain.” Then Elijah went up to the top of Mount Carmel to look for the rain, and “he cast himself down upon the earth, and put his face between his knees, and said to his servant, Go up now, look toward the sea. And he went up, and looked, and said, There is nothing. And he said, Go again seven times. And it came to pass at the seventh time, that he said, Behold, there ariseth a little cloud out of the sea, like a man’s hand. And he said, Go up, say unto Ahab, Prepare thy chariot, and get thee down, that the rain stop thee not. And it came to pass in the meanwhile, that the heaven was black with clouds and wind, and there was a great rain. And Ahab drove, and went to Jezreel. And the hand of

the Lord was on Elijah; and he girded up his loins, and ran before Ahab to the entrance of Jezreel.” (1 Kings 13)

Ahab told Jezebel all that had occurred, and how that the prophets of Baal and of Asherah had been slain. “Then Jezebel sent a messenger unto Elijah, saying, So let the gods do to me, and more also, if I make not thy life as the life of one of them by tomorrow about this time. And when he saw that, he arose, and went for his life, and came to Beer-sheba, which belongs to Judah, and left his servant there. But he himself went a day’s journey into the wilderness, and came and sat down under a juniper tree; and he requested for himself that he might die; and said, It is enough; now, O Lord, take away my life; for I am not better than my fathers. And as he lay and slept under a juniper tree, behold, then an angel touched him, and said unto him, Arise and eat. And he looked, and, behold, there was a cake baken on the coals, and a cruse of water at his head. And he did eat and drink, and laid him down again. And the angel of the Lord came again the second time, and touched him, and

said, Arise and eat; because the journey is too great for thee. And he arose, and did eat and drink, and went in the strength of that meat forty days and forty nights unto Horeb the mount of God.

“And he came thither unto a cave, and lodged there; and, behold, the word of the Lord came to him, and he said unto him. What doest thou here, Elijah? And he said: I have been very jealous for the Lord God of Hosts: for the children of Israel have forsaken thy covenant, thrown down your altars, and slain thy prophets with the sword; and I, even I only, am left; and they seek my life, to take it away. And he said, Go forth, and stand upon the mount before the Lord. And, behold, the Lord passed by, and a great and strong wind rent the mountains, and brake in pieces the rocks before the Lord; but the Lord was not in the wind: and after the wind an earthquake; but the Lord was not in the earthquake: and after the earthquake a fire; but the Lord was not in the fire: and after the fire a still small voice. And it was so, when Elijah heard it, that he wrapped his face in his mantle, and went out, and stood in the entering in of the cave. And,



behold, there came a voice unto him, and said, What doest thou here, Elijah? And he said, I have been very jealous for the Lord God of Hosts: because the children of Israel have forsaken thy covenant, thrown down your altars, and slain thy prophets with the sword: and I, even I only, am left; and they seek my life, to take it away.

“And the Lord said unto him, Go, return on thy way to the wilderness of Damascus: and when thou comest, anoint Hazael to be king over Syria: and Jehu the son of Nimshi shall thou anoint to be king over Israel: and Elisha the son of Shaphat of Abel-meholah shall thou anoint to be prophet in thy room. And it shall come to pass that him that escapeth from the sword of Hazael shall Jehu slay: and him that escapeth from the sword of Jehu shall Elisha slay. Yet I have left me seven thousand in Israel, all the knees which have not bowed unto Baal, and every mouth which hath not kissed him.”  
(1 Kings 19)

Shortly after this, Ben-hadad, king of Syria, formed an alliance of thirty-two kings, and

gathered all his armies and came up and laid siege to Samaria. But there came a prophet to Ahab, telling him from the Lord that all the host of Ben-hadad should be delivered into the hand of the king of Israel that day. Ahab asked, “By whom?” and the prophet said: “By the young men of the princes of the provinces. . . . Then he numbered the young men of the princes of the provinces, and they were two hundred and thirtytwo.” Ben-hadad, with the allied kings around him, was drinking himself drunk in his pavilion. The gates of Samaria were opened, and the young men went out first. It was told Ben-hadad that there were men coming out of Samaria. He said whether they were come out for peace or for war, to take them alive. The young men then started to the attack, and each slew his man, whereupon a panic seized the Syrians, and they fled for their lives, and Ben-hadad escaped on a horse with the horsemen.

Then the advisers of the king of Syria told him that the gods of the Israelites were gods of the hills, and were stronger than the gods of the Syrians; but that if they could only fight in the plain, surely the

Syrians would overcome Israel. They advised him to take the kings away from the command; to put captains in their places; and to bring together his army precisely as before; and they would engage Israel in the plain and surely would win. Accordingly, at the return of the year, Ben-hadad gathered his army together and went up to Aphek to fight against Israel. The forces of the Syrians “filled the country;” but Israel were “pitched before them like two little flocks of kids.” They rested in view of each other for six days, and on the seventh, the battle was joined. The Syrians were again defeated worse than before, with a greater slaughter. Those that escaped took refuge in the city of Aphek, and the walls of the city fell upon them, and thus caused another great slaughter. Ben-hadad took refuge not only in the city, but in the innermost chamber of one of the houses.

The servants of Ben-hadad said unto him: “Behold, now, we have heard that the kings of the house of Israel are merciful kings: let us, I pray thee, put sackcloth on our loins, and ropes upon our heads, and go out to the king of Israel:

peradventure he will save thy life.” (1 Kings 20:31)

This is a fearful comment upon the manners of the times. Think of Baasha, Zimri, Omri, and Ahab! What cruel and bloody men they were! And yet, among the other nations and kingdoms, these kings of the house of Israel were counted merciful kings! When such men as these had the fame in other kingdoms of being merciful kings, what then must have been the character of the kings and of the people in those other kingdoms! In the light of the Scriptures as to what those men ought to have been, and in the light of our times, these kings of Israel were altogether unmerciful. But, upon the testimony of the people who lived at that same time, and were by experience acquainted with things as they then were, both in Israel and in the other nations, they stand as “merciful kings.”

“So they girded sackcloth on their loins, and put ropes on their heads, and came to the king of Israel, and said, Thy servant Ben-hadad said, I pray thee, let me live. And he said: Is he yet alive? He is my brother. Now the men did diligently observe

whether anything would come from him, and did hastily catch it: and they said, Thy brother Ben-hadad. Then he said, Go you, bring him. Then Ben-hadad came forth to him; and he caused him to come up into the chariot. And Ben-hadad said unto him. The cities, which my father took from thy father, I will restore; and thou shall make streets [bazaars] for thee in Damascus, as my father made in Samaria. Then said Ahab, I will send thee away with this covenant. So he made a covenant with him, and sent him away.”

At Jezreel, about twenty-five miles from Samaria, Ahab had a palace. Close to this palace was a vineyard belonging to Naboth. Ahab wanted this vineyard to make him a garden of herbs, because it was near to his house. He offered to give for it either a better vineyard or the worth of it in money; but Naboth chose not to part with it. Indeed, he was forbidden by the law of the Lord to part with it, for it was written in the law: “So shall not the inheritance of the children of Israel remove from tribe to tribe, for every one of the children of Israel shall keep himself to the inheritance of the

tribe of his fathers.” Naboth therefore answered: “The Lord forbid it me, that I should give the inheritance of my fathers unto thee.” Then Ahab, like a spoiled child, went to his house, “heavy and displeased,” and threw himself down upon the bed, and turned his face to the wall, “and would not eat bread.”

Ahab was not only capricious, but he had no force of character even in his caprices. He was always ready to be ruled by whatever influence affected him at the moment. Jezebel, however, had enough self-assertion for any number of men; she could tell instantly what to do. She would murder Naboth and his whole family so that there would be no heirs, and do it on a charge of high treason against Naboth, then the vineyard would fall easily enough to the king. All this she could do and be merry about it. Therefore, she said to Ahab: “Arise, and eat bread, and let your heart be merry: I will give thee the vineyard of Naboth the Jezreelite.” And she did.

Then Ahab got into his chariot, and

accompanied by two of his captains, Jehu and Bidkar, went “down to the vineyard of Naboth the Jezreelite, to take possession of it. And the word of the Lord came to Elijah the Tishbite, saying, Arise, go down to meet Ahab. . . . Behold, he is in the vineyard of Naboth, whither he is gone down to possess it.” And there, as Ahab stands, contemplating with satisfaction his new possession, suddenly there strikes upon his ear a voice, startling as thunder out of a clear sky: “Hast thou killed, and also taken possession?” Ahab instantly recognized the voice of Elijah, and cried out: “Hast thou found me, O mine enemy?” The stern reply came: “I have found thee: because thou has sold thyself to work evil in the sight of the Lord.” “In the place where dogs licked the blood of Naboth shall dogs lick thy blood, even your.” “The dogs shall eat Jezebel by the wall of Jezreel. Him that dieth of Ahab in the city the dogs shall eat; and him that dieth in the field shall the fowls of of the air eat.” (1 Kings 21)

In the former contentions between Syria and Israel, the king of Syria had taken possession of

Ramoth-Gilead, and Syria still held it. There had been three years of peace now between Ahab and the king of Syria, and Ahab decided to recover Ramoth-Gilead to his kingdom. Accordingly, he went up with his army, and the king of Syria met him, in defense of the city. The king of Syria commanded all his captains that they should “fight neither with small nor great, save only with the king of Israel.” In the battle Ahab was wounded; but though seriously wounded, he had himself “stayed up in his chariot against the Syrians,” until evening, and then died. As soon as he had died “there went a proclamation throughout the host, about the host, about the going down of the sun, saying, Every man to his city, and every man to his own country.” So the army was dispersed. From Ahab’s wound the blood ran down upon the floor of the chariot. When he was dead, they brought him to Samaria; and when he had been removed from the chariot, the chariot was driven to a pool of water at Samaria, where his bloody armor and chariot were washed. The blood washed from the chariot and the armor, fell upon the ground, and the dogs licked it up, according to the saying of Elijah.



Ahaziah, the son of Ahab, succeeded to the throne of Israel, and “walked in the way of his father, and in the way of his mother, and in the way of Jeroboam,” and “served Baal.” In the second year of his reign, 896 BC., he fell through a lattice in an upper chamber in his house in Samaria, and was badly hurt. He sent to Baal-zebub, the god of Ekron, to inquire whether he should recover. And God sent by Elijah, the Tishbite, to say to him, “Is it not because there is not a God in Israel, that you go to inquire of Baal-zebub the god of Ekron? Now therefore thus said the Lord, Thou shall not come down from that bed on which thou art gone up, but shall surely die.” (1 Kings 22:51-53; 2 Kings 1:1-4) And he died.

Jehoram was the brother of Ahaziah, and reigned twelve years, 896-884. Moab had been subject to the kingdom of Israel, and had paid tribute from the conquest of that land by David. Mesha was now king of Moab. “And Mesha king of Moab was a sheepmaster, and rendered unto the king of Israel an hundred thousand lambs, and an

hundred thousand rams, with the wool.” In the reign of Ahaziah Mesha had rebelled. (2 Kings 1:1) Ahaziah, however, had not time to attempt to subdue him again. As soon as Jehoram came to the throne, he mustered his army; and, with the alliance of the king of Judah and the king of Edom, marched a seven days’ journey around the southern end of the Dead Sea and through the land of Edom, to invade Moab from the south. The prophet Elisha was with the army, and when they reached the desert of Edom, they feared that they would perish for want of water. Elisha told them to make full of ditches the place where they were, and said: “Thus said the Lord, Ye shall not see wind, neither shall you see rain; yet that valley shall be filled with water, that you may drink, both you, and your cattle, and your beasts.” (2 Kings 3:17) And so it came to pass.

The next morning at sunrise, when the king of Moab heard that the allied kings were coming, he gathered his forces together, and marched up to the border of Moab to defend his land. When the Moabites saw upon the water the glint of the rising

sun, they mistook the water for blood, and supposing that to make such a show of blood, the allied forces must have been slaughtering one another, they cried out: “This is blood: the kings are surely slain, and they have smitten one another: now therefore, Moab, to the spoil.” The Moabites, rushing forward without order, every man for himself, hastening to the spoil, were met by the fresh and vigorous forces of Israel, and were easily defeated and scattered. They hurried back to their own country and their city, and were followed by the allied armies over all the land until they came to Kir-haraseth, where the king of Moab made a stand. “And when the king of Moab saw that the battle was too sore for him, he took with him seven hundred men that drew swords, to break through even unto the king of Edom: but they could not. Then he took his eldest son that should have reigned in his stead, and offered him for a burnt offering upon the wall. And there was great indignation against Israel: and they departed from him, and returned to their own land.” (2 Kings 3:26, 27)

Thus it appears that though Jehoram's expedition was successful as an expedition, yet Moab was not brought again into subjection. This is the view given also by Mesha himself in his account of his relations to the kingdom of Israel, in which he says: "I, Mesha, am son of Chemoshgad, king of Moab, the Dibonite. My father reigned over Moab thirty years, and I reigned after my father. And I erected this stone to Chemosh at Korcha, a stone of salvation, for he saved me from all the despoilers, and let me see my desire upon all my enemies.

"Now Omri, king of Israel, he oppressed Moab many days, for Chemosh was angry with his land. His son succeeded him, and he also said, I will oppress Moab. In my days he said, Let us go and I will see my desire on him and his house, and Israel said, I shall destroy it forever. Now Omri took the land of Medeba, and the enemy occupied it in his days and in the days of his sons, forty years. And Chemosh had mercy on it in my days; and I built Baal-Meon, and made therein the ditch, and I built Kirjathaim. For the men of Gad dwelled in the land

Ataroth from of old, and the king of Israel fortified Ataroth, and I assaulted the wall and captured it, and killed all the warriors of the wall, for the wellpleasing of Chemosh and Moab; and I removed from it all the spoil, and offered it before Chemosh in Kirjath; and I placed therein the men of Siran and the men of Mochrath.

“And Chemosh said to me, Go, take Nebo against Israel. And I went in the night and I fought against it from the break of dawn till noon, and I took it, and slew in all seven thousand men, but I did not kill the women and maidens, for I devoted them to Ashtar-Chemosh; and I took from it the vessels of Jehovah and offered them before Chemosh. And the king of Israel fortified Jahaz, and occupied it when he made war against me, and Chemosh drove him out before me, and I took from Moab two hundred men, all its poor, and placed them in Jahaz, and took to annex it to Dibon. I built Korcha, the wall of the forest, and the wall of the city, and I built the gates thereof, and I built the towers thereof, and I built the palace, and I made the prisons for the criminals within the wall. And

there was no cistern in the wall in Korcha, and I said to all the people, Make for yourselves every man a cistern in his house. And I dug the ditch for Korcha with the chosen men [prisoners] of Israel.

“I built Aroer, and I made the road across the Arnon, I built Beth-Bamoth, for it was destroyed; I built Bezer, for it was cut down by the armed men of Dibon, for all Dibon was now loyal; and I reigned from Bikran, which I added to my land, and I built Beth-Gamel, and Beth-Diblathaim, and Beth- Baal-Meon, and I placed there the poor people of the land. And as to Horonaim the men of Edom dwelt therein on the descent from of old. And Chemosh said to me, Go down, make war against Horonaim, and take it. And I assaulted it, and I took it, for Chemosh restored it in my days.”

About three years after this, the king of Syria came again to make war against Israel. Every place where he pitched his camp, Elisha would tell it to the king of Israel, and say to him, “Beware that thou pass not such place; for thither the Syrians are come down.” After a number of attempts to entrap

the king of Israel, with as many failures, the king of Syria concluded that there was a spy in his council. “And he called his servants, and said unto them: Will you not show me which of us is for the king of Israel? And one of his servants said, None, my lord, O king; but Elisha, the prophet that is in Israel, telleth the king of Israel the words that thou speakest in thy bedchamber.”

The king inquired where Elisha could be found, that he might “send and fetch him.” He was told that Elisha was in Dothan. Then he sent to Dothan “horses, and chariots, and a great host: and they came by night, and compassed the city about. And when the servant of the man of God was risen early, and gone forth, behold, an host compassed the city both with horses and chariots.” And the servant cried, “Alas, my master! how shall we do?” Elisha answered, “Fear not; for they that be with us are more than they that be with them. And Elisha prayed, and said, Lord, I pray thee, open his eyes, that he may see. And the Lord opened the eyes of the young man; and he saw: and, behold, the mountain was full of horses and chariots of fire

round about Elisha.”

Elisha prayed and the host of Syria were smitten with blindness, so that he led them to Samaria. And when their eyes were opened there, they saw that they themselves were in a trap. Jehoram inquired whether he should slay them, and the prophet told him, No, but that he should “set bread and water before them” that they might “eat and drink, and go to their master.” He did so, and they went, and came no more into Israel during the life of that king. (2 Kings 6:1-23)

About a year afterward, however, another Ben-hadad gathered together all of his hosts and besieged Samaria. The famine soon became terrible. So scarce had grown the food that an ass’s head sold for eighty pieces of silver (about \$44), and at last women were found who had eaten a child. When the king heard of this, he determined to kill Elisha, but when he came to where Elisha was, Elisha said: “Thus said the Lord, Tomorrow about this time shall a measure of fine flour be sold for a shekel, and two measures of barley for a



shekel, in the gate of Samaria. Then a lord on whose hand the king leaned answered the man of God, and said, Behold, if the Lord would make windows in heaven, might this thing be? And he said, Behold, thou shalt see it with your eyes, but shall not eat thereof.

“And there were four leprous men at the entering in of the gate; and they said one to another, Why sit we here until we die? If we say, We will enter into the city, then the famine is in the city, and we shall die there: and if we sit still here, we die also. Now therefore come, and let us fall unto the host of the Syrians: if they save us alive, we shall live; and if they kill us, we shall but die. And they rose up in the twilight, to go unto the camp of the Syrians; and when they were come to the uttermost part of the camp of Syria, behold, there was no man there. For the Lord had made the host of the Syrians to hear a noise of chariots, and a noise of horses, even the noise of a great host: and they said one to another, Lo, the king of Israel hath hired against us the kings of the Hittites, and the kings of the Egyptians, to come upon us.

Wherefore they arose and fled in the twilight, and left their tents, and their horses, and their asses, even the camp as it was, and fled for their life.”

When the four lepers had eaten their fill, and had concealed much booty, they bethought them of the starving people in the city, and said: “We do not well: this day is a day of good tidings, and we hold our peace.” Then they went and called to the watchman of Samaria, and told the city, by him, that the Syrians had fled and left everything. A company was sent out to learn whether it were really true, and they returned and confirmed the word; then the whole city poured out and spoiled the tents of the Syrians. “So a measure of fine flour was sold for a Shekel, and two measures of barley for a shekel, according to the word of the Lord.” (2 Kings 7) “Believe in the Lord your God, so shall you be established, believe his prophets, so shall you prosper.” (2 Chronicles. 20:20)

And the man who had doubted this when the Lord had promised it, was appointed by the king of Israel to have charge of the gate: and in the great

rush of the people, he was trampled to death. And so it also came to pass that he saw it with his eyes, but did not eat of the plenty that came.

Shortly after this, Ben-hadad fell sick and sent Hazael to Elisha to inquire whether he should recover of his disease; and Elisha said to Hazael: “Go, say unto him, Thou mayest certainly recover: howbeit the Lord hath showed me that he shall surely die.” Then Elisha looked steadfastly into the face of Hazael a long while, and finally burst out weeping. “And Hazael said, Why weepeth my lord? And he answered, Because I know the evil that thou wilt do unto the children of Israel: their strongholds wilt thou set on fire, and their young men wilt thou slay with the sword, and wilt dash their children, and rip up their women with child. And Hazael said: But what, is thy servant a dog, that he should do this great thing? And Elisha answered: The Lord hath showed me that thou shall be king over Syria.” (2 Kings 8:12, 13)

Hazael returned to his master with the message which the prophet had sent: that he should surely

recover. Hazael, seeing that this was so, on the morrow took a thick cloth and dipped it in water and spread it on the king's face and smothered him, and thus Hazael became king of Syria. And when he was king he did that which, while he had no thought of being king, he considered worthy only of a dog.

In Jehoram's last year he went to Ramoth-Gilead again, to war against Hazael, king of Syria. In the battle he was wounded. He left the army at Ramoth-Gilead to hold it against Israel, while he himself returned to Jezreel to be healed of his wounds. Then Elisha the prophet sent one of the "children of the prophets" with a box of oil to Ramoth-Gilead, to anoint Jehu king of Israel to execute vengeance on the house of Ahab, and to wipe out Baal from Israel. As soon as the young man had fulfilled his errand, the trumpets were blown and the proclamation was made: —

"Jehu is king." And Jehu said to all that were with him: "Let none go forth nor escape out of the city to go and tell it in Jezreel." Jehu himself would

be the bearer of the tidings to Jehoram.

Jehu took his chariot, and, with Bidkar the captain of the host and a small body-guard, drove to Jezreel. As they neared Jezreel, the watchman announced the approach of the company, and a horseman was sent out by Jehoram to see whether it meant peace. Jehu commanded the horseman to fall in behind him, and he did so. The watchman on the wall announced it: a second horseman was sent out, and the same thing was done again; and the watchman announced this. By that time the company had drawn so near to the city that the watchman also announced: “The driving is like the driving of Jehu the son of Nimshi; for he driveth furiously.” (2 Kings 9:20)

Then Jehoram had his own chariot made ready, and went out himself to see whether it was peace. The chariots happened to meet in the portion of Naboth the Jezreelite, which Jezebel had taken for Ahab. And Jehoram said to Jehu: “Is it peace, Jehu? And he answered: What peace, so long as the whoredoms of thy mother Jezebel and her

witchcrafts are so many?” Then Jehoram turned to flee, crying: “There is treachery.” Jehu drew his bow with his full strength, and the arrow struck Jehoram between the shoulders and pierced through his whole body, at the heart, and he died instantly. “Then said Jehu to Bidkar his captain, Take up, and cast him in the portion of the field of Naboth the Jezreelite: for remember how that, when I and thou rode together after Ahab his father, the Lord laid this burden upon him; surely I have seen yesterday the blood of Naboth, and the blood of his sons, said the Lord; and I will requite thee in this plat, said the Lord. Now therefore take and cast him into the plat of ground, according to the word of the Lord.” (2 Kings 9:25, 26)

When Jehu drove up to the city of Jezreel, as he approached the wall, it was announced to Jezebel, “and she painted her face, and tired her head, and looked out at a window,” and cried out to Jehu: “Had Zimri peace, who slew his master?” Jehu looked up and saw who was speaking to him, and he cried out: “Who is on my side? Who?” Some eunuchs looked out of the window, and he

commanded them to throw her down.

Jehu's horses and chariot were standing alongside of the wall, close to it, and, as Jezebel fell from the window, she fell close to the wall, under the horses, and between their feet; and "her blood was sprinkled on the wall, and on the horses." As she lay, Jehu could not move his horses without their trampling upon her, and he had no disposition to pick her up to prevent them from trampling upon her. So they "trod her under foot" as he drove away.

He entered the city, ate and drank, and then commanded that Jezebel should be taken and buried; but when they came to take her to bury, the dogs had so entirely eaten her that they found no more of her than the skull, the feet, and the palms of her hands. "Wherefore they came again, and told him. And he said, This is the word of the Lord, which he spake by his servant Elijah the Tishbite, saying, In the portion of Jezreel shall dogs eat the flesh of Jezebel: and the carcass of Jezebel shall be as dung upon the face of the field in the portion of

Jezreel; so that they shall not say, This is Jezebel.”  
(2 Kings 9:30-37)

Ahab had seventy sons in Samaria, under the charge of the principal men of the kingdom. Jehu wrote letters to these men, telling them to take their choice among the sons of Ahab and make him king and fortify the city of Samaria and defend themselves. But they surrendered at once and answered that whatever Jehu should command, they would do it. Then Jehu wrote the second time, commanding them to slay the sons of Ahab and to send their heads to him at Jezreel; and they did so. And the heads were laid in two heaps at the entering of the gate of Jezreel. Then “Jehu slew all that remained of the house of Ahab in Jezreel, and all his great men, and his kinsfolks, and his priests, until he left him none remaining.” Next he went to Samaria, and “there slew all that remained unto Ahab in Samaria, till he had destroyed him, according to the saying of the Lord, which he spake to Elijah.” (2 Kings 10:1-17)

“And Jehu gathered all the people together, and



said unto them, Ahab served Baal a little; but Jehu shall serve him much. Now therefore call unto me all the prophets of Baal, all his servants, and all his priests; let none be wanting: for I have a great sacrifice to do to Baal; whosoever shall be wanting, he shall not live. But Jehu did it in subtilty, to the intent that he might destroy the worshipers of Baal. And Jehu said, Proclaim a solemn assembly for Baal. And they proclaimed it. And Jehu sent through all Israel: and all the worshipers of Baal came, so that there was not a man left that came not. And they came into the house of Baal; and the house of Baal was full from one end to another. And he said unto him that was over the vestry, Bring forth vestments for all the worshipers of Baal. And he brought them forth vestments. And Jehu went, and Jehonadab the son of Rechab, into the house of Baal, and said unto the worshipers of Baal, Search, and look that there be here with you none of the servants of the Lord, but the worshipers of Baal only.

“And when they went in to offer sacrifices and burnt offerings, Jehu appointed fourscore men

without, and said, If any of the men whom I have brought into your hands escape, he that letteth him go, his life shall be for the life of him. And it came to pass, as soon as he had made an end of offering the burnt offering, that Jehu said to the guard and to the captains, Go in, and slay them; let none come forth. And they smote them with the edge of the sword; and the guard and the captains cast them out, and went to the city of the house of Baal. And they brought forth the images out of the house of Baal, and burned them. And they brake down the image of Baal, and brake down the house of Baal, and made it a draught house unto this day. Thus Jehu destroyed Baal out of Israel.” (2 Kings 10:18-28)

## Chapter 15

# Judah From Asa to Ahaziah

In his third year, Jehoshaphat organized a company of teachers composed of princes, priests, and Levites, and sent them throughout all the cities of Judah to teach the law of the Lord, which they carried with them. “And the fear of the Lord fell upon all the kingdoms of the lands that were round about Judah, so that they made no war against Jehoshaphat. Also some of the Philistines brought Jehoshaphat presents, and tribute silver; and the Arabians brought him flocks, seven thousand and seven hundred rams, and seven thousand and seven hundred he goats. And Jehoshaphat waxed great exceedingly.”

He had an army of one million one hundred and sixty thousand men, ready prepared for war, besides those who garrisoned the fortified cities in the kingdom. (2 Chronicles 17)

He organized also a ministry of justice throughout all the land. “And he set judges in the land throughout all the fenced cities of Judah, city by city, and said to the judges, Take heed what you do: for you judge not for man, but for the Lord, who is with you in the judgment. Wherefore now let the fear of the Lord be upon you; take heed and do it: for there is no iniquity with the Lord our God, nor respect of persons, nor taking of gifts.” (2 Chronicles 19:5-7)

About the eighteenth year of his reign there was an invasion of the land by the armies of Moab and Ammon and Mount Seir, a “great multitude.” “And Jehoshaphat feared, and set himself to seek the Lord, and proclaimed a fast throughout all Judah. And Judah gathered themselves together, to ask help of the Lord: even out of all the cities of Judah they came to seek the Lord. And Jehoshaphat stood in the congregation of Judah and Jerusalem, in the house of the Lord, before the new court, and said, O Lord God of our fathers, art not thou God in heaven? And rulest not thou over all

the kingdoms of the heathen? and in your hand is there not power and might, so that none is able to withstand thee? Art not thou our God, who didst drive out the inhabitants of this land before thy people Israel, and gavest it to the seed of Abraham thy friend forever? And they dwelt therein, and have built thee a sanctuary therein for thy name, saying, If, when evil cometh upon us, as the sword, judgment, or pestilence, or famine, we stand before this house, and in thy presence, (for thy name is in this house,) and cry unto thee in our affliction, then thou wilt hear and help. And now, behold, the children of Ammon and Moab and Mount Seir, whom thou wouldest not let Israel invade, when they came out of the land of Egypt, but they turned from them, and destroyed them not; behold, I say, how they reward us, to come to cast us out of thy possession, which thou has given us to inherit. O our God, wilt thou not judge them? for we have no might against this great company that cometh against us; neither know we what to do: but our eyes are upon thee. And all Judah stood before the Lord, with their little ones, their wives, and their children.

“Then upon Jahaziel the son of Zechariah, the son of Benaiah, the son of Jeiel, the son of Mattaniah, a Levite of the sons of Asaph, came the Spirit of the Lord in the midst of the congregation; and he said, Hearken you, all Judah, and you inhabitants of Jerusalem, and thou King Jehoshaphat, Thus said the Lord unto you, Be not afraid nor dismayed by reason of this great multitude; for the battle is not yours, but God’s. To-morrow go you down against them: behold, they come up by the cliff of Ziz; and you shall find them at the end of a brook, before the wilderness of Jeruel. Ye shall not need to fight in this battle: set yourselves, stand you still, and see the salvation of the Lord with you, O Judah and Jerusalem: fear not, nor be dismayed; to-morrow go out against them: for the Lord will be with you.

“And Jehoshaphat bowed his head with his face to the ground: and all Judah and the inhabitants of Jerusalem fell before the Lord, worshiping the Lord. And the Levites, of the children of the Kohathites, and of the children of the Korhites,

stood up to praise the Lord of Israel with a loud voice on high. And they rose early in the morning, and went forth into the wilderness of Tekoa: and as they went forth, Jehoshaphat stood and said, Hear me, O Judah, and you inhabitants of Jerusalem; Believe in the Lord your God, so shall you be established; believe his prophets, so shall you prosper. And when he had consulted with the people, he appointed singers unto the Lord, and that should praise the beauty of holiness, as they went out before the army, and to say, Praise the Lord; for His mercy endureth forever. And when they began to sing and to praise, the Lord set ambushments against the children of Ammon, Moab, and Mount Seir, which were come against Judah; and they were smitten. For the children of Ammon and Moab stood up against the inhabitants of Mount Seir, utterly to slay and destroy them: and when they had made an end of the inhabitants of Seir, every one helped to destroy another.

“And when Judah came toward the watchtower in the wilderness, they looked unto the multitude, and, behold, they were dead bodies

fallen to the earth, and none escaped. And when Jehoshaphat and his people came to take away the spoil of them, they found among them in abundance both riches with the dead bodies, and precious jewels, which they stripped off for themselves, more than they could carry away: and they were three days in gathering of the spoil, it was so much. And on the fourth day they assembled themselves in the valley of Berachah; for there they blessed the Lord: therefore the name of the same place was called, The valley of Berachah, unto this day. Then they returned, every man of Judah and Jerusalem, and Jehoshaphat in the forefront of them, to go again to Jerusalem with joy; for the Lord had made them to rejoice over their enemies. And they came to Jerusalem with psalteries and harps and trumpets unto the house of the Lord. And the fear of God was on all the kingdoms of those countries, when they had heard that the Lord fought against the enemies of Israel. So the realm of Jehoshaphat was quiet: for his God gave him rest round about.”

Yet Jehoshaphat made the mistake of joining



himself to Israel, both in affinity and with his armies. He went with Ahab to Ramoth-Gilead against Ben-hadad, at the time that Ahab was slain, (2 Chronicles 20:3-30) and came near being slain by their mistaking him for the king of Israel. For this he was reprov'd by the prophet when he had returned to Jerusalem, who said to him: "Shouldest thou help the ungodly, and love them that hate the Lord? therefore is wrath upon thee from before the Lord. Nevertheless there are good things found in thee, in that thou has taken away the groves out of the land, and has prepared your heart to seek God." (2 Chronicles 19:2, 3)

In spite of this however, he went with Ahaziah the son of Ahab, in his expedition against the Moabites. In association with Ahaziah he built a fleet to go to Ophir for gold; but the fleet was wrecked at Ezion-gaber, and the prophet said to him: "Because thou has joined thyself with Ahaziah, the Lord hath broken thy works." (2 Chronicles 20:37) And more than all this, he took Athaliah, the daughter of Ahab and Jezebel, to be the wife of his son who was to reign after him; and

thus opened the kingdom of Judah to the worship of Baal.

Jehoram was the son of Jehoshaphat, and reigned eight years — four years with his father and four alone — 892-885. As soon as Jehoram had taken the throne, he murdered his six brothers and a number of the princes of the kingdom; and further, he “walked in the way of the kings of Israel, like as did the house of Ahab: for he had the daughter of Ahab to wife: and he wrought that which was evil in the eyes of the Lord.” (2 Chronicles 21:6) Under Athaliah’s influence, he built a “house of Baal” in Jerusalem; a priesthood of Baal was established there; and “the sons of Athaliah, that wicked woman, had broken up the house of God; and also all the dedicated things of the house of the Lord did they bestow upon Baalim.” (2 Chronicles 23:17; 24:7) “Moreover he made high places in the mountains of Judah, and caused the inhabitants of Jerusalem to commit fornication, and compelled Judah thereto.

“And there came a writing to him from Elijah

the prophet, saying, Thus said the Lord God of David thy father, Because thou has not walked in the ways of Jehoshaphat thy father, nor in the ways of Asa king of Judah, but has walked in the way of the kings of Israel, and has made Judah and the inhabitants of Jerusalem to go a whoring, like to the whoredoms of the house of Ahab, and also has slain thy brethren of thy father's house, which were better than thyself: behold, with a great plague will the Lord smite thy people, and thy children, and thy wives, and all thy goods: and thou shall have great sickness by disease of thy bowels, until thy bowels fall out by reason of the sickness day by day." (2 Chronicles. 21:11-15)

During his reign the Edomites revolted, and made for themselves a king and maintained their power against Jehoram, and so established their independence.

The city of Libnah also revolted, and the Philistines and the Arabians "came up into Judah, and brake into it, and carried away all the substance that was found in the king's house, and

his sons also, and his wives; so that there was never a son left him, save Jehoahaz, the youngest of his sons.” (2 Chronicles 21:17)

In his sixth year he was attacked by the incurable disease which had been prophesied by Elijah, with the result there announced, and at the end of the two years he “departed without being desired.”

Ahaziah, or Jehoahaz, the only remaining son of Jehoram, succeeded to the kingship, and reigned a year, 885-884, BC. He was the son of Athaliah, and “walked in the ways of the house of Ahab: for his mother was his counselor to do wickedly. Wherefore he did evil in the sight of the Lord like the house of Ahab: for they were his counselors after the death of his father to his destruction.” (2 Chronicles 22:3, 4)

He went with Jehoram of Israel, to Ramoth-Gilead in the war against Hazael. He also went to Jezreel, to see Jehoram while he was there to be healed of his wounds. He went out of Jezreel in his

chariot with Jehoram, to meet Jehu. It was to him that Jehoram cried out: “There is treachery, O Ahaziah.” In the execution of judgment upon the house of Ahab, by Jehu, Ahaziah was slain. He was included in this because his mother was the daughter of Ahab and Jezebel, and he had followed her counsel to do wickedly, and to spread the worship of the sun in the realm of Judah.

The attendants of Ahaziah took him to Jerusalem, and there he was buried.

## Chapter 16

# The Ten Tribes From Jehu to the End of the Kingdom

Jehu reigned in Samaria twenty-eight years, 884-856. “But took no heed to walk in the law of the Lord God of Israel with all his heart: for he departed not from the sins of Jeroboam, which made Israel to sin;” to wit: the golden calves that were in Beth-el and in Daniel.

“In those days the Lord began to cut Israel short. And Hazael smote them in all the coasts of Israel; from Jordan eastward, all the land of Gilead, the Gadites, and the Reubenites, and the Manassites, from Aroer, which is by the River Arnon, even Gilead and Bashan.” (2 Kings 10:31-33)

Jehoahaz was the son of Jehu, and reigned

seventeen years, 856-839. Like his father, and all before him, he “followed the sins of Jeroboam the son of Nebat, which made Israel to sin; he departed not therefrom.”

Hazael, king of Syria, invaded the land and oppressed Israel all the days of Jehoahaz, and reduced his power so low that there was left him only ten thousand footmen, fifty horsemen, and ten chariots. (2 Kings 13:3-7)

Jehoash was the son of Jehoahaz, and reigned sixteen years: two with his father, and fourteen alone, 839-825. He likewise “departed not from all the sins of Jeroboam the son of Nebat, who made Israel sin; but he walked therein.” In his days Hazael, king of Syria, died and was succeeded by his son.

Ben-hadad, the son of Hazael, succeeded to the throne of Syria. “And Jehoash the son of Jehoahaz took again out of the hand of Ben-hadad the son of Hazael the cities, which he had taken out of the hand of Jehoahaz his father by war. Three times

did Joash [Jehoash] beat him, and recovered the cities of Israel.” (2 Kings 13:25)

The king of Judah challenged Jehoash to battle. Jehoash tried to dissuade him, but could not. The battle was fought at Beth-shemesh — House of the Sun — in the land of Judah. The king of Judah was defeated and captured, and Jehoash went to Jerusalem itself, “and brake down the wall of Jerusalem from the gate of Ephraim unto the corner gate, four hundred cubits. And he took all the gold and silver, and all the vessels that were found in the house of the Lord, and in the treasures of the king’s house, and hostages, and returned to Samaria.” (2 Kings 14:13, 14)

Jeroboam III was the son of Jehoash, and reigned forty-one years, 825-784. “And he did that which was evil in the sight of the Lord: he departed not from all the sins of Jeroboam the son of Nebat, who made Israel to sin.” He reconquered and added to his kingdom all the country of Syria and Hamath, to the Euphrates and the original border of the conquests of David in this region. On the south



the kingdom embraced all of the country east of the Dead Sea, to the border of Edom; and on the west, the coast of the Mediterranean as far south as to Gaza. This was accomplished “according to the word of the Lord God of Israel, which He spake by the hand of His servant Jonah, the son of Amittai, the prophet, which was of Gath-hepher. For the Lord saw the affliction of Israel, that it was very bitter. . . . And the Lord said not that He would blot out the name of Israel from under heaven: but He saved them by the hand of Jeroboam the son of Joash.” (2 Kings 14:24-27)

The favor of the Lord of Jeroboam II was but a part of the grand effort that He was at this time making to save Israel from total destruction. The prophets Jonah, Hosea, and Amos, all prophesied in the reign of Jeroboam II. It was the crisis of Israel’s existence. By these prophets the Lord set before them a view of the real condition of things in the kingdom; and pleaded earnestly with Israel to return to Him, telling them that the only possible alternative from this, was irretrievable ruin.

By Amos He pleaded: “Hear this word that the Lord hath spoken against you, O children of Israel, against the whole family which I brought up from the land of Egypt, saying, You only have I known of all the families of the earth: therefore I will punish you for all your iniquities. Can two walk together, except they be agreed?” “Publish you in the palaces at Ashdod, and in the palaces in the land of Egypt, and say, Assemble yourselves upon the mountains of Samaria, and behold the great tumults in the midst thereof, and the oppressed in the midst thereof. For they know not to do right, said the Lord, who store up violence and robbery in their palaces. Therefore thus said the Lord God: An adversary there shall be even round about the land; and he shall bring down thy strength from thee, and thy palaces shall be spoiled. Thus said the Lord: As the shepherd taketh out of the mouth of the lion two legs, or a piece of an ear; so shall the children of Israel be taken out that dwell in Samaria in the corner of a couch, and on the silken cushions of a bed.” “Therefore thus will I do unto thee, O Israel: and because I will do this unto thee, prepare to meet thy God, O Israel. For, lo, He that formeth the

mountains, and createth the wind, and declareth unto man what is His thought, that maketh the morning darkness, and treadeth upon the high places of the earth, The Lord, The God of Hosts, is His name.”

“For thus said the Lord unto the house of Israel, Seek you me, and you shall live: but seek not Beth-el, nor enter into Gilgal, and pass not to Beer-sheba: for Gilgal shall surely go into captivity, and Beth-el shall come to naught. Seek the Lord and you shall live; lest He break out like fire in the house of Joseph, and devour it, and there be none to quench it in Beth-el. Ye who turn judgment to wormwood, and leave off righteousness in the earth, seek Him that maketh the seven stars and Orion, and turneth the shadow of death into the morning, and maketh the day dark with night: that calleth for the waters of the sea, and poureth them out upon the face of the earth: The Lord is His name.”

“They hate him that rebuketh in the gate, and they abhor him that speaketh uprightly. Forasmuch

therefore as your treading is upon the poor, and you take from him burdens of wheat: you have built houses of hewn stone, but you shall not dwell in them; you have planted pleasant vineyards, but you shall not drink wine of them. For I know your manifold transgressions and your mighty sins: they afflict the just, they take a bribe, and they turn aside the poor in the gate from their right. Therefore the prudent shall keep silence in that time; for it is an evil time. Seek good, and not evil, that you may live: and so the Lord, the God of Hosts, shall be with you, as you have spoken. Hate the evil, and love the good, and establish judgment in the gate: it may be that the Lord God of Hosts will be gracious unto the remnant of Joseph.”  
“Take thou away from me the noise of thy songs; for I will not hear the melody of thy viols. But let judgment run down as waters, and righteousness as a mighty stream.”

“Woe to them that are at ease in Zion, and trust in the mountain of Samaria. . . . Ye that put far away the evil day, and cause the seat of violence to come near; that lie upon beds of ivory, and stretch

themselves upon their couches, and eat the lambs out of the flock, and the calves out of the midst of the stall; that chant to the sound of the viol, and invent to themselves instruments of music, like David; that drink wine in bowls, and anoint themselves with the chief ointments: but they are not grieved for the affliction of Joseph. Therefore now shall they go captive with the first that go captive, and the banquet of them that stretched themselves shall be removed.”

“Thus He showed me: and, behold, the Lord stood upon a wall made by a plumb-line, with a plumb-line in His hand. And the Lord said unto me, Amos, what seest thou? And I said, A plumb-line. Then said the Lord, Behold, I will set a plumb-line in the midst of my people Israel: I will not again pass by them any more: and the high places of Isaac shall be desolate, and the sanctuaries of Israel shall be laid waste; and I will rise against the house of Jeroboam with the sword.”

The words of the prophet were resented by the priest. “Then Amaziah, the priest of Beth-el sent to

Jeroboam king of Israel, saying, Amos hath conspired against thee in the midst of the house of Israel: the land is not able to bear all his words. For thus Amos said, Jeroboam shall die the sword, and Israel shall surely be led away captive out of their own land. Also Amaziah said unto Amos, O thou seer, go, flee thee away into the land of Judah, and there eat bread, and prophesy there: but prophesy not again any more at Beth-el: for it is the king's chapel, and it is the king's court."

As they would not suffer a prophet of Israel to prophesy there, the Lord raised up prophets in Judah, and by them sent His word to Israel. Hosea was the first of these. By him the Lord exposed the sins of Israel; declared the sure result of continuing in that way; and pleaded piteously with them to turn to the Lord, and be saved from all evil.

By Hosea the Lord cried: "Hear the word of the Lord, you children of Israel: for the Lord hath a controversy with the inhabitants of the land, because there is no truth, nor mercy, nor knowledge of God in the land. By swearing, and

lying, and killing, and stealing, and committing adultery, they break out, and blood toucheth blood.” “They set their heart on their iniquity.” “For Israel hath behaved himself stubbornly, like a stubborn heifer.” “Ephraim is joined to idols: let him alone. Their drink is sour: they have committed whoredom continually: her rules with shame do love, Give you. The wind hath bound her up in her wings,” ready to carry away and scatter. “When I would have healed Israel, then the iniquity of Ephraim was discovered, and the wickedness of Samaria; for they commit falsehood; and the their chief cometh in, and the troop of robbers spoileth without. And they consider not in their hearts that I remember all their wickedness: now their own doings have beset them about; they are before my face. They make the king glad with their wickedness, and the princes with their lies.”

After the death of Jeroboam II there was an interregnum, or anarchy, for about twelve years. In the distressful times that had preceded the reign of Jeroboam II, they had called upon both Egypt and Assyria to save them from the terrible invasions of

Hazael. “When Ephraim saw his sickness, and Judah saw his wound, then went Ephraim to the Assyrian, and sent to King Jareb: yet could he not heal you, nor cure you of your wound.” And now in the time of anarchy, they call to both Egypt and Assyria: “Ephraim also is like a silly dove without heart: they call to Egypt, they go to Assyria. When they shall go, I will spread my net upon them; I will bring them down as the fowls of the heaven; I will chastise them, as their congregation hath heard. Woe unto them! for they have fled from me: destruction unto them! because they have transgressed against me: though I have redeemed them, yet they have spoken lies against me. And they have not cried unto me with their heart, when they howled upon their beds: they assemble themselves for corn and wine, and they rebel against me.” “They return, but not to the Most High: they are like a deceitful bow: their princes shall fall by the sword for the rage of their tongue: this shall be their derision in the land of Egypt.”

Zachariah, the son of Jeroboam II, took the throne in 772 BC. Like all the others, “he did that



which was evil in the sight of the Lord, as his fathers had done: he departed not from the sins of Jeroboam the son of Nebat, who made Israel to sin.” When he had occupied the position of king for six months, he was slain in the presence of the people by Shallum, who “reigned in his stead;” and who, after a “reign” of “a full month,” was murdered.

Menahem, of Tirzah, was the murderer of Shallum, 772. “And he did that which was evil in the sight of the Lord: he departed not all his days from the sins of Jeroboam the son of Nebat, who made Israel to sin.” (2 Kings 15:10-18) Tiphseh and the people of the country round about refused to recognize Menahem as king, and he destroyed the city and the people.

Pul, the king of Assyria, invaded the land of Israel with such power that in order to retain the kingdom, Menahem was compelled to buy him off with one thousand talents of silver; and he obtained the money by levying a tribute of fifty shekels of silver upon each man “of all the mighty men of

wealth.” The king of Assyria returned to his own land, and Menahem reigned ten years, and died.

Of this time Hosea wrote: “They have sown the wind, and they shall reap the whirlwind: it hath no stalk: the bud shall yield no meal: if so be it yield, the strangers shall swallow it up. Israel is swallowed up: now shall they be among the Gentiles as a vessel wherein is no pleasure. For they are gone up to Assyria, a wild ass alone by himself: Ephraim hath hired lovers. Yea, though they have hired among the nations, now will I gather them, and they shall sorrow a little for the burden of the king of princes. Because Ephraim hath made many altars to sin, altars shall be unto him to sin. I have written to him the great things of my law, but they were counted as a strange thing.” “They shall not dwell in the Lord’s land; but Ephraim shall return to Egypt, and they shall eat unclean things in Assyria.”

Pekahiah was the son of Menahem, and succeeded to the precarious throne at the death of his father. His only record is, “He did that which

was evil in the sight of the Lord: he departed not from the sins of Jeroboam the son of Nebat, who made Israel to sin.” He reigned two years, to 759 BC.

Pekah was the son of a certain Remaliah. He was a prominent officer of Pekahiah’s army, who murdered Pekahiah, and seized the kingdom, 759. “And he did that which was evil in the sight of the Lord: he departed not from the sins of Jeroboam the son of Nebat, who made Israel to sin. In the days of Pekah king of Israel came Tiglath-Pileser, king of Assyria, and took Ijohn, and Abelbethmaachah, and Janoah, and Kedesh, and Hazor, and Gilead, and Galilee, all the land of Naphtali, and carried them captive to Assyria.” (2 Kings 15:28, 29)

In this the Lord was sending a warning to the whole nation, of what would certainly come to all unless they would listen to the call of the Lord and forsake their evil ways. This, too, was but a light affliction, compared to that which was surely coming. For “in the first time he made light of the

land of Zebulun and the land of Naphtali, and at the last he will deal hard with the way by the sea, on the other side of the Jordan, up to the Galilee of the nations.” (Isaiah 9:1)

By Micah also now there comes the word of the Lord to Israel, saying: “Who caused the transgression of Jacob? Is it not Samaria? . . . therefore will I change Samaria into stone-heaps on the field, into vineyard plantations: and I will hurl down into the valley her stones, and her foundations will I lay open. And all her graven images shall be beaten to pieces; and all her wages of sin shall be burnt with the fire; and all her idols will I make desolate. . . . For this will I lament and wail; I will go confused and naked; I will make a lament like the crocodiles, and mourning like the ostriches. For her wounds are incurable; for the evil is come even unto Judah; the enemy hath reached as far as the gate of my people, even up to Jerusalem.” (Micah 1:5-9)

Rezin was king of Syria, and with him Pekah formed an alliance against the kingdom of Judah to

take it for themselves. They made two expeditions into Judah: they even besieged Jerusalem, but could not take it. At that time Isaiah the prophet declared in writing, with “faithful witnesses,” that before a child which was then new-born should have “knowledge to cry, My father, and, My mother, the riches of Damascus and the spoil of Samaria shall be taken away before the king of Assyria. . . . Forasmuch as this people refuseth the waters of Shiloah that go softly, and rejoice in Rezin and Remaliah’s son; now therefore, behold, the Lord bringeth up upon them the waters of the river, strong and many, even the king of Assyria, and all his glory: and he shall come up over all his channels, and go over all his banks.” “The Lord sent a word into Jacob, and it hath lighted upon Israel. And all the people shall know, even Ephraim and the inhabitant of Samaria, that say in the pride and stoutness of heart, the bricks are fallen down, but we will build with hewn stones: the sycamores are cut down, but we will change them into cedars. Therefore the Lord shall set up the adversaries of Rezin against him, and join his enemies together; the Syrians before, and the

Philistines behind; and they shall devour Israel with open mouth.” (Isaiah 8:4-7; 9:8-12)

Pekah reigned twenty years, and was then assassinated by Hoshea, the son of Elah, 739 BC. There was such anarchy, however, that it was about ten years before there was another king of the vanishing kingdom.

Hoshea, the murderer of Pekah, and the last king of Israel, became king about 729 BC. “And he did that which was evil in the sight of the Lord, but not as the kings of Israel that were before him. Against him came up Shalmaneser, king of Assyria; and Hoshea became his servant, and gave him presents.” About the fourth year of his reign Hoshea broke his covenant with the king of Assyria, and attempted to form an alliance with Egypt to throw off the yoke of Assyria. Shalmaneser, however, discovered the conspiracy before it was fully ripe. “The king of Assyria found conspiracy in Hoshea: for he had sent messengers to So king of Egypt, and brought no present to the king of Assyria, as he had done year by year:

therefore the king of Assyria shut him up, and bound him in prison.” (2 Kings 17:1-4)

Just at this time the Lord made one more effort to save Israel from impending ruin. By the prophet Hosea the Lord sent this last pitying and direct appeal to Israel, in which He said: “Now they shall say, We have no king, because we feared not the Lord; what then should a king do to us? They have spoken words, swearing falsely in making a covenant: thus judgment springeth up as hemlock in the furrows of the field. The inhabitants of Samaria shall fear because of the calves of Beth-aven: for the people thereof shall mourn over it, and the priests thereof that rejoiced on it, for the glory thereof, because it is departed from it. It shall be also carried unto Assyria for a present to King Jareb [or the contentious, warlike, king]: Ephraim shall receive shame, and Israel shall be ashamed of his own counsel. As for Samaria, her king is cut off as the foam upon the water. The high places also of Aven, the sin of Israel, shall be destroyed: the thorn and the thistle shall come up on their altars; and they shall say to the mountains, Cover us; and to

the hills, Fall on us. . . .

“Sow to yourselves in righteousness, reap in mercy; break up your fallow ground: for it is time to seek the Lord, till He come and rain righteousness upon you. Ye have plowed wickedness, you have reaped iniquity; you have eaten the fruit of lies: because thou didst trust in thy way, in the multitude of thy mighty men. Therefore shall a tumult arise among thy people, and all thy fortresses shall be spoiled, as Shalman spoiled Beth-arbel in the day of battle: the mother was dashed in pieces upon her children. So shall Beth-el do unto you because of your great wickedness: in a morning shall the king of Israel utterly be cut off. . . . Ephraim feedeth on wind, and followeth after the east wind: he daily increaseth lies and desolation; and they do make a covenant with the Assyrians, and oil is carried into Egypt.”

“I taught Ephraim also to go, taking them by their arms; but they knew not that I healed them. I drew them with cords of a man, with bands of love:



and I was to them as they that take off the yoke on their jaws, and I laid meat unto them. He shall not return into the land of Egypt, but the Assyrian shall be his king, because they refused to return.” “My people are bent to backsliding from me: though they called them to the Most High, none at all would exalt Him. How shall I give thee up, Ephraim? how shall I deliver thee, Israel? how shall I make thee as Admah? how shall I set thee as Zeboim? mine heart is turned within me, my repentings are kindled together. I will not execute the fierceness of mine anger, I will not return to destroy Ephraim; for I am God, and not man; the Holy One in the midst of thee.” “I am the Lord thy God from the land of Egypt, and thou shall know no god but me: for there is no saviour beside me. I did know thee in the wilderness, in the land of great drought.”

“O Israel, thou has destroyed thyself; but in me is your help. I will be thy King: where is any other that may save thee in all thy cities? and thy judges of whom thou saidst, Give me a king and princes? I gave thee a king in mine anger, and took him away

in my wrath.” “O Israel, return unto the Lord thy God; for thou has fallen by your iniquity. Take with you words, and turn to the Lord: say unto Him, Take away all iniquity, and receive us graciously: so will we render the calves of our lips. Asshur shall not save us; we will not ride upon horses: neither will we say any more to the work of our hands. Ye are our gods: for in thee the fatherless find mercy. I will heal their backsliding, I will love them freely: for mine anger is turned away from him.” “Who is wise, and he shall understand these things? Prudent, and he shall know them? For the ways of the Lord are right, and the just shall walk in them: but the transgressors shall fall therein.”

In yet another way the Lord sought to save Israel, and to help them to return. Just at that time the king of Judah was carrying on a thorough reformation in his kingdom, and in calling the people of Judah to return to the Lord with all the heart, he kindly sent messengers throughout all Israel with earnest invitations to them to seek the Lord also. They were assured from the Lord that if

they would turn to Him with all the heart, they would not only remain in the land, but those who had been carried captive would find compassion with their captors, and would come again into their own land. “So they established a decree to make proclamation throughout all Israel, from Beer-sheba even to Daniel, that they should come to keep the Passover unto the Lord God of Israel at Jerusalem: for they had not done it of a long time in such sort as it was written.

“So the posts went with the letters from the king and his princes throughout all Israel and Judah, and according to the commandment of the king, saying, Ye children of Israel, turn again unto the Lord God of Abraham, Isaac, and Israel, and He will return to the remnant of you, that are escaped out of the hand of the kings of Assyria. And be not you like your fathers, and like your brethren, which trespassed against the Lord God of their fathers, who therefore gave them up to desolation, as you see. Now be you not stiff-necked, as your fathers were, but yield yourselves unto the Lord, and enter into His sanctuary, which

He hath sanctified forever: and serve the Lord your God, that the fierceness of His wrath may turn away from you. For if you turn again unto the Lord, your brethren and your children shall find compassion before them that lead them captive, so that they shall come again into this land: for the Lord your God is gracious and merciful, and will not turn away His face from you, if you return unto Him.

“So the posts passed from city to city through the country of Ephraim and Manasseh even unto Zebulun: but they laughed them to scorn, and mocked them. Nevertheless divers of Asher and Manasseh and of Zebulun [“a multitude of the people, even many of Ephraim and Manasseh, Issachar, and Zebulun”] humbled themselves and came to Jerusalem.” (2 Chronicles 30:5-11) And all that did so humble themselves and turn to the Lord, escaped captivity or slaughter. For “then the king of Assyria came up throughout all the land,” destroying the cities; making captives of the people; and leaving the country desolate. At last he came “up to Samaria, and besieged it three years.

In the ninth year of Hoshea, the king of Assyria took Samaria, and carried Israel away into Assyria, and placed them in Halah and in Habor by the river of Gozan, and in the cities of the Medes.”

“For so it was, that the children of Israel had sinned against the Lord their God, which had brought them up out of the land of Egypt, from under the hand of Pharaoh king of Egypt, and had feared other gods, and walked in the statutes of the heathen, whom the Lord cast out from before the children of Israel, and of the kings of Israel, which they had made. And the children of Israel did secretly those things that were not right against the Lord their God, and they built them high places in all their cities, from the tower of the watchmen to the fenced city. And they set them up images and groves in every high hill, and under every green tree: and there they burnt incense in all the high places, as did the heathen whom the Lord carried away before them; and wrought wicked things to provoke the Lord to anger; for they served idols, whereof the Lord had said unto them, Ye shall not do this thing.

“Yet the Lord testified against Israel, and against Judah, by all the prophets, and by all the seers, saying, Turn you from your evil ways, and keep my commandments and my statutes, according to all the law which I commanded your fathers, and which I sent to you by my servants the prophets. Notwithstanding they would not hear, but hardened their necks, like to the neck of their fathers, that did not believe in the Lord their God. And they rejected His statutes, and His covenant that He made with their fathers, and His testimonies which He testified against them; and they followed vanity, and became vain, and went after the heathen that were round about them, concerning whom the Lord had charged them, that they should not do like them. And they left all the commandments of the Lord their God, and made them molten images, even two calves, and made a grove, [Ashera] and worshiped all the host of heaven, and served Baal. And they caused their sons and their daughters, to pass through the fire, and used divination and enchantments, and sold themselves to do evil in the sight of the Lord, to

provoke Him to anger.

“Therefore the Lord was very angry with Israel, and removed them out of His sight: there was none left but the tribe of Judah only. Also Judah kept not the commandments of the Lord their God, but walked in the statutes of Israel which they made. And the Lord rejected all the seed of Israel, and afflicted them, and delivered them into the hand of spoilers, until He had cast them out of His sight. For He rent Israel from the house of David; and they made Jeroboam the son of Nebat king: and Jeroboam drave Israel from following the Lord, and made them sin a great sin. For the children of Israel walked in all the sins of Jeroboam which he did; they departed not from them; until the Lord removed Israel out of His sight, as He had said by all His servants the prophets. So was Israel carried away out of their own land to Assyria unto this day.” (2 Kings 17:5-23)

## Chapter 17

# Judah from Athaliah to Hezekiah

When Athaliah heard the noise of the people running and praising the king, she came from her house and entered into the temple. When she saw there the king standing in his place at the entrance of the temple, with the princes and the trumpeters by him, and heard the people rejoicing and sounding with trumpets, and the general rejoicing, she rent her clothes, and cried: "Treason, Treason." Jehoiada commanded the captains to take her; and they carried her forth from the temple, and slew her at the entry of the horse gate, by the royal palace. Then Jehoiada brought forth the new king to all the people, and required them to enter into a covenant with the king, and the king with the people to be faithful to one another and to the Lord. "And all the people of the land went into the house of Baal, and brake it down; his altars and his images brake they in pieces thoroughly, and slew Mattan the priest of



Baal before the altars. And the priest appointed officers over the house of the Lord.” (2 Kings 11)

Joash remained faithful to his part of the covenant as long as Jehoiada lived; but as soon as the high priest was dead, he joined himself to the princes of Judah, and “they left the house of the Lord God of their fathers, and served groves and idols: and wrath came upon Judah and Jerusalem for this their trespass.” (2 Chronicles 24:18) The prophet Zechariah, the son of Jehoiada, reproved him, saying: “Thus said God, Why transgress you the commandments of the Lord, that you cannot prosper? because you have forsaken the Lord, He hath forsaken you. And they conspired against him, and stoned him with stones at the commandment of the king in the court of the house of the Lord.” (2 Chronicles 24:20, 21)

About a year afterward, a “small company” of the army of Syria invaded Judah and defeated “a very great host” of the troops of Joash, and was advancing upon Jerusalem itself. Then Joash “took all the hallowed things that Jehoshaphat, and

Jehoram, and Ahaziah, his fathers, kings of Judah, had dedicated, and his own hallowed things, and all the gold that was found in the treasures of the house of the Lord, and in the king's house, and sent it to Hazael king of Syria: and he went away from Jerusalem.” (2 Kings 12:18; 2 Chronicles 24:23, 24)

When the hosts of Syria had returned to their country, the servants of Joash conspired against him and slew him upon his bed, in the house of Millo, BC 839, after a reign of forty years.

Amaziah was the son of Joash, and he reigned twenty-nine years, 839-810. “As soon as the kingdom was confirmed in his hand, he slew his servants which had slain the king his father. But the children of the murderers he slew not: according unto that which is written in the book of the law of Moses, wherein the Lord commanded, saying, The fathers shall not be put to death for the children, nor the children be put to death for the fathers; but every man shall be put to death for his own sin.” (2 Kings 14:5, 6)

In the reverses that had come upon Judah since the days of Jehoshaphat, the kingdom had become so weakened that Amaziah could find throughout all Judah and Benjamin only three hundred thousand men from twenty years old and above, “able to go forth to war, that could handle the spear and shield.” Desiring to make an expedition against Edom, and not having enough men in his own kingdom, he hired of King Jehoash of Israel, one hundred thousand warriors, for one hundred talents of silver. But when the men had reached Jerusalem, and Amaziah was ready to start on his expedition, “there came a man of God to him, saying, O king, let not the army of Israel go with thee; for the Lord is not with Israel, to wit, with all the children of Ephraim. But if thou wilt go, do it, be strong for the battle: God shall make thee fall before the enemy: for God hath power to help, and to cast down. And Amaziah said to the man of God, But what shall we do for the hundred talents which I have given to the army of Israel? And the man of God answered, The Lord is able to give thee much more than this.” (2 Chronicles 25:7-9)

In obedience to the command of God, the king separated from his army all the warriors of Israel and sent them home again. Then he went with his own force against Edom, and defeated the Edomites in the valley of salt, took the city of Selah (which signifies “the rock”) and called it Joktheel (which means “subdued of God”), and then returned to his own capital. But he brought with him “the gods of the children of Seir, and set them up to be his gods, and bowed down himself before them, and burned incense unto them.” And when the Lord sent a prophet to him to reprove him, he resented the message, and said to the prophet: “Art thou made of the king’s counsel? forbear; why shouldest thou be smitten? Then the prophet forbore, and said, I know that God hath determined to destroy thee, because thou has done this, and has not hearkened unto my counsel.” (2 Chronicles 25:14, 16)

The soldiers of Israel whom he had first hired and then sent back home, were very much enraged at this treatment; and, as they returned, they “fell

upon the cities of Judah, from Samaria even unto Beth-horon, and smote three thousand of them, and took much spoil.” When Amaziah returned from his expedition and learned of this, he sent a challenge to Jehoash, king of Israel, to come down and fight him, with the result already given in the account of Jehoash, chap. xvi, par. 7.

When Amaziah had reigned twenty-five years, a conspiracy was formed against him in Jerusalem, and he fled to Lachish; but the conspirators sent after him and slew him at Lachish, and the people chose a king in his stead.

Uzziah was the son of Amaziah. All the people chose him to be king at the death of his father. He was one of the most able kings that ever ruled in Judah, and reigned fifty-two years, 810-758 BC. He reconquered the country of the Philistines, and was successful against the Arabians. The Ammonites acknowledged his sovereignty by sending gifts, “and his name spread abroad even to the entering in of Egypt; for he strengthened himself exceedingly.” (2 Chronicles 26:8)

He strengthened the city of Jerusalem with new towers and fortifications, and “he built towers in the desert, and digged many wells: for he had much cattle, both in the low country, and in the plains: husbandmen also and vine-dressers in the mountains, and in Carmel: for he loved husbandry.” His army was composed of three hundred and ten thousand men “that made war with mighty power.” “And he made in Jerusalem engines, invented by cunning men, to be on the towers and upon the bulwarks, to shoot arrows and great stones withal. And his name spread far abroad; for he was marvelously helped, till he was strong.”

When he had become thus great and strong, he grew proud of himself, and was not satisfied to be the head of the kingdom, but decided that he would be the head of the religion, too. He therefore took a censer in his hand and went into the temple of the Lord to burn incense as a priest. But the high priest and all the assistants rushed in after him and withstood him and said to him: “It appertaineth not

unto thee, Uzziah, to burn incense unto the Lord, but to the priests the sons of Aaron, that are consecrated to burn incense. Go out of the sanctuary; for thou has trespassed; neither shall it be for your honor from the Lord God.” (2 Chronicles 26:18)

At this he grew angry with the priests, and would offer the incense anyhow; but suddenly, “a great earthquake shook the ground, and a rent was made in the temple, and the bright rays of the sun shone through it and fell upon the king’s face, insomuch that the leprosy seized upon him immediately; and, before the city at a place called Eroge, one half of the mountain broke off from the rest on the west, and rolled itself four furlongs and stood still at the east mount, until the roads as well as the king’s gardens were spoiled by the obstruction.” (Zechariah 14:5; Amos 1:1)

“And Azariah the chief priest, and all the priests, looked upon him, and, behold, he was leprous in his forehead, and they thrust him out from thence; yea, himself hasted also to go out,

because the Lord had smitten him.” He remained a leper to the day of his death, “and dwelt in a several house, being a leper; for he was cut off from the house of the Lord : and Jotham his son was over the king’s house, judging the people of the land.” (2 Chronicles 26:20, 21) He was still considered king, but did not exercise any of the offices of king.

In the last years of Uzziah, Isaiah and Micah began to prophesy in Judah. Hosea also prophesied in the reign of Uzziah. “In the year that King Uzziah died, “ Isaiah saw the vision of his sixth chapter.

Jotham was the son of Uzziah, and reigned sixteen years, 758-742. “He did that which was right in the sight of the Lord, according to all that his father Uzziah did: Howbeit he entered not into the temple of the Lord. And the people did yet corruptly.” (2 Chronicles 27:2) Judah was slowly but steadily drifting into the ways of Israel. Hosea, Isaiah, and Micah, continued to prophesy during the reign of Jotham.



Jotham reduced the Ammonites to a tribute of one hundred talents of silver, ten thousand measures of wheat, and ten thousand measures of barley, for three years. He built cities in the mountains of Judah; in the forests he built castles and towers; and in Jerusalem he built the high gate of the house of the Lord, and “became mighty, because he prepared his ways before the Lord his God.”

Ahaz was the son of Jotham, and reigned sixteen years, 742-727. He forsook the right way, and “walked in the ways of the kings of Israel, and made also molten images for Baalim. Moreover he burnt incense in the valley of the son of Hinnom, and burnt his children in the fire, after the abominations of the heathen whom the Lord had cast out before the children of Israel. He sacrificed also and burnt incense in the high places, and on the hills, and under every green tree.” “And Ahaz gathered together the vessels of the house of God, and cut in pieces the vessels of the house of God, and shut up the doors of the house of the Lord, and

he made him altars in every corner of Jerusalem. And in every several city of Judah he made high places to burn incense unto other gods.” (2 Chronicles 28:2-4, 24, 25)

Then Rezin, king of Syria, and Pekah, son of Remaliah, king of Israel, invaded Judah and besieged Jerusalem, but failed to capture it, and returned to their own land. However, Rezin seized upon Elath and expelled the Jews from it, and restored it to the dominion of Syria. The next year Rezin invaded Judah again, was successful, and carried away a great multitude captive to Damascus.

Pekah also invaded Judah and was successful. He slew one hundred and twenty thousand of the soldiers of Ahaz, and carried captive two hundred thousand “women, sons and daughters,” and with them much spoil, and brought all to Samaria. But at Samaria a prophet of the Lord spoke to Pekah and all the people: “Behold, because the Lord God of your fathers was wroth with Judah, He hath delivered them into your hand, and you have slain

them in a rage that reacheth up unto heaven. And now you purpose to keep under the children of Judah and Jerusalem for bondmen and bondwomen unto you: but are there not with you, even with you, sins against the Lord your God? Now hear me therefore, and deliver the captives again, which you have taken captive of your brethren: for the fierce wrath of the Lord is upon you.

“Then certain of the heads of the children of Ephraim, Azariah the son of Johanan, Berechiah the son of Meshillemoth, and Jehizkiah the son of Shallum, and Amasa the son of Hadlai, stood up against them that came from the war, and said unto them, Ye shall not bring in the captives hither: for whereas we have offended against the Lord already, you intend to add more to our sins and to our trespass: for our trespass is great, and there is fierce wrath against Israel. So the armed men left the captives and the spoil before the princes and all the congregation. And the men which were expressed by name rose up, and took the captives, and with the spoil clothed all that were naked among them, and arrayed them, and shod them, and

gave them to eat and to drink, and anointed them, and carried all the feeble of them upon asses, and brought them to Jericho, the city of palm trees, to their brethren: then they returned to Samaria.” (2 Chronicles 28:1-15)

After this, the Edomites invaded Judah and carried away captives. The Philistines also invaded “the cities of the low country and of the south of Judah,” and took Beth-shemesh and Ajalon and Gederoth and Shoco and Timnah and Gimzo, with a large number of villages, and occupied them and dwelt there. “For the Lord brought Judah low because of Ahaz king of Israel; for he made Judah naked, and transgressed sore against the Lord.” (2 Chronicles 28:17-19)

Closely following upon this, Rezin and Pekah, seeing the weakness of Judah, formed their alliance for the purpose of utterly destroying the house of Ahaz and putting upon the throne of Judah a creature of their own, named Ashariah, the son of a certain Tabeal. “And it was told the house of David, saying, Syria is confederate with Ephraim.

And his heart was moved, and the heart of his people, as the trees of the wood are moved with the wind.” (Isaiah 7:2)

Then Isaiah was commanded to go forth and meet Ahaz and say unto him: “Take heed, and be quiet; fear not, neither be fainthearted for the two tails of these smoking firebrands, for the fierce anger of Rezin with Syria, and of the son of Remaliah. Because Syria, Ephraim, and the son of Remaliah, have taken evil counsel against thee, saying, Let us go up against Judah, and vex it, and let us make a breach therein for us, and set a king in the midst of it, even the son of Tabeal: Thus said the Lord God, It shall not stand, neither shall it come to pass. For the head of Syria is Damascus, and the head of Damascus is Rezin; and within threescore and five years shall Ephraim be broken, that it be not a people. And the head of Ephraim is Samaria, and the head of Samaria is Remaliah’s son. If you will not believe, surely you shall not be established.” (Isaiah 7:4-9)

But instead of believing the Lord, and trusting

to Him as the Lord asked him to do, “Ahaz sent messengers to Tiglath-pileser king of Assyria,” and submitted himself to his power, “saying, I am thy servant and thy son. Come up, and save me out of the hand of the king of Syria, and out of the hand of the king of Israel, which rise up against me. And Ahaz took the silver and gold that was found in the house of the Lord, and in the treasures of the king’s house, and sent it for a present to the king of Assyria. And the king of Assyria hearkened unto him: for the king of Assyria went up against Damascus, and took it, and carried the people of it captive to Kir, and slew Rezin.” (2 Kings 16:7-9)

Then Ahaz went up to Damascus, to pay his respects to Tiglath-Pileser. While there, he happened to see an altar which he very much admired; and he had a pattern of it taken, and sent to Urijah, the priest at Jerusalem, and directed him to have an altar made just like it by the time he reached Jerusalem from Damascus. When he came home, “he approached to the altar and offered thereon.” He removed the brazen altar, the legitimate altar of the Lord, from before the house

of the Lord, and commanded Urijah to offer the regular offerings of the Lord upon this heathen altar which he had copied from Damascus, and said he would reserve the brazen altar “to inquire by.” The molten sea which Solomon had erected, Ahaz took down from off the brazen oxen that were under it, and put it upon a pavement of stones, and took away other pieces of the sacred furniture of the house of the Lord, and sent them as presents in token of his submission to the king and the kingdom of Assyria. (2 Kings 16:10-18)

“And Tilgath-pilneser king of Assyria came unto him, and distressed him, but strengthened him not. . . . And in the time of his distress did he trespass yet more against the Lord: this is that king Ahaz. For he sacrificed unto the gods of Damascus, which smote him: and he said, Because the gods of the kings of Syria help them, therefore will I sacrifice to them, that they may help me. But they were the ruin of him, and of all Israel.” (2 Chronicles 28:20-23)

Hezekiah, the son of Ahaz, began to reign in

the last days of 727 BC or else on the first day of the year 726, for on the first day of the first month of 726 he “opened the doors of the house of the Lord, and repaired them. And he brought in the priests and the Levites, and gathered them together into the east street, and said unto them, Hear me, you Levites, sanctify now yourselves, and sanctify the house of the Lord God of your fathers, and carry forth the filthiness out of the holy place. For our fathers have trespassed, and done that which was evil in the eyes of the Lord our God, and have forsaken Him, and have turned away their faces from the habitation of the Lord, and turned their backs. Also they have shut up the doors of the porch, and put out the lamps, and have not burned incense nor offered burnt offerings in the holy place unto the God of Israel. Wherefore the wrath of the Lord was upon Judah and Jerusalem, and He hath delivered them to trouble, to astonishment, and to hissing, as you see with your eyes. For, lo, our fathers have fallen by the sword, and our sons and our daughters and our wives are in captivity for this. Now it is in mine heart to make a covenant with the Lord God of Israel, that His fierce wrath



may turn away from us.” (2 Chronicles 29:3-10)

The Levites did diligently as they were directed by the king to do; “for the Levites were more upright in heart to sanctify themselves than the priests.” By the sixteenth day of the first month they had finished the work of cleansing the temple. “Then they went in to Hezekiah the king, and said, We have cleansed all the house of the Lord, and the altar of burnt offering, with all the vessels thereof, and the showbread table, with all the vessels thereof. Moreover all the vessels, which King Ahaz in his reign did cast away in his transgression, have we prepared and sanctified, and, behold, they are before the altar of the Lord.” Then the king had the sacrifices and offerings of bullocks, rams, lambs, and he goats, brought according to the word of the Lord; and “commanded that the burnt offering and the sin offering should be made for all Israel.” “So the service of the house of the Lord was set in order. And Hezekiah rejoined, and all the people, that God had prepared the people: for the thing was done suddenly.”

As the time had passed by for celebrating the Passover at the right time, the fourteenth day of the first month, the king took “counsel, and his princes, and all the congregation in Jerusalem, to keep the Passover in the second month.” Then it was that the proclamation was made “throughout all Israel from Beer-sheba even unto Daniel” that saved the remnant of the ten tribes from slaughter or captivity by the kings of Assyria, as related in the previous chapter. “And there assembled at Jerusalem much people to keep the feast of unleavened bread in the second month, a very great congregation. And they arose and took away the altars that were in Jerusalem, and all the altars for incense they took away [those false altars that Ahaz had set up], and cast them into the brook Kidron.” And as they were celebrating the feast out of season and without due preparation, “Hezekiah prayed for them, saying, The good Lord pardon every one that prepareth his heart to seek God, the Lord God of his fathers, though he be not cleansed according to the purification of the sanctuary. And the Lord hearkened to Hezekiah and healed and helped the people.”

When they had kept the feast the appointed seven days, “praising the Lord day by day, singing with loud instruments unto the Lord,” “they kept other seven days with gladness.” “And all the congregation of Judah, with the priests and the Levites, and all the congregation that came out of Israel, and the strangers that came out of the land of Israel, and that dwelt in Judah, rejoiced. So there was great joy in Jerusalem: for since the time of Solomon the son of David king of Israel there was not the like in Jerusalem. Then the priests the Levites arose and blessed the people: and their voice was heard, and their prayer came up to His holy dwelling place, even unto heaven.”

“Now when all this was finished, all Israel that were present went out to the cities of Judah, and brake the images in pieces, and cut down the groves [Asherim], and threw down the high places and the altars out of all Judah and Benjamin, in Ephraim also and Manasseh, until they had utterly destroyed them all. Then all the children of Israel returned, every man to his possession, into their

own cities.”

The king also “commanded the people that dwelt in Jerusalem to give the portion of the priests and the Levites, that they might be encouraged in the law of the Lord. And as soon as the commandment came abroad, the children of Israel brought in abundance the first-fruits of corn, wine, and oil, and honey, and of all the increase of the field; and the tithe of all things brought they in abundantly. And concerning the children of Israel and Judah, that dwelt in the cities of Judah, they also brought in the tithe of oxen and sheep, and the tithe of holy things which were consecrated unto the Lord their God, and laid them by heaps. In the third month they began to lay the foundation of the heaps, and finished them in the seventh month. And when Hezekiah and the princes came and saw the heaps, they blessed the Lord, and His people Israel. Then Hezekiah questioned with the priests and the Levites concerning the heaps. And Azariah the chief priest of the house of Zadok answered him, and said: Since the people began to bring the offerings into the house of the Lord, we have had

enough to eat, and have left plenty: for the Lord hath blessed His people; and that which is left is this great store. Then Hezekiah commanded to prepare chambers in the house of the Lord; and they prepared them, and brought in the offerings and tithes and the dedicated things faithfully.”

“And thus did Hezekiah throughout all Judah, and wrought that which was good and right and truth before the Lord his God. And in every work that he began in the service of the house of God, and in the law, and in the commandments, to seek his God, he did it with all his heart and prospered.”  
(2 Chronicles 31:1-11, 20, 21)

As Israel is captive, and Judah is paying tribute, to Assyria, we must now turn to the history of that nation.

## Assyrian Calendar

Ni'sannur	March-April
Aaru	April-May
Sivannu	May-June
Duzu	June-July
Abu	July-August
Ululu	August-September
Tasritu	September-October
Arakh-savna "the eighth month"	October-November
Ki'silivu	November-December
Dhabitu	December-January
Sabadhu	January-February
Addaru	February-March
Arakh-maqrū	The intercalary month

## Chapter 18

# **The Assyrian Empire Tiglath-Pileser I and Assur-natsir-pal II**

By the inspiration of the Lord, the ascendancy of Assyria was announced seven hundred and twenty-six years before the accession of Hezekiah to the throne of the kingdom of Judah. Before the people of Israel had entered the land of Canaan, while yet they were encamped in the plains of Moab opposite Jericho, Balak, the son of Zippor, king of Moab, sent messengers to Balaam, the son of Beor, of Pethor, by the Euphrates in Mesopotamia, and called him to curse this people. Balaam came “from Aram, out of the mountains of the east,” to curse Israel as he was hired to do. After he had four times blessed the people instead of having cursed them, “he looked on the Kenites, and took up his parable, and said: —

“Strong is thy dwelling place,  
And thy nest is set in the rock.  
Nevertheless Kain shall be wasted,  
Until Asshur shall carry thee away captive.  
(Nam. 24:21, 22)

Between the time at which the previous account of Assyria and Babylon (Chapter VI) closed, and the reign of the king who first mentions any of the kings of Israel or of Judah, there was a space of about six hundred years. In this time the records are much broken; yet from the inscriptions that have been found, it is to be seen that the relations between the two great capitals continued for a considerable time about as they were in the latter part of Chapter VI, with Assyria gradually gaining in power over Babylonia. In this space of time there were two remarkable kings of Assyria, the full accounts of whom have been discovered and translated.

Tiglath-Pileser I was the first of these. He came to the throne about 1120 BC He was the greatest conqueror that had yet appeared in the history of



Assyria: the greatest, at least, of whom any record has been discovered. He left an inscription of eight hundred and twelve lines, which was found in AD 1857; and which has been several times translated, so that it is now as well understood as is any ancient document. However, it is not worth reproducing here to any great extent, as it is only a long and tedious repetition of how that scores, and even hundreds, of cities in different lands were “burned and thrown down and dug up.” How that their inhabitants were impaled, or beheaded, and their heads piled in pyramids at the entrance gates; and how that “their corpses over the valleys and high places of the mountains” he “spread.”

Certainly there could be no profit in reproducing the account of the slaughter of people, that is given by him with great relish and in dreadful detail. And though a study of the geography, the products of the countries named, and the industries of the peoples conquered, is valuable, yet all this can be gained as well from the accounts that must be reproduced here, and which have other value also. He introduces himself in the

following style: —

“Tiglath-Pileser, the powerful king, the king of hosts who has no rival, the king of the four zones, the king of all kinglets, the lord of lords, the shepherd-prince, the king of kings, the exalted prophet, to whom by the proclamation of Samas the illustrious scepter has been given as a gift, so that the men who are subject to Bel, he had ruled in their entirety; the faithful shepherd, proclaimed lord over kinglets, the supreme governor whose weapons Asur has predestinated, and for the government of the four zones has proclaimed his name forever. The capturer of the distant divisions of the frontiers above and below; the illustrious prince whose glory has overwhelmed all regions; the mighty destroyer, who, like the rush of a flood is made strong against the hostile land; by the proclamation of Bel he has no rival; he has destroyed the foeman of Asur. . . . Countries, mountains, fortresses, and kinglets, the enemies of Asur, I have conquered, and their territories I have made submit. With sixty kings I have contended furiously, and power and rivalry over them I

displayed. A rival in the combat, a confronter in the battle, have I not. To the land of Assyria I have added land, to its men I have added men; the boundary of my own land I have enlarged, and all their lands I have conquered.”

His genealogy he gives as follows: —

“Tiglath-Pileser, the great, the supreme, whom Asur and Uras, according to the desire of his heart, conduct, so that after the enemies of Asur he has overrun all their territories, and has utterly slaughtered the overweening.

“The son of Asur-ris-ilim, the powerful king, the conqueror of hostile lands, the subjugator of all the mighty.

“The grandson of Mutaggil-Nu’sku, whom Asur the great lord in the conjuration of his steadfast heart had requited, and to the shepherding of the land of Asur had raised securely.

“The true son of Asur-da’an, the upraiser of the

illustrious scepter, who ruled the people of Bel, who the work of his hands and the gift of his sacrifice commended to the great gods, so that he arrived at gray hairs and old age.

“The descendant of Uras-pileser, the guardian king, the favorite of Asur, whose might like a sling was spread over his country, and the armies of Asur he shepherded faithfully.”

His first campaign, in the beginning of his reign, was against “the Muskaya,” the people of Meshech, who inhabited the country about the source of the Tigris and the northwestern bend of the Euphrates. This, he says, was because “twenty thousand men of the Muskaya and their five kings, . . . for fifty years from the lands of Alzi and Purukuzzi had taken the tribute and gifts owing to Asur;” and “no king at all in battle had subdued their opposition.” In addition to this, at the beginning of his reign they “to their strength trusted and came down; the land of Kummukh [Commagene] they seized.” This land of Kummukh lay to the south of the people of

Meshech, on both sides of the Euphrates from Malatiyeh on the north, to Birejik in the south. Tiglath-Pileser met “their twenty thousand fighting men and their five kings” in that land, and “a destruction of them . . . made.” His treatment of them will serve as an example of his conduct in all his expeditions. His own words are as follows: —

“The bodies of their warriors in destructive battle like the inundator (Rimmon) I overthrew; their corpses I spread over the valleys and the high places of the mountains. Their heads I cut off; at the sides of their cities I heaped them like mounds. Their spoil, their property, their goods, to a countless number I brought forth. Six thousand men, the relics of their armies, which before my weapons had fled, took my feet. I laid hold upon them and counted them among the men of my own country.”

The sum of the conquests of the first five years of his reign is given by himself as follows: —

“In all, 42 countries and their kings from the

fords of the lower Zab and the border of the distant mountains, to the fords of the Euphrates; the land of the Hittites (Khatte) and the Upper Sea of the setting sun [the Mediterranean]; from the beginning of my sovereignty until my fifth year, my hand has conquered. One word in unison have I made them utter. Their hostages have I taken. Tribute and offering have I imposed upon them.”

He overran Babylonia, and “the cities of Dur-Kurigalzu [near Bagdad], Sippara of Samas, Sippara of Anunit, Babylon and Upe [Opis], great strongholds, together with their fortresses, he captured. At that time the city of Agar’sal, together with the city of Lubdi, he devastated.” A favorite expression as to his dealings with the lands that he visited, is, “The land of . . . like the flood of the deluge, I overwhelmed.”

In the land of the Hittites he captured wild bulls, and took to the city of Assur their hides and their horns. In the land of “Kharrani,” Haran, the former home of Abraham and Terah, he hunted wild animals of such a strange kind, that their hides

and their teeth along with live specimens, he took home to his city of Assur. He seems to have had at the city of Assur, a museum, and both horticultural and zoological gardens, for he says: “One hundred and twenty lions, with my stout heart, in the conflict of my heroism, on my feet I slew; and eight hundred lions, in my chariot with javelins I slaughtered. All the cattle of the field and the birds of heaven that fly, among my rarities I placed. . . . Troops of horses, oxen, and asses, which in the service of the acquisition of my hands countries which I had conquered, as the acquisition of my hands which I took, I collected together; and troops of goats, fallow deer, wild sheep, and antelope, which Asur and Uras the gods who love me have given for hunting, in the midst of the lofty mountains I have taken; their herds I enclosed, their number like that of a flock of sheep I counted. . . .”

“The cedar, the likkarin tree, and the allakan tree, from the countries which I had conquered, these trees which among the kings my fathers who were before me none had planted, I took, and in the

plantations of my country I planted; and the costly fruit of the plantation, which did not exist in my country, I took. The plantations of Assyria I established. Chariots and horses bound to the yoke, for the mightiness of my country, more than before, I introduced and harnessed. To the land of Asur I added land, to its people I added people. The health of my people I improved. A peaceable habitation I caused them to inhabit.”

All the time of these expeditions he was also carrying on great buildings in his capital of Assur: principally temples to his gods, which, he says, were “beautified like the stars of heaven, and by the art of the workmen, richly carved. Its interior I compacted together like the heart of heaven; its walls like the resplendence of the rising of the stars I adorned.” To the people who should come after, for all time, he speaks upon his monument this parting word: —

“Whoever my monumental stones and my cylinder shall shatter, shall sweep away, shall throw into the water, shall burn with fire, shall



conceal in the dust; in the holy house of the god in a place invisible shall store them up in fragments; shall obliterate the name that is written, and something evil shall devise, and against my monumental stones shall work injury; may Anu and Rimmon the great gods, my lords, fiercely regard him with a withering curse. May they overthrow his kingdom; may they remove the foundation of the throne of his majesty; may they annihilate the fruit of his lordship; may they break his weapons; may they cause destruction to his army; in the presence of his enemies in chains may they seat him. May Rimmon with lightning destructive smite his land; want, hunger, famine, and corpses may he lay upon his country; may he not bid him live for one day; may he root out his name and his seed in the land!

“Written in the month Kuzallu [Ki’silivu], the 29th day, in the eponymy of Inaili-ya-allak, the chief of the body-guard.”

Assur-natsir-pal II was the other of these two “great” kings of Assyria. He was the greatest

robber and destroyer that has yet been found in Assyrian history; and undoubtedly one of the most cruel men that has ever appeared in any history. He reigned twenty-five years, and made at least eleven campaigns of slaughter, robbery, and destruction. Two brief passages only, will be sufficient to show his continuous treatment of the peoples whose countries he invaded, and who chose to defend their country against him. His own record is as follows: — “I erected a pyramid at the approach to its chief gate. The nobles, as many as had revolted, I flayed; with their skins I covered the pyramid. Some of these I immured in the midst of the pyramid; others above the pyramid I impaled on stakes; others round about the pyramid I planted on stakes; many at the exit from my own country I flayed; with their skins I clad the fortress walls. The limbs of the chief officers who were the chief officers of the kings who had rebelled, I cut off. I brought Akhi-pababa to Nineveh and flayed him; with his skin I clad the fortress wall of Nineveh. . .

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“Three thousand of their captives I burned with

fire. I left not one alive among them to become a hostage. Khula, the lord of their city, I captured alive with my hand. I built their bodies into pyramids. Their young men and their maidens I burned to ashes. Khula, the lord of their city, I flayed. With his skin I clad the fortress wall of the city of Damdamu'sa. . . . Their numerous captives I burned with fire. I captured many of their soldiers alive with the hand. I cut off the hands and feet of some; I cut off the noses, the ears, and the fingers of others; the eyes of the numerous soldiers I put out. I built up a pyramid of the living, and a pyramid of heads. In the middle of them I suspended their heads on vine stems in the neighborhood of their city. Their young men and their maidens I burned as a holocaust. The city I overthrew, dug up, and burned with fire. I annihilated it.”

All this and much more of the like was done in his second and third campaigns, and over and over is repeated in dreadful detail throughout the long account that he left to the dismal glory of himself, and for the information of future ages. Evidently it

was with more truth than even he intended, that he gave himself among other self-glorifying titles that of “the unique monster.” His account, however, like that of Tiglath-Pileser I, is worthy of study for the geography, the products, and the condition of the peoples of the countries of the Tigro-Euphrates basin in those times.

A new point with the kings of Assyria that is connected with Assur-natsir-pal II and his successor, at least, is that after the style of the kings of Egypt, they bear the title, “the Sun-god.” The genealogy and the official titles of Assur-natsir-pal as given by himself, are as follows: —

“Assur-natsir-pal the powerful king, the king of hosts, the king unrivaled, the king of all the four regions of the world. The Sun-god of multitudes of men, the favorite of Bel and Uras, the beloved of Anu and Dagon, the hero of the great gods who bows himself in prayer. The beloved of thy heart, the prince, the favorite of Bel whose high priesthood has seemed good to thy great divinity so that thou has established his reign; the warrior hero

who has marched in the service of Assur his lord, and among the princes of the four regions of the world has no rival. The shepherd of fair shows who fears no opposition; the unique one, the mighty, who has not an opponent. The king who subdues the unsubmissive, who has overcome all the multitudes of men. The powerful hero, who treads upon the neck of his enemies, who tramples upon all that is hostile, who breaks in pieces the squadrons of the mighty, who in reliance on the great gods, his lords, has marched, and whose hand has conquered all lands, has overcome the mountains to their farthest bounds, and has received their tribute, who has taken hostages, who has established empire over all lands.

“Assur-natsir-pal the exalted prince, the adorer of the great gods, the mighty monster, the conqueror of cities and mountains to their farthest bounds, the king of lords, the consumer of the violent, who is crowned with terror, who fears not opposition, the valiant one, the supreme judge who spares not, who overthrows resistance, the king of all princes, the lord of lords, the shepherd-prince,

the king of kings, the exalted prophet. The conqueror of the foes of Assur, the powerful king, the king of Assyria, the son of Tiglath-Uras, the high priest of Assur, who upon all his foemen has laid the yoke, has set up the bodies of his adversaries upon stakes. The grandson of Rimmon-nirari the high priest of the great gods, who brought about the overthrow of those who would not obey him, and overcame the world. The great-grandson of Assur-dan, who founded fortresses and established shrines in those days from the mouth of Assur and the great gods, kingdom, sovereignty, and majesty issued forth.

“I am king, I am sovereign, I am exalted, I am strong, I am glorious, I am lusty, I am the firstborn, I am the champion, I am the warrior, I am a lion, I am a hero, Assur-natsir-pal, the powerful king, the king of Assyria, named of the Moon-god, the favorite of Anu, the beloved of Rimmon, mightiest among the gods am I. A weapon that spares not, which brings slaughter to the land of his enemies am I. A king valiant in battle, the destroyer of cities and mountains, the leader of the conflict, the king

of the four regions of the world, who lays the yoke upon his foes, who enslaves all his enemies, the king of all the zones of all princes, every one of them, the king who subjugates the unsubmissive to him, who was overcome all the multitudes of men.”

He extended his power to the westward, beyond the River Orontes, and the “city of Aribua, the stronghold of Lubrana,” he took for himself, made it a store city, and settled within it “colonists from Assyria.” He then proceeded up the Orontes, over the slopes of Lebanon, and “to the great sea of Phoenicia.” He says, “At the great sea I hung up my weapons. I offered sacrifices to the gods. The tribute of the kings of the coasts of the sea, of the Tyrians, the Sidonians, the Gebalites, the Makhallatians, the Maizians, the Kaizians, the Phoenicians, and of the citizens of Arvad in the middle of the sea, — silver, gold, lead, copper, plates of copper, variegated cloths, linen vestments, great maces and small maces, usu wood, seats of ivory, and a propoise the offspring of the sea, as their tribute I received.”

From Phenicia he traveled up the coast of the sea to the mountains of Amanus, bordering on the Gulf of Antioch north of where the Orontes empties into the sea. There he says, “Logs of cedar, sherbin, juniper and cypress I cut. I offered sacrifices to my gods. I erected a memorial of my warlike deeds. Upon it I wrote. The logs of cedar were transported from the mountain of Amanus, as materials for my temple have I stored them. To the country of fir-trees I went. The country of fir-trees throughout its whole extent I conquered. Logs of fir I cut. To the city of Nineveh I brought them.”

His seventh campaign was begun on the banks of the Khabour; and extended over both sides of the Euphrates below the mouth of that river in the country of the Shuhites. The king of the Shuhites “to the far-spread soldiers of the country of the Kassi he trusted, and to make war and battle against me he came.” In this contest with the Shuhites, in the siege of their capital city, he met also troops of Nebo- Baladan, king of Babylon, that had been sent to assist the Shuhites; for he says



that he captured fifty riding horses and their grooms, and Zabdanu, the brother of Nebo-Baladan, “together with 3000 of their soldiers, and Bel-bal-iddin, the prophet, who went before their hosts.” The spoil which was carried away from this city was “silver, gold, lead, plates, precious mountain-stone for the adornment of his palace, chariots, horses trained to his yoke, the trappings of the soldiers, the trappings of the horses, the amazons of his palaces.”

Upon this victory he says: “The fear of my sovereignty prevailed as far as the country of Kar-Dunias.” Nebo-Baladan, the king of Babylon, made peace with him, and so delivered his country from the terrors of one off his invasions. However, he followed down the Euphrates clear to the tribes of the Chaldeans, who dwelt in the marshes at the head of the Persian Gulf, for he says: “The descent of my weapons overwhelmed the country of Khaldu. On the countries beside the Euphrates, I outpoured terror.”

His last recorded campaign was in the lands of

Kummukh and Qurkhi, “opposite to the land of the Hittites,” round about the sources of the Tigris, on both sides of the river. Although he had been through this country twice before, yet he had the greater part of it to subdue again, and he did it in his own energetic way.

He returned to the city of Calah, of which he tells us that “the former city of Calah which Shalmaneser, king of Assyria, a prince who went before me, built, this city had fallen into decay and had become a mound and a ruin. To restore this city anew I worked. The men whom I had captured, from the countries I had conquered, from the land of the Shuhites, from the land of Laqe throughout its circuit, from the city of ‘Sirqi at the ford of the Euphrates and the country of Zamua to its farthest limits, from Bit-Adini and the land of the Hittites, and from Liburna the Patinian, I took and planted within it. A canal from the Lower Zab I excavated and the River Pati-khigal [bringer of fertility] I called its name. I established plantations in its neighborhood. I brought fruit and wine for Assur my lord, and the temples of my country. I changed

the old mount. I dug deep as far as the level of the water. I sunk the foundations 120 tikpi [“courses”] to the bottom. I built up its wall. I built it up and completed it from its foundation to its copingstone.”

Assur-natsir-pal closes his record with a long, bombastic tribute to himself, from which we may extract the limits of his empire. As described by himself, they are as follows: —

“Assur-natsir-pal the great king, the powerful king, the king of Assyria; the son of Tiglath-Uras, the great king, the powerful king, the king of multitudes, the king of Assyria; the son of Rimmon-nirari the great king, the powerful king, the king of multitudes, the king of the same Assyria; . . . who has established empire over all the world. . . . The king, who from the fords of the River Tigris to the mountains of Lebanon and the great sea, the land of Laqe [on the Euphrates, north of the Balikh] throughout its circuit, the land of the Shuhites as far as the city of Rapiqi [on the northwestern frontier of Babylonia] has subdued

beneath his feet. From the head of the sources of the River ‘Supnat [that flows into the Tigris north of Diarbekr] to the lowlands of Bitani [south of Lake Van] his hand has conquered. From the lowlands of Kirruri [in Kurdistan] to the country of Gozan [between the northern bank of the Tigris and Lake Van]; from the fords of the Lower Zab of the city of Tel-Bari which is above the Zab; as far as the city of the Mound of Zabdani and the city of the Mound of Aptani, the city of Khirimu, the city of Kharutu, the country of Birate [or the fortresses] belonging to Babylonia, I have restored to the frontiers of my country. From the lowlands of the city of Babite [eastern Kurdistan] to the country of Khasmar, I have accounted the inhabitants as men of my own country. In the lands which I have conquered I have appointed my governors. They have done homage. Boundaries I have set for them. . . . Kings valiant and unsparing from the rising of the sun to the setting of the sun, have I subdued beneath my feet. One speech have I made them utter.”

When it is remembered that these two kings of

Assyria had spread their ravages through all the countries that they could reach; and when it is also understood that Assur-natsir-pal reigned at the same time as did Ahab; it is perfectly easy, from this brief account, to understand how the kings of Israel, bad as they were, could have the reputation among the nations, of being “merciful kings.”

## Chapter 19

# The Assyrian Reign of Shalmaneser II

After a campaign to Lake Van and thereabout, in which he burnt more than a hundred towns; erected pyramids of human heads; “delivered to the flames” scores of “youths and maidens;” and set up an image of himself on the shore of Lake Van, “overlooking the sea;” he yet in his first year marched to the Mediterranean Sea and to Cilicia. He says, “In the first year of my reign I crossed the Euphrates in its flood; towards the sea of the setting sun I marched. I purified my weapons in the sea. Victims to my gods I sacrificed. I ascended Mount Amanus; I cut logs of cedar and thuya. I climbed Mount Lallar and erected there an image of my royalty.”

“From Mount Amanus I departed; the Orontes I crossed; to Alimush, the stronghold of Sopalulme, the Patinian, I approached. Sopalulme, the Patinian,

to save his life” called to his aid from Carchemish, from Kummukh, from Cilicia, and other districts round about, eight different kings, with their forces. This host was defeated and scattered by Shalmaneser, who says further: “The great cities of the Patinian I invested. The countries of the Upper Sea of Syria and of the sea of the setting sun, I swept like a mound under a storm. The tribute of the kings of the seacoast I received. On the shores of the broad sea, straight before me, victoriously I marched. An image of my majesty I made to perpetuate my name forever. Overlooking the sea I erected it. To the mountains of Amanus I ascended. Logs of cedar and thuya I cut. To the mountains of Mount Atalur where the image of Assur-irbi was set up, I marched. I erected an image by the side of his image.” From here he returned toward Aleppo, carrying 14,600 prisoners, and receiving “the tribute of Arame, the son of Gusi, silver, gold, oxen, sheep, wine, and couches of gold and silver.” From there he returned to Nineveh.

The next year he traversed this same course again, to the Euphrates, to Carchemish, and to the

country of the Patinians. He says, “The kings of the country of the Hittites, all of them, trembled before the splendor of my powerful weapons, and my violent onset, and they took my feet. From the Patinian, 3 talents of gold, 100 talents of silver, 300 talents of copper, 300 talents of iron, 1000 vases of copper, 1000 vestments of embroidered stuff and linen, his daughter with her abundant dowry, 20 talents of blue purple, 500 oxen, and 5000 sheep, I received. A talent of gold, 2 talents of blue people, and 100 logs of cedar, I imposed upon him as tribute; each year I received it in my city of Assur.

“From Khayanu the son of Gabbaru who dwells at the foot of Mount Amanus 10 talents of silver, 90 talents of copper, 30 talents of iron, 300 vestments of embroidered stuff and linen, 300 oxen, 3000 sheep, 200 logs of cedar, . . . 2 homers of cedar-resin, and his daughter with her dowry, I received. I laid upon him as tribute 10 manehs of silver, 200 logs of cedar, and an homer of cedar-resin; each year I receive it.

“From Aramu, the son of Agusi, 10 manehs of



gold, 6 talents of silver, 500 oxen, and 5000 sheep, I received.

“From Sangara, the Carchemishian, 2 talents of gold, 70 talents of silver, 30 talents of copper, 100 talents of iron, 20 talents of blue purple, 500 weapons, his daughter with a dowry, and 100 daughters of his nobles, 500 oxen, and 5000 sheep, I received. I laid upon him as tribute, a maneh of gold, a talent of silver, and 2 talents of blue purple; each year I received it.

“From Qata-zilu, the Komagenian, I receive each year 20 manehs of silver, and 300 logs of cedar.”

The next two campaigns were in the countries of the Hittites, on the west of the Euphrates. In the second of these, the city of Pethor, from which Balaam came, he took for himself, — that is, he made it a royal and store city. Of this city of Pethor he says: “In those days the city of Ana-Assur-utir-atsbat [to Assur I have restored, I have taken], which the Hittites call Pitru, Which is upon the

River Sagura on the farther side of the Euphrates, and the city of Mutkinu which is upon the hither side of the Euphrates, which Tiglath-pileser, the royal forefather who went before me had captured, and which in the time of Assur-Irbi, the king of Assyria, the king of the country of Aram had taken away by force — these cities I restored to their former position. I settled men of Assyria in them.”

His fourth and fifth years were spent in the region at the upper Euphrates, near the source of the Tigris, and eastward to Lake Van. At the shore of Lake Van, as he approached the cities of Nikdime and Nigdera, he says: “They trembled before the splendor of my powerful weapons and violent onset, and took refuge on the sea in coracles of willow. In boats of sealskin I followed after them. A hard battle I fought in the middle of the sea, and utterly defeated them. The sea with their blood I dyed like wool.” The spoil was “sheep, horses, colts, and calves, to a countless number.”

In his sixth year his campaign was to the

westward again. The cities on the bank of the Balikh had slain Giammu their governor. When he had settled his affairs in this country, he again “crossed the Euphrates at its flood,” and “the tribute of the kings of the” Hittites, “all of them,” received at his royal city of Pethor. From the banks of the Euphrates he departed “to the city of Khalman,” the modern Aleppo, or Haleb. This city surrendered without a fight, and paid tribute. From there he went southward “to the cities of Irkhuleni, the Hamathite.” A number of cities, including one royal city of the king of Hamath, were captured and destroyed; and he set out toward another royal city which he calls Qarqara. By this time a great force of about seventy thousand men and nearly two thousand chariots, had been gathered together at the River Orontes to resist his further progress.

This force was composed, Shalmaneser says, of “1200 chariots, 1200 litters, and 20,000 men from Dadda-Idri [Ben-ha-dad] of the country of Damascus. 700 chariots, 700 litters, and 10,000 men from Irkhuleni, the Hamathite. 2000 chariots and 10,000 men from Ahab, the Israelite [Akhabbu

mat' Sir' ald]; 500 men from the Guans. 1000 men from the Egyptians. 10 Chariots and 10,000 men from the Irqanatians [the Arkites, chap. 3, par. 26]; 200 men from Matinu-ba'al, the Arvadite. 200 men from the Usanatians; 30 chariots and 10,000 men from Adunu-ba'al, the Shianian; 1000 camels from Gindibu'i, the Arabian; and . . . 00 men from Ba'asha, the son of Rukhubi, of the country of Ammon - these 12 kings he took to his assistance. To offer battle and combat, they came against me. I fought with them; from the city of Qarqara to the city of Kirzau, I utterly defeated them, 14,000 [in another place he says 20,500] of their fighting men I slew with weapons. Like Hadad I rained a deluge upon them, and exterminated them. I filled the face of the plain with their wide-spread troops, with my weapons I covered with their blood the whole district. The soil ceased to give food to its inhabitants. In the broad fields there was no room for their graves. With the bodies of their men, as with a bridge, I bound together the banks of the Orontes. In this battle their chariots, their litters, and their horses bound to the yoke, I took from them."

In his seventh year he says: “I marched to the sources of the Tigris, the place from whence the waters gush forth. There I purified the arms of Assur; I sacrificed victims to my gods; a feast of rejoicing I made. I erected a great image of my royal majesty. The glory of Assur, my lord, the exploits of my valor, and all that I had done in these countries, I Inscribed upon it; I set it up there.”

We have seen that Assur-natsir-pal had conquered the country of the Shuhites, and invaded Babylonia, and swept Chaldea like a storm; and that Nebo-Baladan who was king of Babylon at that time, had saved his city by making peace with Assur-natsir-pal. Nebo-Baladan was yet king of Babylon in the seventh year of Shalmaneser II, of Assyria. Of him and his successor, one account is as follows: —

“In the time of Shalmaneser, king of Assyria, and Nebo-bal-iddina, king of Kar-Dunias, friendship and complete alliance with one another

they made. In the time of Shalmaneser, king of Assyria, Nebo-bal-iddina, king of Kar-Dunias, was overcome by death. Merodach-nadin-sumi sat on the throne of his father. Merodach-bil-u'sate his brother revolted against him. He seized the city of Ahdaban. The country of Accad was disturbed everywhere. Shalmaneser, king of Assyria, to the help of Merodach-nadinsumi, king of Kar-Dunias, marched. Merodach-bil-u'sate, the king, he smote. The rebel soldiers who were with him, he slew. In Kutha, Babylon, and Borsippa he offered sacrifice.”

Of this, Shalmaneser says: “In the eponymy of Samas-bel-utsur [his seventh year], in the time of Merodach-bel-usate, his brother revolted against him. They divided the country into two factions. Merodach-sum-iddin, to ask help, to Shalmaneser sent his ambassador. Shalmaneser, the impetuous chief, whose trust is Adar, took the road; he gave the order to march against Akkad. I approached the city of Zaban; victims before Hadad, my lord, I sacrificed. I departed from Zaban; to the city of Me-Turnat I approached; the city I besieged, I

captured; his fighting men I slew; his spoil I carried away. From the city of Me-Turnat I departed; to the city of Gannanate I approached. Merodach-bel-usate, the lame king, ignorant how to conduct himself, came forth against me to offer combat and battle. I utterly defeated him; his fighting men I slew; in his city I shut him up. His crops I gathered in; his plantations I cut; his river I dammed up.

“In a second expedition, in the eponymy of Bel-bunaya [his eighth year], on the 20th day of the month Nisan, I departed from Nineveh. The Upper Zab, and the Lower Zab I crossed. To the city of Lakhiru I approached. The city I besieged, I captured. Its fighting men I slew, its spoil I carried away. From the city of Lakhiru I departed. To the city of Gannanate I approached. Merodach-bel-usate came forth like a fox from his hole; towards the mountains of Yasubi, he set his face. The city of Arman he took for his stronghold. The city of Gannanate I captured; its fighting men I slew; its spoil I carried away. I ascended the mountains after him. In the city of Arman I shut him up; the city I besieged, I took. His fighting men I slew, his spoil

I carried away. I put Merodach-bel-usate to death with weapons. Of the miserable soldiers who were with him, not one did I leave.”

“When Merodach-sum-iddin had conquered his enemies, and Shalmaneser the powerful king had fulfilled the desire of his heart, he exalted thee, O great lord Merodach! Shalmaneser the king of Assyria ordered the march to Babylon; he arrived at Kutha, the city of the warrior of the gods, the exalted ones, the city of the Sun-god of the south. At the gate of the temple he prostrated himself humbly, and presented his sacrifice; he made offerings. He entered also into Babylon, the bond of heaven to earth, the seat of life. He ascended also to E-Sagil [the house of the high-head], the palace of his gods as many as there are. Before Bel and Beltis he was seen to pass, and he directed their path. Their propitiatory sacrifices and pure offerings on E-Sagil he lavished. He visited all the shrines in E-Sagil and Babylon; he presented his pure sacrifice. He took also the road to Borsippa, the city of the warrior of the gods, the angel supreme. He entered also into E-Zida [the



immutable house], he prostrated himself before the temple of his immutuable oracle; and in the presence of Nebo and Nana, the gods, his lords, he directed reverently his path. Strong oxen and fat sheep he gave in abundance. He visited all the shrines in Borsippa and E-Zida; each time he offered libations. For the men of Babylon, and Borsippa, the vassals of the great gods, he made a feast, and gave them food and wine; with embroidered robes he clothed them; with presents he endowed them.

“After that the great gods had favorably regarded Shalmaneser, the powerful king, the king of Assyria, had directed his face, had granted the desire of his heart and strength, and had heard his prayers, I departed from Babylon. To the country of Chaldea I descended. To the city of Baqani, a fortress of Adini, the son of Dakuri, I approached. The city I besieged, I captured. His numerous soldiers I slew; their rich spoil, their oxen and their sheep, I carried away. The city I threw down, dug up, and burned with fire.

“From the city of Baqani I departed; the Euphrates hard by it I crossed. The city of Enzudi, the royal city of the aforesaid Adini, I approached. As for Adini, the son of Dakuri, the terror of the glory of Merodach, the great lord overwhelmed him, and I received from him, silver, gold, copper, lead, iron, muskanna wood, ivory, and elephants’ skins. While I was staying on the shores of the sea [the Persian Gulf], the tribute of Yakin, the king of the maritime country, and of Musallim-Merodach, the son of Amukkani, silver, gold, lead, copper, iron, muskanna wood, ivory, and elephants’ skins, I received.”

In his tenth year, for the eighth time, Shalmaneser crossed the Euphrates, “captured the cities of Sangara of Carchemish;” and of the cities of Arame, he “captured Arne, his royal city, and 100 of his towns.”

In his eleventh year, for the ninth time, he crossed the Euphrates, and “captured cities without number.” “To the cities of the land of the Hittites and of the country of the Hamathites, I descended.

I captured 89 towns. Dadda-Idri [Ben-hadad] of the country of Damascus and twelve kings of the country of the Hitties, ranged themselves side by side; I overthrew them.”

In his twelfth year, for the tenth time he crossed the Euphrates; and in his fourteenth year again he says: “I crossed the Euphrates; twelve kings met me; I fought with them; I overthrew them.” Not till his seventeenth year did he again cross the Euphrates. He then went once more as far as Mount Amanus, and there cut logs of cedar.

In his eighteenth year he says, “For the sixteenth time I crossed the Euphrates. Hazael, of Damascus, trusted to the strength of his armies, and assembled his armies to a large number. Saniru [the Biblical Shenir], a mountain summit as you come to Lebanon, he made his stronghold. I fought with him, I defeated him: 6000 of his soldiers I slew with weapons, 1121 of his chariots, 470 of his war-horses, along with his camp, I took from him. To save his life he ascended the mountain. I perused after him. In Damascus, his royal city, I shut him

up. His plantations I cut down. As far as the mountains of Hauran, I marched. The cities to a countless number I threw down, dug up, and burned with fire. Their spoil to a countless amount I carried away. As far as the mountain of Bahlirashi [Baal-rosh at the mouth of the Dog River], which is headland of the sea, I marched. As image of my majesty I set up upon it. At that time I received the tribute of the Tyrians, the Sidonians, and of Yahua [Jehu], the son of Khumri [Omri].

In his nineteenth year, for the eighteenth time, he crossed the Euphrates, the ascended to Mount Amanus, where he again cut logs of cedar. And “in the twentieth year, for the twentieth time” he crossed the Euphrates, invaded the country about the mouth of the Orontes, captured their cities, and carried away the spoil. Again he says, “In the 21st year of my reign, for the 21st time I crossed the Euphrates. Against the cities of Hazael of the country of Damascus, I marched. Four of his cities I captured. The tribute of the Tyrians, the Sidonians, and the Gebalites, I received. In the 22nd year of my reign, for the 22nd time, the

Euphrates I crossed. I descended into the country of Tubal. At that time from the twentyfour kings of Tubal, I received gifts. To Mount Tumar, a mountain of silver, a mountain of mull, a mountain of marble, I marched.”

In his twenty-third year, and twenty-fifth campaign, he again crossed the Euphrates in the same region, and captured “the strongold of Lalla, the Milidian [the modern Malatiyeh],” and there received the tributes of “the kings of Tubal.” In his twenty-fourth year, and twenty-sixth campaign, he crossed the lower Zab, and overran the country to the northeast. Along the southwestern shore of Lake Urumiyah, he received “the tribute of twenty-seven kings of country of Parsua.” Further he says: “Into the country of Messi, the country of the Amadians [the Mada. or Medes], the country of Araziash, and the country of Kharkhar, I descended.” These countries were overrun, and their cities were thrown down, dug up, and burned with fire. He set up an image of his majesty in the country of Kharkhar, and carried back to his capital, many captives and much spoil.

In his twenty-fifth year, and twenty-seventh campaign, “the Euphrates at its flood” he crossed, and “received the tribute of all the kings of the country of the Hittites. Mount Amanns I passed over. I descended into the cities of Kate, of the country of the Qauians. The cities to a countless number I threw down, dug up, and burned with fire.” In that region a certain stronghold, he says, “I took for myself. I surrounded its enclosure with a wall; I founded therein a palace as my royal abode.” In his twenty-sixth year he says, “For the 7th time I passed over Mount Amanus. For the fourth time, against the cities of Kate, of the country of the Qauians, I marched. I besieged Tanakun, the strongold of Tulka.” This city with several others in that region, were destroyed, the inhabitants of the country were perused to the mountain tops and brought down. Hostages were taken; a tribute of “silver, gold, iron, oxen, and sheep,” was laid upon them; and “Kirri, the brother of Kate, to the sovereignty over them” was appointed. Again on Mount Amanus, logs of cedar were cut, and taken to the city of Assur.

This is the last campaign that Shalmaneser made in person. His five remaining campaigns, he says, were conducted by “Dayan-Assur, the Tartan, the commander of my numerous armies.” One of these expeditions was made against “the country of the Manna,” the Minni of Jeremiah. 51:27, which extended along the western shore of Lake Urumiyeh. Another was “against the country of Ararat,” in the region of the present city of mush, on the west of Lake Van. Another was made across the Euphrates, to the shore of the Mediterranean between Mount Amanus and the Orontes. Another was to the source of the Tigris, in the region opposite the land of the Hittites. Another was through the country between the lakes Urumiyeh and Van, and around again to the district of the parsua to the west of Lake Van. The last campaign, the thirtythird, in the thirty-first of his reign, was made again to the east and the northeast.

In the last four years of Shalmaneser II, his son, Assurdayan raised a revolt, and succeeded in gaining to himself twenty-seven fortified cities, one

of which was Assur, the original capital of the country: Assur-Natsir-pal having established the capital at Calah. Shalmaneser Seems to have been too old to attempt to do anything against him, and he continued in possession of his revolted cities till the death of the king.

In another inscription Shalmaneser says: “I have received the tribute of Jehu, the son of Omri: silver, gold, bowls of gold, chalices of gold, cups of gold, pails of gold, lead, scepters for the hand of the king, and spear-shafts.” It is supposed that he made the mistake of calling Jehu “the son of Omri,” from the fact that his first connection with Israel was in the reign of Ahab who was the son of Omri; and as Jehu was a successor of Ahab, Shalmaneser supposed him to have been of the house of Omri also.



## Chapter 20

# **The Assyrian Empire From Samas-Rimmon to Assur-narari**

His second campaign was made by his “chief of the commanders,” and was “unto the sea of the setting sun.” His third campaign was over the River Zab to the northeast of Lake Van, where, he says, the people “their cities they abandoned. A mountain difficult of access they occupied. Three mountain peaks, which like the mist reached unto heaven, over which no bird could find its passage, the place as their stronghold they made. After them I rode. At those mountain peaks I arrived. In a single day like an eagle over them I rushed. Multitudes of their soldiers I slew: their spoil, their treasure, their goods, their oxen, their asses, their sheep, horses trained to the yoke, bulls which have two humps, and horns to a countless number, from the midst of the mountains I caused to be brought

down. Five hundred cities which were dependent upon them I threw down, dug up, and burned with fire.” From there he continued his expedition through the country of Nairi to that of the Medes, defeated the Median chief and his warriors in battle; and says: “As many as 1200 of his cities I threw down, dug up, and burned with fire. On my return the passes of the mountains I made my way through.” In addition to this, in the same campaign, he received the tribute of twenty-seven districts.

The fourth campaign was through Babylonia, as far as the Persian Gulf. Before meeting the king of Babylon, he destroyed about six hundred and fifty cities, slew with arrows “thirteen thousand fighting men,” and took “three thousand lives with a measuring line.” Merodach-baladhsu-ikbi was king of Babylonia at this time, and, says Samas-Rimmon, “Merodach-baladhsu-ikbi, to the strength of his troops trusted, and the country of Chaldea, the country of Elam, the country of Zimri, and the country of Arumu, with their numerous troops to a countless amount, summoned together. To make conflict and battle against me he came. Over

against Ahdaban, in the neighborhood of the city of Dur-Papsukul, a fortified town, where he marshaled his troops, with him I fought. A destruction of him I made. Five thousand of the ranks of his men, I destroyed. Two thousand lives in the hands I took. One hundred of his chariots, two hundred of his war-carriages, his royal pavilion, his divan, and his camp I seized.”

Bahu-akha-iddin seems to have succeeded to the place of Merodach-baladhsu-ikbi, as king of Babylon. But he fared no better than his predecessor, for the record says that “Bahu-akha-iddin, together with his goods and the treasurers of his palace, he [Samas-Rimmon] took to Assyria. The house of the harem, and the city of the waters of the Dhurnat, the numerous cities of KarDunias, together with their fortresses, their gods, and their abundant spoil, the great god, the god Khumkhummu, the goddess of Babylon, the goddess of Accad, the god Simaliya, the god Nergal, the goddess Anunit, and the divine son of the temple of the city of Mali, he brought away. To the cities of Kutha, Babylon, and Borsippa he went

up. Holy sacrifices in them he offered. To the Kaldi he descended. The tribute of the kings of the land of the Kaldi, he received. His officers divided the fields of Kar-Dunias. A definite boundary he fixed.”

Rimmon-nirari III, or Vul-lush III, was the son and successor of Samas-Rimmon. His name, genealogy, and titles, as given by himself, are as follows: —

“Rimmon-nirari, the great king, the mighty king, the universal king, king of Assyria, the king whom, as his child, Assur, king of the spirits of heaven appointed, and with a kingdom without rival, has filled his hand. From the great sea of the rising of the sun [the Caspian Sea], to the great sea of the setting of the sun, his hand conquered, and has subdued in all entirety. The son of Samsi-Rimmon, the great king, the mighty king, the universal king, king of Assyria, the king without rival, the son of Sulman-assaird, the king of the four regions, who upon the land of his foes has laid his yoke, and has overpowered them like a flood.

Grandson of Assur-natsir-pal, the manly warrior, who made wide the dwellings of the troops. Rimmon-nirari, the exalted prince, to whom Assur, Samas, Rimmon, and Merodach as his helpers have gone, and have extended his country, descendant of Tukulti-Adar, king of Assyria, king of Sumir and Accad, descendant of Sulmanasaird, the mighty king, who enlarged E-kharsak-Kurkurra, the mountain of the lands. Descendant of Bel-kap-kapi, a former king, who went before me, belonging to the ancient time of the kingdom of 'Sulili, of which from old time Assur has proclaimed the report."

Rimmon-nirari was obliged to make war against a king of Babylon whose name is not known. So far as the broken record is connected, it reads as follows: —

"Rimmon-nirari, king of Assyria . . . the king of Kar-Dunias subdued. Many soldiers in . . . and . . . men and spoil to his place he brought back. The perpetual obligation of a corn-tax he imposed upon them. The men of Assyria and Kar-Dunias were united with one another. A common boundary in

perpetuity they established. The future prince who shall rule in Accad shall observe it, and the record of power and conquest may he write, and to this monument may he hearken perpetually. And that it may not be forgotten may he who has possessed the people listen, and . . . may they exalt the power of Assyria unto future days. May he who shall give laws to Sumer and Accad, its words interpret to all the world.”

The real story, as best it can be made out from the disconnected points, seems to be that in this war the king of Babylon was slain, and was succeeded in the kingdom by Sammuamat, the Semiramis of history. Rimmon-nirari then married Semiramis. In an inscription on the base of a statue of Nebo, one of the great gods of Babylon, Rimmon-nirari “mentions the wife of the king, and calls her the queen Sammuamat;” and thus Rimmon-nirari could insert among his titles “king of Sumir and Accad.” A son from this marriage, in the course of time was appointed viceroy of the kingdom of Babylonia. For one passage from an inscription of his is given as reading “the king to

whose son Asshur, the chief of the gods, has granted the kingdom of Babylon.” This much is certain, however, that Babylon at this time became so entirely a province of the Assyrian Empire, that it has no more any history of its own while the Assyrian Empire stands.

Rimmon-nirari reigned twenty-nine years, and every year is characterized by a campaign, though the mere statement of the fact each year, is the only detailed record of it that has been found. In one passage in particular that has been discovered he says: “I marched . . . against the land of Syria, and I took Marih, king of Syria, in Damascus, the city of his kingdom. The great dread of Asshur, my master, persuaded him; he embraced my knees and made submission.

The extent of his empire, as given by himself, is as follows: — “From the land of Siluna, toward the rising sun, the countries of Elam, Albania (at the foot of the Caucasus), Kharkhar, Araziash, Misu, Media, Giratbunda (a portion of Atropatene, frequently mentioned in the cuneiform

inscriptions), the lands of Munna, Parsua (Parthia), Allabria (Hyrcania), Abdadana (Hecatompyla), Namri (the Caspian Scythians), even to all the tribes of the Andiu (a Turanian, or Scythian, people), whose country is far off, the whole of the mountainous country as far as the sea of the rising sun (the Caspian Sea). On the other side from the Euphrates, Syria, all Phoenecia, the land of Tyre, of Sidon, the land of Omri (Samaria), Edom, the Philistines, as far as the sea of the setting sun (the Mediterranean).”

It thus appears that in the time of Vul-lush III, or late in the ninth century B.C., “Assyria had with one hand grasped Babylonia, while with the other she had laid hold of Philistia and Edom. She thus touched the Persian Gulf on the one side, while on the other she was brought into contact with Egypt. At the same time she had received the submission of at least some portion of the great nation of the Medes, who were now probably moving southward from Azerbaijan and gradually occupying the territory which was regarded as Media proper by the Greeks and Romans. She held southern



Armenia from Lake Van to the sources of the Tigris; she possessed all upper Syria, including Commagene and Amanus. She had tributaries even on the farther side of that mountain range. She bore sway over the whole Syrian coast from Issus to Gaza; her authority was acknowledged, probably by all the tribes and kingdoms between the coast and the desert, certainly by the Phoenicians, the Hamathites, the Patena, the Hittites, the Syrians of Damascus, the people of Israel, and the Idumeans, or people of Edom. On the east she had reduced almost all the valleys of Zagros, and had tributaries in the great upland on the eastern side of the range.”

Shalmaneser III succeeded Rimmon-nirari III, about 828 BC, and reigned ten years. In six of these years, the first second, third, fourth, sixth, and eighth, he warred ‘against the country of Ararat,’ that is, around Lake Van. In his seventh year he conducted his armies to the westward, as far as Mount Amanus, to “the country of the cedar-trees.” The ninth and tenth years he marched against Damascus and the neighboring country of

Hadrach.

Assur-Da'an III succeeded Shalmaneser III, about 818 BC, and reigned eighteen years. In these years he made two expeditions against the country of Hadrach, one in his seventh, and the other in his seventeenth, year. Two expeditions, in his first and fifth years, were against the city and country of Gannanati. From his ninth to his fourteenth years, inclusive, there was constant insurrection; but in his fourteenth year it is recorded that there was once more "peace in the country of Assyria." Four of his years, the fourth, ninth, fifteenth, and sixteenth, he spent definitely "at home." In his seventh and thirteenth years there was "a pestilence."

Assur succeeded to the kingdom about 800 BC and reigned eight years. Five of these years he spent definitely "at home. "In two of them, he made expeditions which were of small importance, "against the land of Namri." In his last year there was "insurrection in the city of Calah, " which seems to have ended his reign and his life.

From the record of the last two of these kings, it is plain that the activity which characterized the kings of Assyria who had reigned before, in no wise attached to these. They were inclined to remain “at home.” And even at home it is evident, from the repeated insurrections, that their presence did not carry much weight, and their authority was not much regarded. And as there is no record of any building operations, it is evident that love of ease is what had now taken the place of the characteristic activity of the Assyrian kings. This, in fact, was natural enough. The immense spoil and enormous tribute which for years had poured into Assyria, in consequence of the expeditions of the great conquerors whose history we have recorded, had produced its inevitable effect. With luxury came love of ease. And with luxury and love of ease, there came, at last, vice to such an extent that it reached to heaven. And God said to Jonah, the son of Amittai, “Arise, go to Nineveh, that great cry, and against it; for their wickedness is come up before me.”

But Jonah said to the Lord that it was not necessary for him to go to Nineveh; because the Lord was merciful, and if he went to Nineveh and told them that God was going to destroy the city, then the people would repent and cry unto God, and God would forgive them and would not destroy the city. Therefore, he argued, it was of no use to go; because not only would he have his journey for nothing, but would lose his credit by telling them something that would not come to pass. Still the Lord insisted that he should go. And, realizing that he must do something, “Jonah rose up to flee unto Tarshish from the presence of the Lord, and went down to Joppa; and he found a ship going to Tarshish: so he paid the fare thereof, and went down into it, to go with them unto Tarshish from the presence of the Lord.” Before he had gotten very far, however, he was convinced that it would have been better for him to have gone the other way. And when he reached land again, “the word of the Lord came unto Jonah the second time, saying, Arise, go unto Nineveh, that great city, and preach unto it the preaching that I bid thee.”

Jonah was now willing to go. He therefore “arose, and went unto Nineveh, according to the word of the Lord. Now Nineveh was an exceeding great city of three days’ journey. And Jonah began to enter into the city a day’s journey, and he cried, and said, Yet forty days, and Nineveh shall be overthrown.

“So the people of Nineveh believed God, and proclaimed a fast, and put on sackcloth, from the greatest of them even to the least of them. For word came unto the king of Nineveh, and he arose from his throne, and he laid his robe from him, and covered him with sackcloth, and sat in ashes. And he caused it to be proclaimed and published through Nineveh by the decree of the king and his nobles, saying, Let neither man nor beast, herd nor flock, taste anything: let them not feed, nor drink water: but let man and beast be covered with sackcloth, and cry mightily unto God: yea, let them turn every one from his evil way, and from the violence that is in their hands. Who can tell if God will turn and repent, and turn away from his fierce anger, that we perish not?

“And God saw their works, that they turned from their evil way; and God repented of the evil, that he had said that he would do unto them; and he did it not. But it displeased Jonah exceedingly, and he was very angry. And he prayed unto the Lord, and said, I pray thee, O Lord, was not this my saying, when I was yet in my country? Therefore I fled before unto Tarshish: for I knew that thou art a gracious God, and merciful, slow to anger, and of great kindness, and repentest thee of the evil. Therefore now, O Lord, take, I beseech thee, my life from me; for it is better for me to die than to live.

“Then said the Lord, Doest thou well to be angry? So Jonah went out of the city, and sat on the east side of the city, and there made him a booth, and sat under it in the shadow, till he might see what would become of the city. And the Lord God prepared a gourd, and made it to come up over Jonah, that it might be a shadow over his head, to deliver him from his grief. So Jonah was exceeding glad of the gourd. But God prepared a worm when

the morning rose the next day, and it smote the gourd that it withered.

“And it came to pass, when the sun did arise, that God prepared a vehement east wind; and the sun beat upon the head of Jonah, that he fainted, and wished in himself to die, and said, It is better for me to die than to live. And God said to Jonah, Doest thou well to be angry for the gourd? And he said, I do well to be angry, even unto death. Then said the Lord, Thou has had pity on the gourd, for the which thou has not labored, neither madest it grow; which came up in a night, and perished in a night: and should not I spare Nineveh, that great city, wherein are more than six score thousand persons that cannot discern between their right hand and their left hand; and also much cattle?”  
(Jonah 3:3-10)

## Chapter 21

# **The Assyrian Empire Pul and Tiglath-Pileser III**

Upon this, the most of the writers on this subject attempt to make Pul and Tiglath-Pileser the same individual. Indeed, Sayce says that “the fact of their identity is now completely established;”<sup>3</sup> though he does not present the evidence of it except in the name “Pulu” for Tiglath-Pileser in the Babylonian list. He takes this as being his name originally, and holds that when he usurped the Assyrian throne, he adopted the name of his great predecessor, Tiglath-Pileser I. This might all be true, and yet he be not the Pul of the Scripture statement. The Bible statements as to “Pul king of Assyria and Tilgath-pilneser king of Assyria, are too explicit to allow the two names to refer to the same individual, without evidence of the most positive and unquestionable character.

This confusion is made greater because of the



date of the accession of Tiglath-Pileser placed in the Assyrian list at 745 BC. Tiglath-Pileser himself says that he received tribute from Menahem of Israel; and several times names Azariah (Uzziah) of Judah in a way that shows that Azariah was then living. Of course this date, 745 BC, cannot be held with these records without throwing out of date more than forty years, two whole series of Scripture statements. It is impossible to do this without making confusion worse confounded. Those writers who have attempted this have been obliged either to bring down the dates of the kings of Israel and Judah to a time where they cannot possibly belong or else to invent new kings to meet the demand, or both.

The Scripture account is followed here. It is true, this will not be in perfect harmony with the dates assigned to Tiglath-Pileser, though it will be much more in harmony with the facts on both sides, and with after dates, than it could possibly be to adopt the other view. To accept 727 BC as the year of Tiglath-Pileser's death, and allow Pul to have reigned eight or nine years - to 764 or 763 -

and Tiglath-Pileser to come to the throne within the last two years of the reign of Menahem, and thus to receive tribute from him, is easy, and agrees with all except the dates from the beginning of the reign of Tiglath-Pileser till his last years. This would give to Tiglath-Pileser a reign of but thirty-six years in length. Indeed, to allow him to come to the throne after only one year's reign of Pul, would give him a reign of only forty-four years, which would not be at all an unreasonable length. However, it is not here claimed that it is impossible for the Scripture statements concerning Pul and Tiglath-Pileser to refer to the same individual under different names. It is here only held that the Scripture is too explicit as to there having been two of them, to be set aside upon the evidence that so far has been presented in favor of the two names referring to the same individual. It is presumed that there is more probability of mistake in the Assyrian records, or in deductions based upon them, than in the Scriptures; and much more probability of one or two mistakes there, than that there should be a whole series of mistakes in the Scriptures.

The records which were left by Tiglath-Pileser III, show that it was not in vain that he adopted the royal name of the original Tiglath-Pileser. His name and titles he gives in the following words: - "Tiglath-pileser, the great king, the mighty king, king of the whole world, king of Assyria, king of Babylon, king of Sumer and Accad, king of the four regions . . . from the sea of Bit-Yakin [Persian Gulf] to Bikni of the rising of the sun; and [from] the sea of the setting of the sun to Mutsri [Egypt]; from the west to the east the countries ruled, and exercised kingship over them."

Tiglath-Pileser III changed the order of procedure which had been followed by all his predecessors. Instead of slaughtering the people by wholesale, as Assur-natsir-pal and Shalmaneser II had done, he transported them by wholesale from their native countries to other points far off in the empire. By this means he avoided the necessity of passing around year by year to quell revolts in all the provinces of the empire. There has been found an account of his, covering the time from the beginning to the seventeenth year of his reign. At

the beginning he names thirty-six peoples whom, he says, “all of them . . . on the banks of the rivers Tigris, Euphrates, and ‘Surappi, to the midst of the River Uknie, which is over against the lower sea, I subdued, . . . their spoil I spoiled. . . . Upon Tul-Kamri, which they called the city Khumut, a city I built; Kar-assur its name I called; people of the countries, the spoil of my hands, in the midst I placed.”

Of Babylonia, he says: “In Sippara, Niffer, Babylon, Borsippa, Kutha, Kis, Dilbat, and Erech, cities without equals, splendid sacrifices to Bel, Zirbanit, Nebo, Tasmit, Nergal, Laz, the great gods, my lords, I offered, and they loved my priesthood. Broad Kar-Dunias to its whole extent I ruled, and exercised kingship over it.” “The cities . . . I took 155,000 people and children from them; their horses and cattle without number I carried off. Those countries to the boundaries of Assyria I added.”

Next he speaks of the people on the border of Elam, the Puqudu, that is, the people of Pekod,

whom, he says, “ As it were with a net I struck down, with slaughter of them I slaughtered, much spoil of them I spoiled. These Puqudu and the city of Lakhiru which looks toward the midst of the city of Khilimmu, and the city of Pillutu, which is on the side of Elam, to the territory of Assyria I added, and in the hands of my general, the governor of Arrapkha, I allotted.”

Of Chaldea, its cities, and its people, he says: “As many as there were, I carried away, and in the midst of Assyria I settled. Kaldu to its (whole) extent like dust I trod it down.” “Fifty-five thousand people together with their goods; . . . 30,000 people together with their goods; . . . 50,600 people together with their goods, their spoil, their stuff, their possessions and their gods I carried off.” Besides these, many others which are not numbered, were also carried off. “Groves of palms . . . and date palms, which are the growth of the country I destroyed;” and their cities “to their whole extent like a ruin of the deluge I destroyed; to mounds and ruins I reduced. The tribute . . . silver, gold, precious stones, I received. Merodach-

Baladan son of Yakin, king of the sea [the Persian Gulf], who in the time of the kings my fathers, into the presence of none of them had come, and kissed their feet: fear of the majesty of Assur my lord cast him down, and to Sapia, into my presence, he came, and kissed my feet. Gold, the dust of his country, in abundance, implements of gold, necklaces of gold, precious stones, the produce of the sea, beams of wood . . . parti-colored garments, perfumes in abundance of all kinds, oxen, sheep, as his tribute I received.”

Next he names thirty countries, “districts of remote Media,” which he says, “to their whole extent like dust I overwhelmed, and their fighting men in numbers I slew; 60,500, people, together with their goods, their horses, their mules, their humped oxen, their oxen, their sheep, without number I carried off. Their cities I destroyed, I laid waste, and with fire I burned; to mounds and ruins I reduced. The countries of remote Media, to the territory of Assyria I added. The cities which were in them, anew I built; the worship of Assur my lord in the midst I established; people from the

countries, the conquests of my hands, therein I settled; my generals as governors over them I appointed.” The “tribute of Media and Ellipai, and the chiefs of the cities of the mountains, all of them, as far as Bikni,” was “horses, mules, humped oxen, and sheep.”

Of the Arabians, he says that “the cities of the Temanians, the Sabeans, the Khaiappians, the Badanians,” “at the boundaries of the setting sun, who knew no rivals, whose place was remote, the might of my dominion . . . they heard, and submitted to my dominion. Gold, silver, camels, she camels, perfumes in abundance of all kinds, as their tribute at once to my presence they brought and kissed my feet.” He was ready to measure power even with Egypt, for he says, “Idibi’ili as a watch over against Egypt I appointed.”

One king, however, of the country of Tubal, refused to pay tribute, and, says Tiglath-Pileser, “the things of Assyria sought to rival, and into my presence did not come.” The king of Assyria therefore sent his “general, the Rabshakeh,” who

put down the aspiring kinglet, and seated a certain “Khulli, the son of an unknown person, on the throne of his royalty,” and carried away “10 talents of gold, 1000 talents of silver, 2000 horses.” He sent the Rabshakeh to Tyre also, and exacted of “Mietenna of Tyre 150 talents of gold.”

Of the connection of Tiglath-Pileser III with Syria and Palestine, there is more said in his records than of any other nation. Of the kings in these countries he names Rezin, of Damascus; Menahem, Pekah, and Hoshea, of Israel; and Azariah and Ahaz of Judah. These accounts are much mutilated, yet some points can be gathered from them. Menahem, as we have seen (chap. xvi, par. 20), is the king in whose time Assyria first invaded Israel; and in the following list of kings from whom Tiglath-Pileser III received tribute, it will be seen that Rezin, of Syria, and Menahem, of Samaria, are named: —

“The tribute of Kustaspi, of Kummuha; Rezin, of Syria, Menahem, of Samaria; Hiram, of Tyre; Sibitti-bahal, of Gebal; Urikki, of Qui; Pisisis, of



Carchemish. Eniel of Hamath; . . . Vassurmi, of Tubal; . . . and Zabibi, queen of Arabia; gold, silver lead, iron, skins of buffaloes, horns of buffaloes, clothing of wool and linen, violet wool, purple wool, strong wood, weapon wood, female slaves, royal treasures, the skins of sheep their fleece of shining purple, birds of the sky, the feathers of their wings of shining velvet, horses, riding horses, oxen and sheep. camels, she camels and young ones,” “in the midst of the city of Arpad” “I received.”

His references to Azariah are now so much mutilated that but little that is definite can be gathered from them. Yet as some information can be obtained from reading only the names in such a place, what remains will be inserted just as it stands. It seems that Uzziah was in league with the kings of the country of Hamath, and had either led, or sent, troops there to help defend that country against Assyria. We have already seen (chap. xvii, par. 13) that Uzziah was so successful in his own expeditions that “his name spread abroad, even to the entering in of Egypt.” What remains of Tiglath-

Pileser's account is as follows: —

- “1. . . . course of my expedition the tribute of the kings . . .
2. . . . Azariah of Judah like a . . .
3. . . . Azariah of Judah in . . .
4. . . . without number to high heaven were raised . . .
5. . . . in their eyes which as from heaven . . .
6. . . . war and subdue the feet . . .
7. . . . of great army of Assyria they heard, and their heart feared . . .
8. . . . their cities I pulled down, destroyed . . .
9. . . . to Azariah turned and strengthened him and . . .

- “1. . . . Judah . . .
2. . . . of Azariah, my hand greatly captured . . .
3. . . . right . . . tribute like that of . . .
9. . . . 19 districts
10. Of Hamath, and the cities which were round them, which are beside the sea of the setting sun, in sin and defiance, to Azariah had turned, —

11. To the boundaries of Assyria I added, and my generals governors over them I appointed.”

In the following fragment the captivity that Tiglath-Pileser made of “Ijon, and Abel-bethmaachah, and Janoah, and Kadesh, and Gilead, and Galilee, all the land of Naphtali,” is beyond all question spoken of: —

“The cities . . . niti, Galhi . . . abil . . . which is the boundary of the land of Beth-Omri,

. . . li wide the whole of it, to the borders of Assyria I joined, my generals governors over them I appointed.”

It is easy to supply that which is lacking in this passage to cause it to tell plainly its original story. “Galhi” is plainly enough Galilee; “abil” is the element “Abel” in Abel-beth-maachah; and “li” is the final element in Naphtali. The passage then would read, “The cities of Galilee and Abel-bethmaachah which is the boundary of the land of

the house of Omri, Naphtali wide the whole of it, to the borders of Assyria I joined.” This passage from the inscription of Tiglath-Pileser is therefore the exact counterpart of the Bible verse relating to the same thing.

In the following fragments, this conquest of the land of Israel is again referred to; and the death of Pekah and the appointment of Hoshea to the kingdom of Israel, is related: —

“. . . whom in my former campaigns all their cities I had reduced, . . . his helpers, Samaria alone I left. Pekah their king. . . . “

“The land of Omri

. . . illut, the tribe . . . the goods of its people and their furniture to ria I sent. Pekah their king . . . and Hoshea to the kingdom over him them I appointed . . . their tribute of them I received, and to Assyria I sent.”

Sayce renders this passage thus: —

“The land of Beth-Omri overran. A selection of its inhabitants with their goods I transported to Assyria. Pekah their king I put to death, and I appointed Hoshea to the sovereignty over them. Ten talents of gold, . . . talents of silver as their tribute I received and I transported them to Assyria.

The campaign in which he slew Rezin, of Damascus, is evidently referred to in the following fragment: —

- “1. . . . his warriors I captured . . . with the sword I destroyed
2. . . . rusat . . . luri . . . before him
3. . . . the lords of chariots and . . . their arms I broke and
4. . . . their horses I captured . . . his warriors carrying bows . . .
5. . . . bearing shields and spears, in hand I captured them and their fighting
6. . . . line of battle. He to save his life fled away alone and
7. . . . like a deer, and into the great gate of his

- city he entered. His generals alive
8. in hand I captured, and on crosses I raised them. His country I subdued. 45 men of his camp
  9. . . . Damascus his city I besieged, and like a caged bird I enclosed him. His forests
  10. . . . the trees of which were without number, I cut down and I did not leave one.
  11. . . . Hadara the house of the father of Rezin, of Syria,
  12. . . . the city of Samalla I besieged, I captured, 800 people and children of them
  13. . . . their oxen their sheep I carried captive, 750 women of the city of Kuruzza
  14. . . . The city Armai, 550 women of the city of Mituna I carried captive, 591 cities
  15. . . . of 16 districts of Syria like a flood I swept.”

His mention of Ahaz bringing his tribute, is in a passage where he names eight peoples of the extreme northwest, among whom is “Vassurmi of Tubal;” and toward the south — the people of Carchemish, of Hamath, and of Arvad on the

seacoast, who brought tribute. Following Arvad are named: —

“Metinti, of Askelon, Yauhazi of Judah, Qavusmalaka of Edom, Muz . . . Hanun of Gaza, gold silver, lead, iron, antimony, clothing, the clothing of their country, lapis lazuli (?) . . . produce of the sea and land, taken from their country, selected for my kingdom, horses and asses trained to the yoke.”

The last two years of his life, Tiglath-Pileser reigned in Babylon, for a Babylonian chronicle gives the following record: —

“Tiglath-Pileser sat upon the throne in Babylon. In his 2nd year [that is, his second year in Babylon] Tiglath-pileser died in the month Tebet [December - January, about 727]. For . . . years Tiglath- Pileser the sovereignty over Accad and Assyria had exercised. For two years he reigned in Accad.”

During the time of weakness and revolt in Assyria, before the accession of Tiglath-Pileser III,

Babylonia was broken up into districts ruled by petty kings. A certain Yakin, or Baladan, the father of Merodach-Baladan, became master of the tract on the coast at the head of the Persian Gulf; and toward the north, various princes - Nadina, Zakiru, and others — obtained petty governments which they administered in their own name. In 747 BC. Nabonassar established himself at the head of affairs in Babylon itself. Nabonassar was the most energetic and determined one among these would-be kings. he took a step by which he succeeded in being ever after remembered, at least, — He destroyed all the records that he could get hold of, of kings who had preceded him in Babylon, and began to number the years from the date of his own accession 747 BC., and thus came the “era of Nabonassar.” He held the throne of Babylon fourteen years. He seems to have made peaceful submission to Tiglath-Pileser, and to have remained on friendly terms with him, as he was allowed to govern Babylon unmolested as long as he lived. He was succeeded in 733 by Nadius, who reigned two years, to 731, and after him came there weak kings, Chinzinus, Porus, and Elulaeus, by



name, when Merodach-Baladan, who had succeeded his father as king of the coast territory, extended his authority over the upper country, and became king of Babylon in fact.

Shalmaneser IV, or Sulman-asarid, “in Assyria sat upon the throne” “on the 25th day of the month Tebet,” the same month in which Tiglath-Pileser III died, December - January, 727 BC. ; and “for five years Sulman-asarid reigned over the countries of Accad and Assyria.” Of Shalmaneser there are no further definite records in the inscriptions except that during his first year he remained “at home.” In his last three years, campaigns are recorded “against” some country; but in all three instances, the name of the place has been obliterated.

By the Bible, however, we know what king and country was at least included in these campaigns; for there the word is: “Against him [Hoshea ] came up Shalmaneser, king of Assyria; and Hoshea became his servant, and gave him presents.

“And the king of Assyria found conspiracy in Hoshea: for he had sent messengers to So king of Egypt, and brought no present to the king of Assyria, as had done year by year: therefore the king of Assyria shut him up, and bound him in prison.

“Then the king of Assyria came up throughout all the land, and went up to Samaria, and besieged it three years.” (2 Kings 17:3-5)

“In his fifth year Sulman-asarid died, the month of Tebet.”

## Chapter 22

# The Assyrian Empire Reign of Sargon

Although Merodach-Baladan arrived too late to have part in this battle against Sargon, he had ample opportunity to engage in more than one battle with him before the end of Sargon's career: though it must be confessed that he ran away more times than he remained to fight, even when the obligation was upon him. Immediately after the defeat of the king of Elam, Sargon marched into Babylonia. Full particulars of the campaign in Babylonia are not given, neither is it certain that a battle was fought at this time. It is more than likely that Merodach-Baladan indulged his propensity to keep out of the way of battle. It is certain, however, that captives, with "whatever they possessed," were led away and "transported to Syria" and also to Samaria. "And the king of Assyria brought men from Babylon, and from Cuthah,, and from Ava, and from Hamath, and from Sepharvaim, and

placed them in the cities of Samaria instead of the children of Israel: and they possessed Samaria, and dwelt in the cities thereof.” (2 Kings 17:24)

The reason of his carrying people also from Hamath down to Samaria and its cities, is shown in the records of Sargon in the fact that, as he says, in his second year, which would be immediately following his Babylonian campaign, “Ilubid, or Jaubid, of Hamath, a smith, was not the legitimate master of the throne, he was an infidel and impious man, and he had coveted the royalty of Hamath. He incited the towns of Arpad, Simyra, Damascus, and Samaria to rise against me, took his precautions with each of them, and prepared for battle. I counted all the troops of the god Assur. In the town of Karkar which had declared itself for the rebel, I besieged him and his warriors. I occupied Karkar and reduced it to ashes. I took him himself, and had him flayed; and I killed the chief of the rioters in each town, and reduced them to a heap of ruins. I recruited my forces with 200 chariots and 600 horsemen from among the inhabitants of the country of Hamath, and added them to my empire.”

When Hamath had been subdued, as punishment Sargon transplanted to Samaria, people of Hamath with those whom he had brought from Babylonia. Having “killed the chief rioter” of Samaria, and “plundered the district of Samaria and the entire house of Omri,” he says, “I placed men to live there whom my hand had conquered. I instituted over them my lieutenants as governors, and I imposed on them tributes like over the Assyrians.”

Into the already base worship of Samaria, there entered now a further element of baseness. We have already seen that when Jeroboam set up his golden calves to draw the people from the worship of Jehovah at Jerusalem, the priests and Levites of the Lord’s worship would have nothing to do with Jeroboam’s invention; and that therefore Jeroboam was obliged to take of the lowest of the people, and make them the priests of his new worship. This false mixture continued throughout Israel’s history until they were carried captive. And now when these foreign peoples were brought to Samaria and

its cities, they brought their native worships with them. In the times of the wasteness, desolation, and captivity of the people, that had been spread over this region, the lions had so multiplied in the land that they were dangerous to the inhabitants who were now placed there.

“And so it was at the beginning of their dwelling there, that they feared not the Lord therefore the Lord sent lions among them, which slew some of them. Wherefore they spake to the king of Assyria, saying, The nations which thou has removed, and placed in the cities of Samaria, know not the manner of the God of the land: therefore He hath sent lions among them, and, behold, they slay them, because they know not the manner of the God of the land. Then the king of Assyria commanded, saying, Carry thither one of the priests whom you brought from thence; and let them go and dwell there, and let him teach them the manner of the God of the land. Then one of the priests whom they had carried away from Samaria came and dwelt in Beth-el, and taught them how they should fear the Lord.” (2 Kings 17:25-28)

But these priests who had been carried away from Samaria did not know for themselves the true fear and worship of God. The only worship with which they had ever been connected was that which Jeroboam had established, which was altogether apostate and political. This being the only kind of worship which those priests knew, it was the only kind of worship which could be taught to the people by this priest was now sent up to Samaria by Sargon.

Consequently “every nation made gods of their own, and put them in the houses of the high places which the Samaritans had made, every nation in their cities wherein they dwelt. And the men of Babylon made Succoth-benoth, and the men of Cuth made Nergal, and the men of Hamath made Ashima, and the Avites made Nibhaz and Tartak, and the Sepharvites burnt their children in fire to Adrammelech and Anammelech, the gods of Sepharvaim. So they feared the Lord and made unto themselves of the lowest of them priests of the high places, which sacrificed for them in the

houses of the high places.” (2 Kings 17:29-32)

They feared the Lord because of the lions, and worshiped their own gods because of themselves. Jeroboam did not openly forsake Jehovah and refuse to worship Him. He did not propose to cast Him off. He professed still to fear the Lord, but he could not trust the Lord to keep the people in allegiance to him in the kingdom. Therefore, to hold the people to himself, he made the calves and established a worship which God had condemned and forbidden; and then said to the people, “These be thy gods, O Israel, which brought thee up out of the land of Egypt.” Thus, for policy’s sake he retained the name of the Lord and professed respect for Him; while at the same time, for himself, and also for policy’s sake, he established a form of worship which God had forbidden.

So now under this new turn of affairs in Samaria, “they feared the Lord, and served their own gods.” For policy’s sake — that they might be saved from the lions — they professed respect for the Lord, while for their own sakes they “served



their own gods, after the manner of the nations whom they carried away from thence. Unto this day they do after the former manners: they fear not the Lord, neither do they after their statutes, or after their ordinances, or after the law and commandment which the Lord commanded the children of Jacob, whom He named Israel. . . . So these nations feared the Lord, and served their graven images, both their children, and their children's children: as did their fathers so do they unto this day.” (2 Kings 17:32, 34, 41)

After Sargon had settled his affairs in Hamath, Arpad, Damascus, and Samaria, he was obliged to march down to Gaza; for, he says: “Hanun, king of Gaza, and Sebech, sultan of Egypt, allied themselves at Rapih [Raphia] to oppose me, and fight against] me. . . . I put them to flight.” “Speech went away with a shepherd who watched his sheep, and escaped.” “He fled, and no one has ever been any trace of him since.” “Hanun was taken by me, and I took with me to my city of Samaria, all he possessed. I destroyed and demolished his cities, and burnt them with fire; I took with me 9033 men

with their numerous properties.” “I imposed a tribute on Pharaoh, king of Egypt; Samsie, queen of Arabia; and It-amar, the Sabran, of gold, sweet-smelling herbs, horses, and camels.”

His third to his eleventh years, he was obliged to spend in the northern countries from Cilicia to Media. There the king of Armenia had formed an alliance with the governor of Cilicia, the king of the Moschians, and the king of Van; besides Pisire, of Carchemish, who had sent to “Mita, the Moschian, messengers hostile to Assyria;” and also with other tribes and important cities. “Amris, of Tabal;” says Sargon, “had been placed upon the throne of Khulli, his father. I gave to him a daughter and I gave him Cilicia which had never submitted to his ancestors; and I had extended his dominion. But he did not keep the treaty, and sent his ambassador to Urzaha, king of Armenia, and to Mita, king of the Moschians, who had seized my provinces. I transported Amris to Assyria, with all his belongings, the members of his ancestors’ family, and the magnates of the country, as well as 100 chariots. I established some Assyrians, devoted

to my government, in their places. I appointed my lieutenant as governor over them, and commanded tributes to be levied upon them.

“Whilst Iranzu of Van, lived, he was subservient and devoted to my rule, but fate removed him. His subjects placed his son Aza on the throne. Urzaha, the Armenian, intrigued with the people of Mount Mildis, Zikirta, Misiandi, with the nobles of Van, and enticed them to rebellion; they threw the body of their master Aza on the top of the mountains. Ullusun, of Van, his brother, whom they had placed on his father’s throne, did homage to Urzaha, and gave 22 fortresses with their garrisons. In the anger of my heart I counted all the armies of the god Assur. I watched like a lion in ambush and advanced to attack these countries.

“Ullusun, of Van, saw my expedition approaching; he set out with his troops, and took up a strong position in the ravines of the high mountains. I occupied Izirti, the town of his royalty, and the towns of Izibia and Armit, his

formidable fortresses. I reduced them to ashes. I killed all that belonged to Urzaha, the Armenian, in these high mountains. I took with my own hand 250 royal members of his family. I occupied 55 royal towns of which 8 were ashes. I incorporated the 22 strong towns, that Ullusun, of Van, had delivered to him, with Assyria. I occupied 8 strong cities of the country of Tuaya and the districts of Tilusina of Andia; 4200 men, with their belongings, were carried away into slavery.

“Mitatti, of Zikirta, had carried away into slavery. he and the men of his country had secured himself against no trace of them was to be seen. I reduced Parda, the town of his royalty, to ashes; I occupied 23 great towns in the environs, and I spoiled] them. The cities of Suandakhul and Zurzukka, of the country of Van, took the part of Mitatti; I occupied and pillaged them. Then I took Bagadatti of the Mount Mildis, and I had him flayed. I banished Dayaukku and his suite to Hamath, and I made them dwell there.

“Then Ullusun heard in his high mountains of

my glorious exploits; he departed in haste like a bird, and kissed my feet; I pardoned his innumerable misdeeds, and I blotted out his iniquities. I granted pardon to him; I replaced him upon the throne of his royalty. I gave him the 2 fortresses and the 22 great towns that I had taken away from Urzaha and Mitatti. I endeavored to restore peace to his country. I made the image of my majesty; I wrote on it the glory of the god Assur, my master. I erected many facsimiles of it in Izirti, the town of his royalty.

“I imposed a tribute of horses, oxen, and lambs, upon] Ianzu, king of the river country, in Hupuskia, the town of his power. Assurlih, of Kar-Alla; Itti, of Allapur; had sinned against Assur and despised his power. I had Assurlih flayed. I banished the men of Kar-Alla, whoever they were, and Itti, with his suite. I placed them in Hamath.

“I took the inhabitants of the towns of Sukkia Bala, Ahitikna, Pappa, Lallukni away from their homes; I made them dwell at Damascus in Syria, and in Phoenicia.

“I occupied the 6 towns of the country of Niksamma; I took with my own hand Nirisar, governor of the town of Surgadia; I added these towns to the satrapy of Parsuas. Bel-sar-usur was king of the town of Kisisim; I had him transported to Assyria with all that he possessed, his treasure, the contents of his palace; I put my lieutenant in as governor of the town, to which I gave the name of Kar-Marduk. I had an image made of my majesty and erected it in the middle of the town. I occupied 6 towns in the neighborhood and I added them to his government. I attacked and conquered Kiraba, prefect of the town of Kharkhar, and I took him and the inhabitants of his country captive. I rebuilt this city, and made the inhabitants of the provinces, that my arm had conquered, live there. I placed my lieutenant as governor over them. I named the town Kar-Sarkin; I established the worship of the god Assur, my master, there. I erected an image of my royal self. I occupied 6 towns in the environs, and added them to his government. I besieged and took the towns of Tel-Akhi-tub, Khindau, Bagai, and Anzaria; I transported the inhabitants of them to

Assyria. I rebuilt them; I gave them the names of Kar-Nabu, Kar-Sin, Kar-Ben, Kar-Istar.

“To maintain my position in Media, I have erected fortifications in the neighborhood of Kar-Sarkin. I occupied 34 towns in Media and annexed them to Assyria, and I levied annual tributes of horses upon them. I besieged and took the town of Eristana, and the surrounding towns in the country of Bait-Ili; I carried away the spoil. The countries of Agag and Ambanda, in Media, opposite the Arabs of the East, had refused their tributes. I destroyed them, laid them waste, and burnt them by fire.

“Urzana, of the town of Musasir, had attached himself to Urzaha, the Armenian, and had refused me his allegiance. With the multitude of my army, I covered the city of Musasir as if it were with ravens; and he, to save his life, fled alone into the mountains. I entered as a ruler into Musasir. I seized as spoil Urzana’s wife, sons, and daughters, his money, his treasures, all the stores of his palace wherever they were, with 20,100 men and all that

they possessed, the gods Haldia and Bagabarta, his gods, and their holy vessels in great numbers. Urzaha, king of Armenia, heard of the defeat of Musasir and the carrying away of the god Haldia, his god. He cut off his life by his own hands with a dagger of his girdle. I held a severe judgment over the whole of Armenia. I spread over the men, who inhabit this country, mourning and lamentation.”

In the latter part of his eleventh year, Sargon was obliged to make the campaign referred to in Isaiah 20:1: “In the year that Tartan came unto Ashdod, (when Sargon the King of Assyria sent him,) and fought against Ashdod, and took it.” Before this, apparently when he made his expedition against Gaza, in his first year, “Azuri, king of Ashdod, had determined within himself to render no more tributes,” and “sent hostile messages against Assyria to the neighboring kings.” Upon this, Sargon says, “I withdrew from him the government over his country. I put his brother Akhimat on his throne. But the people of Assyria, eager for revolt, got tired of Akhimat’s rule, and installed Iaman [or Yavnan, a Greek],



who, like the former, was not the legitimate master of the throne.” “In the throne of their lord they seated him, and their cities they prepared to make war. Against capture they fortified its walls, and around it, a ditch they excavated. Twenty cubits [34 feet] in its depth they made it, and they brought the waters of the springs in front of the city.”

“I marched against Ashdod with my warriors, who did not leave the trace of my feet. Iaman learnt from afar of the approach of my expedition; he fled beyond Egypt towards Libya (Meluhhi), and no one ever saw any further trace of him. I besieged and took Ashdod and the town of Gimtu-Asdudim. I carried away captive Iaman’s gods, his wife, his sons, his daughters, his money, and the contents of his palace, together with the inhabitants of his country. I built these towns anew and placed in them the men that my arm had conquered. I placed my lieutenant as governor over them, and I treated them as Assyrians. They never again became guilty of impiety. The king of Libya lives in the middle of the desert, in an inaccessible place, at (a month’s) journey. From the most remote times until the

renewal of the lunar period, his fathers had sent no ambassadors to the kings, my ancestors, to ask for peace and friendship and to acknowledge the power of Merodach. But the immense terror inspired by my majesty roused him, and fear changed his intentions. In fetters of iron he threw him (Iaman), directed his steps towards Assyria, and kissed my feet.”

In the kingdom of Judah, Hezekiah was reigning at this time. In Judah and Jerusalem there was a party which was constantly alliance with Egypt against Assyria. Hezekiah seems always to have been in sympathy with this party, and, in fact, with any party and any power that was against Assyria. At the same time Isaiah was constantly calling upon them to trust only in the Lord. He told them that the Lord was using the Assyrians to accomplish His purpose upon Judah; and that the only thing for them to do was to turn to the Lord with all the heart, and He would break the power of Assyria. Thus, and thus only, would they find deliverance from their troubles. They should abandon all overtures to Egypt, and all thought of

dependence upon Egypt, not only because Egypt could not help them, but because Egypt herself was to be made captive by Assyria.

Therefore to show them that doubly vain was their hope of any help from Egypt, “at the same time spake the Lord by Isaiah the son of Amoz, saying, Go and loose the sackcloth from off thy lions, and put off thy shoe from thy foot. And he did so, walking naked and barefoot. And the Lord said, Like as my servant Isaiah hath walked naked and barefoot three years for a sign and wonder upon Egypt and upon Ethiopia. So shall the king of Assyria lead away the Egyptians prisoners, and the Ethiopians captives, young and old, naked and barefoot, and even with their buttocks uncovered, to the shame of Egypt. And they shall be afraid and ashamed of Ethiopia their expectation, and of Egypt their glory.” (Isaiah 20:2-5)

Hezekiah was involved in this revolt of Ashdod. For says Sargon, “The people of Philistia, Judah, Edom, and Moab, dwelling beside the sea bringing tribute and presents to Assur, my lord,

were speaking treason. The people and their evil chiefs, to fight against me, unto Pharaoh, the king of Egypt, a monarch who could not save them, their presents carried, and besought his alliance.” Accordingly he sent the Tartan against Ashdod, while he himself first invaded “the wide-spread land of Judah,” and “overran ‘the broad fields’ of the Jews.”

In marching to Jerusalem, Sargon took road the leading from the northeast through Iath, Migron, Michmash, Geba, and Anathoth. As Sargon was coming, Hezekiah was taken “sick unto death.” “And the prophet Isaiah the son of Amoz came to him, and said unto him, Thus said the Lord, Set your house in order; for thou shall die, and not live. Then he turned his face to the wall, and prayed unto the Lord, saying, I beseech thee, O Lord, remember now how I have walked before thee in truth and with a perfect heart, and have done that which is good in thy sight. And Hezekiah wept sore.

“And it came to pass, afore Isaiah was gone out

into the middle court, that the word of the Lord came to him, saying, Turn again, and tell Hezekiah the captain of my people, Thus said the Lord, the God of David thy father, I have heard thy prayer, I have seen thy tears: and I will heal thee: on the third day thou shalt go up unto the house of the Lord. And I will add unto thy days fifteen years; and I will deliver thee and this city out of the hand of the king of Assyria; and I will defend this city for mine own sake, and for my servant David's sake. And Isaiah said, Take a lump of figs. And they took and laid it on the boil, and he recovered.

“And Hezekiah said unto Isaiah, What shall be the sign that the Lord will heal me, and that I shall go up into the house of the Lord the third day? And Isaiah said, This sign shall thou have of the Lord, that the Lord will do the thing that He hath spoken: shall the shadow go forward ten degrees, or go back ten degrees? And Hezekiah answered, It is a light thing for the shadow to go down ten degrees: nay, but let the shadow return backward ten degrees. And Isaiah the prophet cried unto the Lord: and He brought the shadow ten degrees

backward, by which it had gone down in the dial of Ahaz.” (2 Kings 20:1-11)

That very day the approaching army stopped at Nob, about two miles from Jerusalem, and came no farther toward the city. “He is come to Aiath, he is passed through Migron; at Michmash he layeth up his baggage: they are gone over the pass; they have taken up their lodging at Geba: Ramah trembleth; Gibeah of Saul is fled. Cry aloud with thy voice, O daughter of Gallim! hearken, O Laishah! O thou poor Anathoth! Madmenah is a fugitive; the inhabitants of Gebim gather themselves to flee. This very day shall he halt at Nob: he shaketh his hand at the mount of the daughter of Zion, the hill of Jerusalem.” (Isaiah 10:28-32)

To appear at Nob and shake his hand at the mount of the daughter of Zion, was the extent of Sargon’s attempt upon Jerusalem. From Nob, he passed away from Jerusalem to Ashdod.

In thus dealing with Hezekiah, God had a further purpose for the nations who knew Him not.

Babylon had the best system of astronomy of all ancient times, and that ten degrees' backward motion of the sun was noticed by the astronomers in Babylon. Upon inquiry as to the cause of this phenomenon, it was learned that it was connected with the recovery of Hezekiah, of Judah, from his sickness. Therefore Merodach-Baladan, king of Babylon, "sent letters and a present to Hezekiah; for he had heard that he had been sick, and was recovered;" and to "inquire of the wonder that was done in the land."

But Hezekiah, instead of magnifying the Lord to the king of Babylon and the princes whom he sent, and dwelling upon the power of God as illustrated in the wonder about which they had come expressly to inquire, magnified himself and made a display of his greatness and his power. "Hezekiah rendered not again according to the benefit done unto him; for his heart was lifted up." "And Hezekiah was glad of them, and showed them the house of his precious things, the silver, and the gold, and the spices, and the precious ointment, and all the house of his armor, and all

that was found in his treasures: there was nothing in his house, nor in all his dominion, that Hezekiah showed them not.” (Isaiah 39:2; 2 Chronicles 32:25, 26, 31)

In this matter, and from Hezekiah’s record throughout, it is evident that he saw in the Babylonian embassy another opportunity of an alliance against Assyria, and wished to make as strong a showing as possible for the ambassadors to carry back to Babylon in his favor. “Therefore there was wrath upon him and upon Judah and Jerusalem,” and the Lord at once put a check upon his soaring ambition. For “then came Isaiah the prophet unto King Hezekiah, and said unto him, What said these men? and from whence came they unto thee? And Hezekiah said, They are come from a far country unto me, even from Babylon. Then said he, What have they seen in your house? And Hezekiah answered, All that is in mine house have they seen: there is nothing among my treasures that I have not showed them.

“Then said Isaiah to Hezekiah, Hear the word



of the Lord of Hosts: Behold, the days come, that all that is in your house, and that which thy fathers have laid up in store until this day, shall be carried to Babylon: nothing shall be left, said the Lord. And of thy sons that shall issue from thee, which thou shall beget, shall they take away; and they shall be eunuchs in the palace of the king of Babylon.” (Isaiah 39:3-7)

The Lord revealed to Hezekiah also in another way the vanity of any hope that he might indulge as to an alliance with Merodach-Baladan, king of Babylon; for in this same year Sargon destroyed the kingdom of Merodach-Baladan in Babylon: “Merodach-Baladan, son of Iakin, king of Chaldea, the fallacious, the persistent in enmity, did not respect the memory of the gods. He trusted in the sea, and in the retreat of the marshes; he eluded the precepts of the great gods, and refused to send his tributes. He had supported as an ally Khumbanigas, king of Elam. He had excited all the nomadic tribes of the desert against me. He prepared himself for battle, and advanced. During twelve years, against the will of the gods of Babylon, the town of Bel

which judges the gods, he had excited the country of the Sumers and the Accads, and had sent ambassadors. In honor of the god Assur, the father of the gods, and of the great and august lord Merodach, I roused my courage, I prepared my ranks for battle. I decreed an expedition against the Chaldeans, an impious and riotous people.

“Merodach-Baladan heard of the approach of my expedition; he fortified his strong places, he assembled the parties of his army, and he united all the troops of Gambul to the town of Dur-Atkhar; and when my expedition passed, he augmented his garrison.” Sargon says he passed by this town leaving Merodach-Baladan there strengthening his forces and his fort, while he himself went toward the borders of Elam. He says, “I marched until the hour of the setting of the sun, and I captured 18,430 men with all they possessed, their horses, donkeys, mules, camels, oxen, and lambs. The rest fled before my arms; they directed themselves to the River Uknu, the inaccessible one, and the reeds of the marshes.

. . The six districts of Gambul and the treasures of the fortified towns themselves, were joined by me to the crown of Assyria.”

By this time Merodach-Baladan had abandoned Dur-Atkhar and had entered Babylon. Sargon entered Dur-Atkhar, and there “the tribes of Rubua, of Hindear, of Jatbur, of Pukud,” who had fled “to the inaccessible Uknu and the reeds of the marshes,” came and kissed his feet when they learned that the whole district of Gambul had fallen into his hands. “I took their hostages, and I constituted a tribute like to the Assyrians.” “The rest of the aramean people, wicked people and those who inhabit their districts had placed their hopes on Merodach-Baladan, and on Sutruk-Nakhunte. I ravaged their country. I hewed down the palms of their plantations, their gardens, the products of their districts, and I distributed their villages among my army.

“Fortresses of Sutruk-Nakhunte, king of Elam, were incorporated to the land of Jatbur. I took into captivity the chief of the fortresses and 7520

Elamites who were with them, and 12,062 men, horses, donkeys, sheep, camels, and a great many treasures. Sutruk-Nakhunte, their king, retired himself into the far mountains to save his life. I traversed with the force of my armies the Euphrates, and I directed my face to the town of Dur-Ladonna of the land of Bet-Dakurri. I rebuilt the town of Dur-Ladonna, and I united my soldiers, the selected troops of my battles.”

He then took up his march toward Babylon direct. “Merodach-Baladan heard of the approach of my expedition; dreading the terror of his own warriors, he fled before it, and flew in the night-time like an owl, falling back from Babylon, to the town of Ikbibel, and stopped there in safety.

“I returned alone to Babylon, to the sanctuaries of Bel, the judge of the gods.” “The inhabitants of Babylon called on me, and I made shake the entrails of the town of Bel and of Merodach, who judges the gods. I entered immediately to Babylon, and I immolated the expiating victims to the great gods.” “In the excitement of my heart and the

splendor of my appearance, I took the hands of the great lord, the august god Merodach; and I traversed the way to the chamber of spoil. I transported into it 154 talents, 26 mines, 10 drams of gold russu; 1804 talents, 20 mines of silver; ivory, a great deal of copper, iron in an innumerable quantity, some of the stone ka, alabaster, the minerals pi, digili, flattened pi, sirru for witness seals, blue and purple stuffs, cloth of berom and cotton, ebony, cedar, and cypress wood, freshly cut from the pine forests of Mount Amanus, in honor of Bel, Zarpanit, Nebo, and Tasmit, and the gods who inhabit the sanctuaries of the Sumers and Accads.

“I allowed the people of Sippara, Nipur, Babylon, and Borsippa, who live in the middle of the towns to exercise their profession, to enjoy their belongings in peace, and I have watched upon them. I took away the possession of the fields which from remote times had been in the hand of the Suti Nomad, and restored them to their rightful owners. I placed the nomadic tribes of the desert again under my yoke, and I restored the forgotten

land delimitations which had existed during the tranquillity of the land. I gave to each of the towns of Ur, Eriki [Erech], Larsa, Kullab, and Kisik, the dwelling of the god Laguda, the god that resides in each; and I restored to their sanctuaries the gods who had been taken away. I re-established the altered laws in full force.”

Sargon’s thirteenth year was spent in following up Merodach-Baladan, who had established his power once more in his native city of Yakin, and had “forced a contribution of the towns of Ur, of Larsa, and of Kisik.” He assembled together the towns possessing oracles; and the gods living in these towns he brought, to save them, to Dur-Iakin, fortifying its walls. He summoned the tribes of Gambul, Pukud, Tamun, Puhua, and Khindar, put them in this place, and prepared for battle. He calculated the extent of a plethrum in front of the great wall. He constructed a bridge 200 spans wide, and deep one fathom and a half. The conduits of water coming from the Euphrates, flowed out into this ditch. He had cut off the course of the river, and divided it into canals. He had surrounded the

town, the place of his revolt, with a dam; he had filled it with water, and cut off the conduits.

“Merodach-Baladan, with his allies and his soldiers, had the insignia of his royalty kept as in an island on the banks of the river; he arranged his plan of battle. I stretched my combatants all along the river, dividing them into bands; they conquered the enemies. By the blood of the rebels the waters of these canals reddened like dyed wool. The nomadic tribes were terrified by this disaster which surprised him, and fled. I completely separated his allies and the men of Marsan from him. I filled the ranks of the insurgents with mortal terror.

“He left in his tent the insignia of his royalty, the golden . . . throne, the golden parasol, the golden scepter, the silver chariot, the golden ornaments, and other effects of considerable weight. He fled alone, and disappeared like the ruined battlements of his fortress, and I entered into his retreat. I besieged and occupied the town of Dur-Iakin, I took as spoil and made captive, him, his wife, his sons, his daughters, the gold and silver and all that

he possessed, the contents of his palace, whatever it was, with considerable booty from the town. I made each family and every man who had withdrawn himself from my arms, accountable for this sin. The mighty armies of the god of Assur pillaged this town during three days and three nights and took, with an immense booty, 80,570 men, 2070 horses, 700 donkeys, 6054 camels. I reduced Dur-Iakin, the town of his power, to ashes. I undermined and destroyed its ancient forts. I dug up the foundation stone; I made it like a thunder-stricken ruin.

“I imposed tributes on the countries of Bet-Iakin, the high and low part, and on the towns of Samhun, Bab-Dur, Dur-Tilit, Bubi, Tell, Khumba, which are the resort of Elam. I transplanted into Elam the inhabitants of the Commagene, in Syria, that I had attacked with my own hand, obeying the commands of the great gods, my masters, and I placed them on the territory of Elam, in the town of Sakbat. Nabupakid-ilan was authorized to collect the taxes from the Elamites in order to govern them; I claimed as a pledge the town of Birtu. I



placed all this country in the hands of my lieutenant at Babylon and my lieutenant in the country of Gambul.

“I established my power in the midst of the palace of Merodach-Baladan; and I received the tribes of the lands of Aram, of Ammukan, of Dakkuri. The kings, my predecessors, had dug an ancient channel at Borsippa. I have made a new one, to the glory of Nebo and of Merodach, unto the town of Suanna (Babylon).”

By his conquests of Babylonia, Sargon’s power was so well established that a certain “Upir, king of Dilmun,” who dwelt “at the distance of 30 parasangs [110 miles] in the midst of the sea of the rising sun [Persian Gulf],” and who was “established as a fish, heard of the favor that” had been accorded to Sargon. “He sent therefore his expiatory gift.”

About the same time also, he says, “The seven kings of the country of Iahnagi, of the country of Iatnan, who have established and extended their

dwellingings at a distance of a seven days' navigation in the midst of the sea of the setting sun, and whose name from the most ancient ages until the renewal of the lunar period, none of the kings, my fathers, in Assyria and Chaldea had heard: had been told of my lofty achievements in Chaldea, and Syria, and my glory, which had spread from afar to the midst of the sea. They subdued their pride and humbled themselves; they presented themselves before me at Babylon, bearing metals, gold, silver, vases, ebony wood, and the manufactures of their country; they kissed my feet.”

While Sargon himself had been engaged in this endeavor “to exterminate Bet-Iakin and reduce Aram,” and render his “rule more efficacious in the country of Iatbur, which is beyond Elam,” his “lieutenant, the governor of the country of Kue, attacked Mita, the Moschian, and 3000 of his towns; he demolished these towns, destroyed them, burnt them with fire, and led away many captives. And this Mita, the Moschian, who had never submitted to the kings, my predecessors, and had never changed his will, sent his envoy to me to the

very borders of the sea of the rising sun, bearing professions of allegiance and tributes.”

In his fourteenth year Sargon sent his army into the land of Commagene against Mutallu, “a wicked man and an enemy, who had not honored the cult of the gods. [He] had confidence in Argisti, king of Armerica, and had trusted to him the town of Ulid.” He had also showed an intention to claim independence, by refusing the tribute and sending an ambassador to Sargon into the land of Bet-Yakin to propose a treaty of peace. The land of Commagene was overwhelmed. Mutallu “fled alone to save his life; he wandered, evening and morning, on the inaccessible mountains with his princes: and his trace was no more seen. I ordered my judges to administer these large territories as a part of my royalty. They besieged this town [of Ulid], and they carried from it as spoil, his wife, his sons, with the inhabitants of the land, the horses, the donkeys, the mules, the camels, the oxen, and the sheep. They took also the gold, the silver, clothes in berom and in cotton, blue and purple dresses, bdellium, skins of sea-calves, ebony,

sandal, the treasure of the palace, and they brought this in my presence into the town of Calah. I rebuilt this town. I placed in it the men of the land of Bet-Iakin. I joined a tribute to that one which had formerly, and I replaced the governor on his throne. I fixed his contribution at 150 cars, 1400 horsemen, 20,000 archers, 10,000 shield-bearers; spear-casters were taken [also] among his men.”

In his fifteenth year the king of the country of Ellip on the borders of Media, died, and two of his sons aspired to the throne. One of them, Nibie by name, secured the support of Sutruk-Nakhunte, king of Elam. Upon this the other one, Ispabara, “offered allegiance” to Sargon and asked his support. Of course he obtained it. He says, “I sent then seven of my lieutenants, my governors, to make triumph his party.” Nibie was defeated and captured. “They carried before me Nibie, covered with ties and chains. I crucified on the cross the adherents of Nibie. On the whole land, I established the regency of Ispabara. I trusted him the government over all the men of Ellip. I made of the whole country a place of peace. I re-established

it under his dominion; and they behaved like pious men.”

The captives which Sargon had carried from the several countries to Assyria were employed there in building, “to replace Nineve,” a town of “splendid wonders” and “superb streets” not far from Nineveh, which he named after himself, Dur-Sarkin [Fort of Sargon]. He also says that he “reformed the institutions which were not agreeable to “the ideas of his great gods. “The priests . . . disputed at their learned discussions about the pre-eminence of their divinities, and the efficacy of their sacrifices.

“After the rules of art of skillful men, I have made those palaces; I have built the rooms of treasures. I built in the town some palaces covered with the skin of the sea-calf, and of sandalwood, ebony, the wood of mastic tree, cedar, cypress, wild pistachio-nut tree, a palace of incomparable splendor, as the seat of my royalty. I placed their dunu upon tablets of gold, silver, alabaster, tilpe stones, parut stones, copper, lead, iron, tin, and

khibisti made of earth. I wrote thereupon the glory of the gods. Above, I built a platform of cedar beams. I bordered the doors of pine and mastic wood, with bronze garnitures, and I calculated their distance. I made a spiral staircase similar to the one in the great temple of Syria, that is called in the Phenician language, Bethilanni.

“Between the doors I placed 8 double lions whose weight is 1 ner 6 sos, 50 talents [60,600 pounds] of first-rate copper, made in honor of Mylitta; and four beams of bent cedar, coming from Mount Amanus, were placed on the lions. Over the doors I sculptured very artistically a garland of beasts of the fields, birds, and sacred images, in stone of the mountains. I placed the lintels in the four heavenly directions. Under them I arranged cornices of large black stones which came from countries which my arm has conquered. I made strong walls round the partitions, and I opened the doors to the admiration of my subjects.”

“In the month Tisri . . . I made the inauguration thereof, when I had taxed the kings of the rising

sun and of the setting sun, in gold, in silver, and in slaves, to increase the treasures of these palaces by their magnificent offerings. I presented [before the gods] vessels of glass, things in chased silver, ivory, valuable jewels, and immense presents, in great quantities; and I rejoiced their heart. I exhibited sculptured idols, double and winged, serpents, fishes, and birds, from unknown regions and abysses, in high mountains, summits of the lands that I have conquered with my own hand, for the glory of my royalty.”

At this new city, he says, “I planted a variegated forest, reviving the memory of Mount Amanus, which contains all the different kinds of trees in Syria, and all the plants growing on the mountains; and I fixed the limits of its extent.” “With the chiefs of provinces, the satraps, wise men, astronomers, magnates, the lieutenants and governors of Assyria, I have ruled in my palace, and administered justice.”

“I reigned from Yatnan, which is in the sea of the setting sun, until the limits of Egypt and of the

land of the Moschians; from the great Phenicia, Syria in its totality, to all the cities of remote Media, near the country of Bikni from Ellip, Ras [Rosh],<sup>29</sup> which is neighbor to Elam on the border of the Tigris, until the tribes . . . who live on the rivers Surappi and Uknu, the Suti of the desert which are in the land of Iatbur; and Kar-duniyas, the Higher and the Lower, from the lands . . . which form Chaldea in its totality, the land of Bet-Iakin which is on the seashore, until the vicinity of Dilmun. I took their tributes, I put over them my lieutenants as governors, and I forced them under my sovereignty.”

This account covers the time to the end of his fifteenth year, 707 BC; yet in this fifteenth year “the king made a pilgrimage to Babylon. Its temples and palaces he restored.” He seems to have spent the rest of his reign at Babylon. Early in the month Abu, — July, — in his seventeenth year, 705 BC, “a soldier murdered the king of Assyria;” for “on the twelfth day of the month Abu,” his successor sat on the throne.



## Chapter 23

# **The Assyrian Empire Reign of Sennacherib**

Sennacherib, the son of Sargon, ascended the throne of Assyria “on the 12th day of the month Abu,” 705 BC. He seems to have been the most intelligent of Assyria’s kings, as also, through his record in the Bible, he is the most widely known. At the beginning of his reign he was obliged to carry an expedition into Babylonia; for as soon as the death of Sargon was learned abroad, Merodach-Baladan returned from the region to which he had escaped, secured the allegiance of the cities of Chaldea, and entered Babylon again.

This Merodach-Baladan was certainly a most singular sort of personage, or else the inhabitants of Babylonia were a most singular sort of people; or both. First he set himself up for king, and gathered a host of people around him, and induced them to take a stand against the king of Assyria. Then when

the king of Assyria came against him, he ran away, leaving his soldiers and people to captivity and slaughter at the hand of the king of Assyria. After the king of Assyria had departed to his own capital, Merodach-Baladan returned, and had enough influence with the people of Chaldea and Babylonia to gather them all again to him, only to repeat the same story of cowardice on his part, and of slaughter and captivity to the people. Up to this point in the history, this same thing has been done three times at least. Such is the history of Merodach-Baladan from the first day that we meet him until the last view we shall have of him shortly, as he makes his last run in a desperate endeavor to escape from the king of Assyria. The power that he had so to wheedle to destruction those people over and over, is a mystery.

Merodach-Baladan had succeeded also in drawing the Elamites into an alliance with him again, to oppose the arms of Assyria. The history is much the same as before, though, as Sennacherib's account is such an easy, running narrative, we will allow him to tell it. "In the beginning of my reign I

defeated Marduk-Baladan, king of Babylonia, and his allies, the Elamites, in the plains near the city of Kish. In the midst of that battle he quitted his camp, and fled alone; he escaped to the city of Gutzumman; he got into the marshes full of reeds and rushes, and so saved his life.

“The chariots, wagons, horses, mules, camels, and dromedaries, which in the midst of the battle he had abandoned, were captured by my hands. I entered rejoicing into his palace in the city of Babylon: I broke open his royal treasury: gold and silver; vessels of gold and silver; precious stones of every kind; goods and valuables, and much royal treasure; his wife, the men and women of his palace; the noblemen and those who ranked, first among all his men of trust, and were clothed with the chief authority in the palace, I carried off, and I counted them as a spoil. I marched after him to the city of Gutzumman, and I sent off my soldiers to search through the marshes and reeds. Five days they moved about rapidly, but his hiding-place was not discovered! In the power of Ashur, my lord, 89 large cities, and royal dwellings in the land of

Chaldea, and 820 small towns in their neighborhood, I assaulted, captured, and carried off their spoils. The Urbi, and the Arameans, and Chaldeans who were in the cities of Erech, Nipur, Kish, Herrishkalama, and Tiggaba, and the people of the cities which had been in rebellion, I carried away, and I distributed them as a spoil.

“Belibus, the son of Rabbani, who was prefect of Suanna city, who as a young man had been brought up in my palace, I placed over them as king of Leshan and Akkadi. During my return, seventeen tribes (Arameans all of them, and rebels), I completely conquered: 208,000 people, male and female; 7200 horses and mules; 11,173 asses; 5230 camels; 80,100 oxen; 800,600 sheep: a vast spoil, I carried off to Assyria.”

His second expedition was made to the eastward, “against the land of the Kassi and Yatsubigalla, obstinate enemies, who from old times had never submitted to the kings, my fathers.” This and a neighboring district, all the “broad country,” he “swept like a mighty

whirlwind,” and says that “34 great cities, with numberless smaller towns in their neighborhood,” he ravaged and destroyed. As he returned, he says, “I received a great tribute from the distant Medians, who in the days of the kings, my fathers, no one had ever heard even the name of their country; and I made them bow down to the yoke of my majesty.”

When he had returned to Nineveh, he rebuilt the great palace in that city, and made some excellent improvements both in the city and in the country adjoining. He says, “Of all the kings of former days, my fathers who went before me, who reigned before me over Assyria; and governed the city of Bel; and every year without fail augmented its interior rooms, and treasured up in them all their revenues which they received from four countries; not one among them all, though the central palace was too small to be their royal residence, had the knowledge, nor the wish to improve it. As to caring for the health of the city, by bringing streams of water into it, and the finding of new springs, none turned his thought to it, nor brought his heart to it.

“Then I, Sennacherib, king of Assyria, by command of the gods, resolved in my mind to complete this work, and I brought my heart to it. Men of Chaldea, Aram, Manna, Kue, and Cilicia, who had not bowed down to my yoke, I brought away as captives, and I compelled them to make bricks. In baskets made of reeds which I had cut in the land of Chaldea, I made the foreign workmen bring their appointed tale of bricks, in order to complete this work.

“The former palace, of 360 measures long, adjoining the gardens of the Great Tower: 80 measures wide, adjoining the watchtower of the temple of Ishtar: 134 measures wide, adjoining the watchtower of the house of worship: and 95 measures wide, . . . which the kings, my fathers who went before me, had built for their royal residence, but had not beautified its front, — the River Tibilti [“The Stream of Fertility,” a poetical name of the Tigris] had ruined the brickwork of it, when it ravaged the quays of the central city. The trees of its gardens had been burnt for fire-wood

years ago. For a long time this river had undermined the front of the palace. In the high water of its floods it had made great rents in its foundations, and had washed away the Timin.

“That small palace I pulled down, the whole of it. I made a new channel for the River Tibilti, I regulated its water, I restrained its flow. Within its old limits I walled up its stream. The low platform I raised higher, and paved it firmly with stones of great size, covered with bitumen, for a space of 354 measures in length, and 279 in breadth. That space I elevated above the waters, and restored it to be again dry ground: 1700 measures long, 162 measures wide on the upper side toward the north, 217 measures wide in the center, 386 measures wide on the lower side toward the south fronting the River Tigris; I completed the mound. and I measured the measure.

“On a high festival, in a great affluence of people, I replaced the timin. With a layer of large stones I enclosed its place, and I made its deposit sure. The written records of my name, 160 fathoms

of bas-reliefs. I sculptured in the palace; but the lower part of the wall, next to the ground, I left to be filled up in future times. Afterward I resolved to have more tablets carved. I sculptured 20 fathoms of them in addition to the former ones, so that I formed 180 fathoms of them altogether. The enclosure itself I increased beyond what it was in former days: above the measure of the former palace I enlarged it, and I liberally augmented its dwellings, and its fine buildings of ivory, dan wood, ku wood, meshukan wood, cedar wood, cypress wood, and pistachio wood.

“In the midst I placed my royal residence, the palace of Zakdi-nu-isha [“Has not an equal”]. Around it I planted the finest of trees, equal to those of the land of Khamana [Amanus], which all the knowing prefer to those of the land of Chaldea. By my care I caused the uprising of springs in more than forty places in the plain: I divided them into irrigating canals for the people of Nineveh, and gave them to be their own property. To obtain water to turn the flour-mills, I brought it in pipes from Kishri to Nineveh, and I skillfully constructed



water-wheels. I brought down the perennial waters of the River Kutzuru, from the distance of half a Kasbu [three and a half miles,], into those reservoirs, and I covered them all. Of Nineveh, my royal city, I greatly enlarged the dwellings. Its streets, I renovated the old ones, and I widened those which were too narrow. I made them as splendid as the sun.”

His third campaign was to the westward, through the land of Syria, Phenicia, Philistia, and Judah. These countries had formed a conspiracy once more against Assyria, and had secured the support of Egypt. “Luliah [Elulaeus], king of Sidon (for the fearful splendor of my majesty had overwhelmed him), to a distant spot in the midst of the sea, fled. His land I entered. Sidon the greater, Sidon the lesser, Beth-Zitti, Sarepta, Makalliba, Usu, Akziba [Achzib], Akku[Accho], his strong cities; and his finest towns (for the flash of the weapons of Ashur my lord had overcome them) made submission at my feet. Tubaal upon the throne over them I seated. A fixed tribute to my majesty, paid yearly without fail, I imposed upon

him. Then Menahem, king of Ussimiruna; Tubaal, king of Sidon; Abd-iliut, king of Arvad; Uru-milki, king of Gubal; Mitinti, king of Ashdod; Buduel, king of Beth-Ammon; Kammuznatibi, king of Moab; Airammu, king of Edom; — the kings of the west country, all of them . . . their great presents and wealth to my presence brought, and kissed my feet.

“Zedek, king of Ascalon, who had not bowed down to my yoke, the gods of his father’s house, himself, his wife, his sons, his daughters, his brothers, the race of his father’s house, I carried off and brought to Assyria. Sarludari, son of their former king, Rukipti, over the men of Ascalon I placed; a fixed gift of offerings to my majesty I imposed on him. In the course of my expedition, the cities of Beth-Dagon, Joppa, Banai-barka [Bene-berak], and Hazor, cities of Zedek, which to my feet homage had not rendered, I attacked, captured, and carried off their spoils.

“The chief priests, noblemen, and people, of Ekron, who Padiah, their king (holding the faith

and worship of Assyria), had placed in chains of iron; and unto Hezekiah, king of Judah, had delivered him; and had acted toward the deity with hostility; these men now were terrified in their hearts. The kings of Egypt and the soldiers, archers, chariots, and horses of Ethiopia, forces innumerable, gathered together and came to their assistance. In the plains of Altaku [Eltekon, Joshua 15:59] in front of me they placed their battle array. They discharged their arrows. With the weapons of Ashur my lord, with them I fought, and I defeated them. The chief of the chariots and the sons of the king of Egypt, and the chief of the chariots of the king of Ethiopia, alive in the midst of the battle my hands captured. The city of Altaku and the city of Tamna [Timnath, where Samson killed the lion] I attacked, captured, and carried off their spoil.

“Then I drew nigh to the city of Ekron. The chief priests and noblemen, who had committed these crimes, I put to death. On stakes all round the city I hung their bodies. The people of the city who had committed sins and crimes, to slavery I gave. The rest of them who had not been guilty of faults

and crimes, and who sinful things against the deity had not done, to spare them I gave command.

“Henzekiah, king of Judah, did not submit to my yoke.” Therefore, “Sennacherib king of Assyria came up against all the fenced cities of Judah, and took them.” (2 Kings 18:13) “Forty-six of his cities, strong fortresses, and cities of their territory which were without number, with warlike engines, I besieged, I captured, I plundered, and counted as spoil.” “Two hundred thousand one hundred and fifty people, small and great, male and female, horses, mares, asses, camels, oxen, and sheep beyond number, from the midst of them I carried off and distributed them as a spoil.”

“And when Hezekiah saw that Sennacherib was come, and that he was purposed to fight against Jerusalem, he took counsel with his princes and his mighty men to stop the waters of the fountains which were without the city: and they did help him. So there was gathered much people together, who stopped all the fountains, and the brook that ran through the midst of the land, saying, Why should

the kings of Assyria come, and find much water? Also he strengthened himself, and built up all the wall that was broken, and raised it up to the towers, and another wall without, and repaired Millo in the city of David, and made darts and shields in abundance.” (2 Chronicles 32:2-5)

“He [Hezekiah] himself, like a bird in a cage, inside Jerusalem, his royal city, I shut him up: siege-towers against him I constructed (for he had given command to renew the bulwarks of the great gate of his city).”

“And he set captains of war over the people, and gathered them together to him in the street of the gate of the city, and spake comfortably to them, saying, Be strong and courageous, be not afraid nor dismayed for the king of Assyria, nor for all the multitude that is with him: for there be more with us than with him: with him is an arm of flesh; but with us is the Lord our God to help us, and to fight our battles. And the people rested themselves upon the words of Hezekiah king of Judah.” (2 Chronicles 32:6-8)

Hezekiah was right in saying to his men that they had the Lord to fight their battles for them, if only he had been innocent in this matter. But with Padi, the king of Ekron, in prison at that moment in Jerusalem, the Lord could not put his endorsement upon this course which Hezekiah had taken, by defending the city. Consequently, says Sennacherib, “Hezekiah himself the fear of the approach of my majesty overwhelmed; and the Urbi, and his own soldiers, and the other soldiers that he had caused to enter Jerusalem his royal city.” And, says the Bible: “Hezekiah king of Judah sent to the king of Assyria to Lachish, saying, I have offended; return from me: that which thou puttest on me will I bear.

“And the king of Assyria appointed unto Hezekiah king of Judah three hundred talents of silver and thirty talents of gold. And Hezekiah gave him all the silver that was found in the house of the Lord, and in the treasures of the king’s house. At that time did Hezekiah cut off the gold from the doors of the temple of the Lord, and from the

pillars which Hezekiah king of Judah had overlaid, and gave it to the king of Assyria.” (2 Kings 18:14-16)

Of this also Sennacherib says: “To the former tribute, paid yearly, I added the tribute of alliance of my lordship, and laid that upon him.”<sup>9</sup> “The workmen, soldiers, and builders, whom for the fortification of Jerusalem, his royal city, he had collected within it, now carried tribute. With 30 talents of gold, 800 talents of silver; woven cloth, scarlet, embroidered; precious stones of large size; couches of ivory, movable thrones of ivory, skins of buffaloes, dan wood, ku wood, a great treasure of every kind; and his daughters, the eunuchs of his palace, male musicians, and female musicians; unto Nineveh my royal city, after me sent. And to pay tribute and do homage he sent his envoy. His cities which I plundered, from his kingdom I cut off, and to Mitinti, king of Ashodod, Padijah, king of Ekron, and Zilli — Bel, king of Gaza, I gave them. I diminished his kingdom.”

Sennacherib’s next campaign, the fourth, was

against Merodach-Baladan again, who had returned and secured the support of the people of his native district; of Suzub, the Chaldean; and had seduced from his integrity even Belibus, whom Sennacherib had appointed governor of the country. As soon as the Assyrian army came near, however, Merodach-Baladan, as always before, and now for the last time, ran away as fast as he could. Sennacherib says, “I assembled my numerous army: to the city of Beth-Yakina to advance I gave command. At the commencement of my expedition of Suzubi, the Chaldean, dwelling within the marshes, in the city Bittutu, I accomplished the defeat. He himself, for the fury of my attack overwhelmed him, lost heart, and like a bird flew away alone, and his place of refuge could not be found.

“I turned round the front of my chariot and took the road to Beth-Yakina. He himself, Merodach-Baladan, whom in the course of my first campaign I had defeated and had cut to pieces his army, the noise of my powerful arms and the shock of my fiery battle he now fled from. The gods, rulers of his land, in their arks he collected, and in ships he



transported them, and to the city of Nagiti-Rakkin which is on the opposite seacoast, like a bird he flew. His brothers, the seed of his father's house, whom he had left on the seashore, and the rest of the people of his land from Beth-Yakina within the marshes and morasses, I brought away and distributed them as slaves. Once more his cities I destroyed, overthrew them, and left them in heaps of ruins. To his protector, the king of Elam, I caused terror. On my return, Ashur-nadin-sum, my eldest son, brought up at my knees, I seated upon the throne of his kingdom: all the land of Leshan and Akkad I entrusted to him."

Merodach-Baladan succeeded as before in making good his escape. He seems to have died before he had a chance to do it all over again; for there is no further record of him.

Sennacherib's next campaign is not given in his annals. It was his second expedition into Judea, and was so altogether disastrous that he left no record of it. Hezekiah was still longing to cast off the yoke of Assyria. He had again sent ambassadors to

Egypt to secure the support of Pharaoh. The Lord, however, by Isaiah, was still denouncing such a course, and was calling upon Hezekiah and the people to put their trust in Him alone. His word at this time was: “Woe to the rebellious children, said the Lord, that take counsel, but not of me; and that cover with a covering, but not of my Spirit, that they may add sin to sin: that walk to go down into Egypt, and have not asked at my mouth; to strengthen themselves in the strength of Pharaoh, and to trust in the shadow of Egypt!

“Therefore shall the strength of Pharaoh be your shame, and the trust in the shadow of Egypt your confusion. For his princes were at Zoan, and his ambassadors came to Hanes. They were all ashamed of a people that could not profit them, nor be an help nor profit, but a shame, and also a reproach. The burden of the beasts of the south: into the land of trouble and anguish, from whence come the young and old lion, the viper and fiery flying serpent, they will carry their riches upon the shoulders of young asses, and their treasures upon the bunches of camels, to a people that shall not

profit them. For the Egyptians shall help in vain, and to no purpose: therefore have I cried concerning this, Their strength is to sit still.” (Isaiah 30:1-7)

“Woe to them that go down to Egypt for help; and stay on horses, and trust in chariots, because they are many; and in horsemen, because they are very strong; but they look not unto the Holy One of Israel, neither seek the Lord! Yet He also is wise, and will bring evil, and will not call back His words: but will arise against the house of the evil doers, and against the help of them that work iniquity. Now the Egyptians are men, and not God; and their horses flesh, and not spirit. When the Lord shall stretch out His hand, both he that helpeth shall fall, and he that is holpen shall fall down, and they all shall fail together.

“For thus hath the Lord spoken unto me, Like as the lion and the young lion roaring on his prey, when a multitude of shepherds is called forth against him, he will not be afraid of their voice, nor abase himself for the noise of them: so shall the

Lord of Hosts come down to fight for Mount Zion, and for the hill thereof. As birds flying, so will the Lord of Hosts defend Jerusalem; defending also He will deliver it; and passing over He will preserve it.

“Turn you unto Him from whom the children of Israel have deeply revolted. For in that day every man shall cast away his idols of silver, and his idols of gold, which your own hands have made unto you for a sin. Then shall the Assyrian fall with the sword, not of a mighty man; and the sword, not of a mean man, shall devour him: but he shall flee from the sword, and his young men shall be discomfited. And he shall pass over to his stronghold for fear, and his princes shall be afraid of the ensign, said the Lord, whose fire is in Zion, and His furnace in Jerusalem.” (Isaiah 31:1-9)

By some means Sennacherib received word of this scheme of Hezekiah's of sending ambassadors of Egypt, and to checkmate this movement he passed at once round to the south of Jerusalem, thus placing himself between Egypt and Jerusalem, so that the forces of the two countries could not be

joined, and by meeting each one alone, he could accomplish the defeat of both. The cities of Lachish and Libnah, if they had been taken by him in his former expedition, had now rebelled, for he had to besiege them both. He began with a siege of Lachish. The city held out strongly against him, and forced him to conduct a long siege.

As before stated, this expedition is not recorded in the annals of Sennacherib; but the siege and capture of Lachish was sculptured on slabs of his palace, and these slabs were discovered in the ruins of Nineveh, and were removed to the British Museum. There on one is pictured the king in his royal apparel, sitting upon a throne at some distance from a pictured city. A procession issuing from the gateway of the city reaches to the throne of the king. Above the picture of the king, where he sits upon his throne, is written the following inscription: —

“Sennacherib, king of nations, king of Assyria, sitting on his throne, causes the spoils of the city of Lachish to pass before him.”

Lachish was “ a city evidently of great extent and importance. It appears to have been defended by double walls, with battlements and towers, and by fortified outworks. The country around it was hilly and wooded, producing the fig and the vine. The whole power of the great king seems to have been called forth to take this stronghold. In no other sculptures were so many armed warriors seen drawn up in array before a besieged city. In the first rank were the kneeling archers, those in the second were bending forward, whilst those in the third discharged their arrows standing upright, and were mingled with spearmen and slingers; the whole forming a compact and organized phalanx. The reserve consisted of large bodies of horsemen and charioteers.

“Against the fortifications had been thrown up as many as ten banks, or mounts, compactly built of stones, bricks, earth, and branches of trees; and seven battering-rams had already been rolled up to the walls. The besieged defended themselves with great determination. Spearmen, archers, and

slingers thronged the battlements and towers, showering arrows, javelins, stones, and blazing torches upon the assailants. On the battering-rams were bowmen discharging their arrows, and men with large ladles pouring water upon the flaming brands, which, hurled from above, threatened to destroy the engines. Ladders, probably used for escalade, were falling from the walls upon the soldiers who mounted the inclined ways to the assault.

“Part of the city had, however, been taken. Beneath its walls were seen Assyrian warriors impaling their prisoners; and from the gateway of an advanced tower, or fort, issued a procession of captives reaching to the presence of the king, who, gorgeously arrayed, received them seated on his throne. Amongst the spoil were furniture, arms shields, chariots, vases of metal of various forms, camels, carts drawn by oxen and laden with women and children, and many objects the nature of which cannot be determined.

“The vanquished people were distinguished

from the conquerors by their dress; those who defended the battlements wore a pointed helmet, differing from that of the Assyrian warriors in having a fringed lappet falling over the ears. Some of the captives had a kind of turban with one end hanging down to the shoulder, not unlike that worn by the modern Arabs of Hedjaz. Others had no head-dress, and short hair and beards. Their garments consisted either of a robe reaching to the ankles, or of a tunic scarcely falling lower than the thigh, and confined at the waist by a girdle. The latter appeared to be the dress of the fighting men. The women wore long shirts [skirts?], with an outer cloak thrown, like the veil of modern Eastern ladies, over the back of the head and falling to the feet.

“Several prisoners were already in the hands of the torturers. Two were stretched naked on the ground to be flayed alive, others were being slain by the sword before the throne of the king. The haughty monarch was receiving the chiefs of the conquered nation, who crouched and knelt humbly before him. They were brought into the royal



presence by the Tartan of the Assyrian forces, probably the Rabshakeh himself, followed by his principal officers. The general was clothed in embroidered robes, and wore on his head a fillet adorned with rosettes and long tasseled bands.

“The throne of the king stood upon an elevated platform, probably an artificial mound, in the hill country. Its arms and sides were supported by three rows of figures, one above the other. The wood was richly carved, or encased in embossed metal, and the legs ended in pine [cone]-shaped ornaments, probably of bronze. . . Over the back was thrown an embroidered cloth, doubtless of some rare and beautiful material.

“The royal feet rested upon a high footstool of elegant form, fashioned like the throne, and encased with embossed metal, the legs ending in lions’ paws. Behind the king were two attendant eunuchs raising fans above his head, and holding the embroidered napkins.

“The monarch himself was attired in long,

loose robes, richly ornamented, and edged with tassels and fringes. In his right hand he raised two arrows, and his left rested upon a bow; an attitude, probably denoting triumph over his enemies, and in which he is usually portrayed when receiving prisoners after a victory. . .

“Above the head of the king was an inscription which may be translated, ‘Sennacherib, the mighty king, king of the country of Assyria, sitting on the throne of judgment, before (or at the entrance of) the city of Lachish (Lakhisha). I give permission for its slaughter.’ . . .

“The captives were undoubtedly Jews; their physiognomy was strikingly indicated in the sculptures, but they had been stripped of their ornaments and their fine raiment, and were left barefooted and half clothed. From the women, too, had been removed ‘the splendor of their foot ornaments and the caps of network, and the crescents; the ear-pendants, and the bracelets, and the thin veils; the head-dress, and the ornaments of the legs, and the girdles, and the perfume boxes,

and the amulets; the rings, and the jewels of the nose; the embroidered robes, and the tunics, and the cloaks, and the satchels; the transparent garments, and the fine linen vests, and the turbans, and the mantles,’ ‘for they wore instead of a girdle, a rope; and instead of a stomacher, a girdle of sackcloth.’“

While Sennacherib was delayed at Lachish, he sent his “Rabshakeh from Lachish to Jerusalem unto King Hezekiah with a great army” to demand the surrender of the city. “And he stood by the conduit of the upper pool in the highway of the fuller’s field. Then came forth unto him Eliakim, Hilkiah’s son, which was over the house, and Shebna the scribe, and Joah, Asaph’s son, the recorder.

“And Rabshakeh said unto them, Say you now to Hezekiah, Thus said the great king, the king of Assyria, What confidence is this wherein thou trustest? I say, sayest thou, (but they are but vain words) I have counsel and strength for war: now on whom dost thou trust, that thou rebellest against

me? Lo, thou trustest in the staff of this broken reed, on Egypt; whereon if a man lean, it will go into his hand, and pierce it: so is Pharaoh king of Egypt to all that trust in him.

“But if thou say to me: We trust in the Lord our God: is it not He, whose high places and whose altars Hezekiah hath taken away, and said to Judah and to Jerusalem, Ye shall worship before this alter? Now therefore give pledges, I pray thee, to my master the king of Assyria, and I will give thee two thousand horses, if thou be able on thy part to set riders upon them. How then wilt thou turn away the face of one captain of the least of my master’s servants, and put thy trust on Egypt for chariots and for horsemen?

“And am I now come up without the Lord against this land to destroy it? The Lord said unto me, Go up against this land, and destroy it.

“Then said Ellakim and Shebna and Joah unto Rabshakeh, Speak, I pray thee, unto thy servants in the Syrian language; for we understand it: and

“speak not to us in the Jews’ language, in the ears of the people that are on the wall.” (Isaiah 36:2-11)

When they had said this, then Rabshakeh detected at once that they were afraid; and that they were afraid for the people on the wall to hear what he was saying. This made him so much the more determined that the people should hear everything that he had to say. Therefore, “Rabshakeh stood, and cried with a loud voice in the Jews’ language, and said, Hear you the words of the great king, the king of Assyria. Thus said the king, Let not Hezekiah deceive you: for he shall not be able to deliver you. Neither let Hezekiah make you trust in the Lord, saying, The Lord will surely deliver us: this city shall not be delivered into the hand of the king of Assyria. Hearken not to Hezekiah: for thus said the king of Assyria. Make an agreement with me by a present, and come out to me: and eat you every one of his vine, and every one of his fig-tree, and drink you every one the waters of his own cistern; until I come and take you away to a land like your own land, a land of corn and wine, a land of bread and vineyards.

“Beware lest Hezekiah persuade you, saying, The Lord will deliver us. Hath any of the gods of the nations delivered his land out of the hand of the king of Assyria? Where are the gods of Hamath and Arphad? Where are the gods of Sepharvaim? and have they delivered Samaria out of my hand? who are they among all the gods of these lands, that have delivered their land out of my hand, that the Lord should deliver Jerusalem out of my hand?

”But they held their peace, and answered him not a word; for the king’s commandment was, saying, Answer him not. Then came Eliakim, the son of Hilkiah, that was over the household, and Shebna the scribe, and Joah, the son of Asaph, the recorder, to Hezekiah with their clothes rent, and told him the words of Rabshakeh.”

“And it came to pass, when King Hezekiah heard it, that he rent his clothes, and covered himself with sackcloth, and went into the house of the Lord. And he sent Eliakim, who was over the household, and Shebna the scribe, and the elders of

the priests, covered with sackcloth, unto Isaiah the prophet the son of Amoz. And they said unto him, Thus said Hezekiah, This day is a day of trouble, and of rebuke, and of blasphemy: for the children are come to the birth, and there is not strength to bring forth. It may be the Lord thy God will hear the words of Rabshakeh, whom the king of Assyria his master hath sent to reproach the living God, and will reprove the words which the Lord thy God hath heard: wherefore lift up thy prayer for the remnant that is left. So the servants of King Hezekiah came to Isaiah.

“And Isaiah said unto them, Thus shall you say unto your master, Thus said the Lord, Be not afraid of the words that thou has heard, wherewith the servants of the king of Assyria have blasphemed me. Behold, I will send a blast upon him, and he shall hear a rumor, and return to his own land; and I will cause him to fall by the sword in his own land.

“So Rabshakeh returned, and found the king of Assyria warring against Libnah: for he had heard

that he was departed from Lachish. And he heard say concerning Tirhakah king of Ethiopia, He is come forth to make war with thee.” (Isaiah 36:13-22: 37:1-9)

When Sennacherib heard that Tirhakah was coming, of course the only thing to do was to meet him first, and in the open field. And that Hezekiah should not suppose that he had left Jerusalem entirely, he again sent an embassy with the following letter to him: —

“Thus shall you speak to Hezekiah king of Judah, saying, Let not thy God, in whom thou trustest, deceive thee, saying, Jerusalem shall not be given into the hand of the king of Assyria. Behold, thou has heard what the kings of Assyria have done to all lands by destroying them utterly; and shall thou be delivered? Have the gods of the nations delivered them which my fathers have destroyed, as Gozan, and Haran, and Rezeph, and the children of Eden which were in Telassar? Where is the king of Hamath, and the king of Arphad, and the king of the city of Sepharvaim,



Hena, and Ivah?

“And Hezekiah received the letter from the hand of the messengers, and read it: and Hezekiah went up unto the house of the Lord, and spread it before the Lord. And Hezekiah prayed unto the Lord, saying O Lord of Hosts, God of Israel, that dwellest between the cherubims, thou art the God, even thou alone, of all the kingdoms of the earth: thou has made heaven and earth. Incline your ear, O Lord, and hear; open your eyes, O Lord, and see: and hear all the words of Sennacherib, which hath sent to reproach the living God. Of a truth, Lord, the kings of Assyria have laid waste all the nations, and their countries, and have cast their gods into the fire: for they were no gods, but the work of men’s hands, wood and stone: therefore they have destroyed them. Now therefore, O Lord our God, save us from his hand, that all the kingdoms of the earth may know that thou art the Lord, even thou only.

“Then Isaiah the son of Amoz sent unto Hezekiah, saying, Thus said the Lord God of Israel,

Whereas thou has prayed to me against Sennacherib king of Assyria: This is the word which the Lord hath spoken concerning him: The virgin, the daughter of Zion, hath despised thee, and laughed thee to scorn; the daughter of Jerusalem hath shaken her head at thee.

“Whom has thou reproached and blasphemed? and against whom has thou exalted thy voice, and lifted up your eyes on high? even against the Holy One of Israel. By thy servants has thou reproached the Lord, and has said, By the multitude of my chariots am I come up to the height of the mountains, to the sides of Lebanon; and I will cut down the tall cedars thereof, and the choice firtrees thereof: and I will enter into the height of his border, and the forest of his Carmel. I have digged, and drunk water; and with the sole of my feet have I dried up all the rivers of the besieged places.

“Hast thou not heard long ago, how I have done it; and of ancient times, that I have formed it? now have I brought it to pass, that thou shouldest be to lay waste defensed cities into ruinous heaps.

Therefore their inhabitants were of small power, they were dismayed and confounded: they were as the grass of the field, and as the green herb, as the grass on the housetops, and as corn blasted before it be grown up.

“But I know thy abode, and thy going out, and thy coming in, and thy rage against me. Because thy rage against me, and thy tumult, is come up into mine ears, therefore will I put my hook in thy nose, and my bridle in thy lips, and I will turn thee back by the way by which thou camest . . . .

“Therefore thus said the Lord concerning the king of Assyria, He shall not come into this city, nor shoot an arrow there, nor come before it with shields, nor cast a bank against it. By the way that he came, by the same shall he return, and shall not come into this city, said the Lord. For I will defend this city to save it, for mine own sake, and for my servant David’s sake.

“Then the angel of the Lord went forth, and smote in the camp of the Assyrians a hundred and

fourscore and five thousand: and when they arose early in the morning, behold, they were all dead corpses. So Sennacherib, king of Assyria departed, and went and returned, and dwelt at Nineveh.” (Isaiah 37:9-37)

His next campaign, the fifth recorded, was in a mountainous region against eight named peoples, “who like the nests of eagles on the highest summits and wild crags of the Nipur [Taurus] Mountains had fixed their dwellings, in places which for my chariot were dangerous, I alighted on my feet; and like a mountain goat among the lofty cliffs I clambered up them. Where my knees took rest, upon a mountain rock I sat down, and water, cold even to freezing, to assuage my thirst I drank. To the tops of the mountains I pursued them and completely defeated them. . . . I carried off their spoils.”

His sixth recorded campaign, he says, was against “the rest of the men of Beth-Yakina who from my powerful arms like birds had fled away. The gods who rule over their lands into their arks

[they] had collected, the great sea of the rising sun had crossed over, and in a city just opposite, in the land of Elam had placed their dwellings.

“In Syrian ships I crossed the sea; [five] cities of Elam, I captured. The men of Beth-Yakina and their gods and the men of Elam I carried away. Not even a remnant of them was left. In ships I embarked them: to the other side I caused them to cross: and I made them take the road to Assyria. The cities in those provinces I ravaged, destroyed, and burnt with fire. I reduced them to ruins and rubbish.

“In my return, Suzub the Babylonian, who to the sovereignty of the lands of Leshan and Akkad had restored himself, in a great battle I defeated him. I captured him alive. Strong chains of iron I placed on him: and to Assyria I carried him off. The king of Elam who had encouraged him and come to his assistance, I defeated. I dispersed his expedition and cut to pieces his army.”

His seventh recorded campaign was against

Elam itself; not only because the kings and tribes of Elam were constantly joining with the Babylonian and Chaldean tribes in their insurrections, but because the Elamites had taken some cities of the Assyrian Empire in the last days of Sargon. Sennacherib recovered these cities, “and restored them to the Assyrian Empire.” And in addition to this, thirty-four of the Elamite cities, he says, “and smaller towns in their neighborhood beyond number, I attacked and captured, and carried off their spoils; I ravaged, destroyed them, and burnt them with fire. The smoke of their burning like a mighty cloud obscured the face of high heaven.”

At this the “king of Elam was struck with terror; into the rest of his cities he threw garrisons; he himself abandoned Madakta, his royal city, and toward Khaidala, which is among high mountains, he took the road.” “To the city Madakta, his royal city, ‘Advance!’ I commanded. In the month Dhabitu a terrible storm arrived, a vast cataract poured down; rains upon rains, and snow caused the torrents to burst forth. Then I quitted the

mountains, I turned round the front of my chariot, and I took the road to Nineveh. In those same days by the will of Ashur, my lord, SutrukNankhunda, king of Elam, did not complete three months [more of life]; on a day which was not fated for him, he was violently put to death. After him Umman-Minan, who was no friend to religion and law, his brother illegitimate, sat upon his throne.

“In my eighth campaign, after Suzub had escaped, the children of Babylon, wicked devils, the great gates of their city barred strongly, and hardened their hearts to make war. Suzub the Chaldean, Lidunnamu a man who had no education, Kilpan prefect of Lakhiri, a refugee from Arrapkha, and a band of wicked men around him he assembled. He entered among the marshes, and made there a hiding-place: then, to collect more men, he went back by himself and passed into Elam, over the bounds and frontiers; then, with the band of criminals who were with him from Elam, he returned rapidly, and entered the city of Suanna.

“The men of Babylon, even before he wished it, upon the throne had seated him, and the crown of Leshan and Akkad had bestowed upon him. The treasury of the great temple they opened. The gold and silver of Bel and Zarpanita and the wealth of their temples, they brought out, and to Ummanminan, king of Elam, who had no right to it, they sent it as a bribe: (saying) ‘Collect thy army! Strike thy camp! Make haste to Babylon! Stand by our side! Thou art our guardian king!’

“Then he, the Elamite, whom in the course of my former campaign into Elam I had captured his cities and reduced them to ruins, showed that he had no sense: he accepted the bribe. He assembled his army in his camp. His chariots and wagons he collected. Horses and mares he harnessed to their yokes. The city of Samuna (who was the son of Merodach-Baladan), and a vast host of allies, he led along with him. They assembled themselves, and the road to Babylonia they took. They rushed upon Babylon. Unto Suzub, the Chaldean, king of Babylon, they approached and met him. They united their armies.



“Then, as a mighty swarm of locusts covers the face of the earth in destroying multitudes, they rushed against me. The dust of their feet like a mighty cloud as they drew nigh to me, the face of heaven darkened before me. In the city of Khaluli, which is on the bank of the Tigris, they drew out their battle array. The front of my fenced camp they seized, and discharged their arrows. Then I to Ashur, the Moon, the Sun, Bel, Nebo, Nergal, Ishtar of Nineveh, and Ishtar of Arbela, the gods, my protectors, that I might conquer my powerful enemies, I prayed unto them. My earnest prayers they heard, and came to my assistance. From my heart I vowed a thanksgiving for it.

“In my great war-chariot (named), ‘Sweeper away of Enemies,’ in the fury of my heart I drove rapidly. My great bow which Ashur gave me in my hand I took. With greaves of showy workmanship I enclosed my legs; and rushing on the whole army of those wicked enemies, in crowded confusion I crushed them together, and like the god Im I thundered. By command of Ashur, the great lord,

my lord, both to my side and front as it were fiery darts against my enemies I hurled . . .

“Khumban-undash, an engineer whom the king of Elam had made general of his army, I captured his great chain of honor. His chief officers, who wore gold-handled daggers, and with crowded rings of bright gold encircled their legs, like a herd of sleek oxen of abundant fatness eagerly I attacked and defeated them. Their heads I cut off like victims. Their highly worked decorations I tore off with derision. Like the fall of a great shower, their rings and bracelets I cast down upon the earth in a lofty heap . . . . The bracelets I cut off from their hands. The rings heavy of gold, of beautiful workmanship, I took off from their feet. The gold- and silver-handled daggers from their girdles I took.” The details of the slaughter are too horrible to be reproduced.

“The rest of the chiefs and Nebo-zikir-iskun, son of Merodach-Baladan, who from my battle had fled, but had rallied their forces, alive in the battle my hands seized them. The chariots and horses,

whose drivers in the great battle had been killed, ran away by themselves, in multitudes. I returned when the fourth hour of the night was past, and stopped the slaughter.

“He himself, Umman-minan, king of Elam, and the kings of Babylon, and the princes of Chaldea who had come with him, overwhelmed by the tumult of my battle, grew as feeble as children. They abandoned their tents, and to save their lives, the dead bodies of their own soldiers they trampled underfoot and fled like frightened birds who had lost all heart. In double numbers they crowded into their chariots, set off, and fled away to their own dominions. My chariots and horses I dispatched after them, and those fugitives who fled for their lives wherever they came up with them, they put them to the sword.”

“Babylon I went forth to capture. I saw the destruction of its power. I went, and like the coming of storms I poured out my men; like a rushing wind I swept it. To save the life of the king of Babylon, himself, his family . . .18 alive to the

midst of my country I took him. The valuables of that city I destroyed. Gold, precious stones, furniture, valuables, to the hands of my men I distributed, and to the place of their army they returned. The gods dwelling within it, the hands of my men captured them and broke them, and their furniture and valuables they brought out. Rimmon and Sala, the gods of the temples, which Marduk-nadin-akhi, king of Akkad in the time of Tiglath-Pileser [I], king of Assyria, had brought out, and to Babylon had taken for 418 years; from Babylon I caused to come forth, and to the temples to their places I restored them.

“The city [of Babylon] and houses from its foundation to its upper chambers I destroyed, dug up, and burnt with fire. The fortress and outer wall, the temples of the gods, the tower of brickwork, the houses, all there was, I captured it and in the River Arakhti I placed. In the stronghold of that city, that multitude I shut up; and its ashes into the water I swept away. The fixing of its foundations I destroyed, and over it like a heap of corn, its ruins I caused to turn. In after days the ground of that city,

and the houses of the gods which were unrequired, into the waters I swept it, and I made an end with power.”

There is a parallel record, written in Babylon, and extending from the appointment of Sennacherib's son, Assur-nadin-suma, as governor of Babylonia to the death of Sennacherib. It gives a fuller account of the connection between Elam and Babylonia, and of these with Assyria, than is given in the Assyrian record. It gives also the date of the death of Sennacherib, with some other items not in the Assyrian. It says that “Sennacherib placed his son, Assur-nadin-suma, upon the throne in Babylon. In the first year of Assur-nadin-suma, Sutruk-nan-khundu, king of Elam, was seized by his brother Khallusu who closed the gate before him. For eighteen years Sutruk-nan-khundu had reigned over Elam. His brother Khallusu sat upon the throne in Elam.

“In the 6th year of Assur-nadin-suma, Sennacherib descended into the country of Elam; and the cities of Nagitum, Khilmi, Pellatum, and

Khupapanu, he destroyed. He carried away their spoil. Afterwards Khallusu, the king of Elam, marched into the country of Accad and entered Sippara on the march. He killed some people, but the Sun-god did not issue forth from the temple of E-Babara. He captured Assur-nadin-suma, and he was carried to Elam. For 6 years Assur-nadin-suma reigned over Babylon. The king of Elam placed Nergal-yusezib in Babylon on the throne. He caused a revolt from Assyria.

“In the 1st year of Nergal-yusezib, on the 16th day of the month Tammuz, Nergal-yusezib captured Nipur and occupied its neighborhood. On the 1st day of the month Tammuz the soldiers of Assyria had entered Uruk [Erech]. They spoiled the gods belonging to Uruk as well as its inhabitants. Nergal-yusezib fled after the Elamites, and the gods belonging to Uruk, as well as its inhabitants, the Assyrians carried away. On the 7th day of the month Tisri, in the province of Nipur, he fought a battle against the soldiers of Assyria, and was taken prisoner in the conflict, and he was carried to Assyria. For 1 year and 6 months Nergal-yusezib

reigned over Babylon.

“On the 26th day of the month Tisri, against Khallusu, king of Elam, his people revolted. The gate before him they closed. They slew him. For six years Khallusu reigned over Elam. Kudur in Elam sat upon the throne. Afterwards Sennacherib descended into Elam; and from the country of Rasi as far as BitBurna, he devastated. Musezib-Merodach sat upon the throne in Babylon.

“In the first year of Musezib-Merodach, on the 17th day of the month Ab, Kudur, king of Elam, was seized in an insurrection and killed. For ten months Kudur had reigned over Elam. Menanu in Elam sat upon the throne. I do not know the year when the soldiers of Elam and Accad he collected together, and in the city of Khalule, a battle against Assyria he fought, and caused a revolt from Assyria. In the fourth year of Musezib-Merodach, on the fifteenth day of Nisan, Menanu, king of Elam, was paralyzed; and his mouth was seized, and he was deprived of speech. On the first day of the month Kisleu, the city of Babylon was taken,

Musezib-Merodach was taken, and led away to Assyria. For four years Musezib-Merodach reigned over Babylon.”

As Sennacherib “was worshiping in the house of Nisroch his god, Adrammelech and Sharezer his sons smote him with the sword; and they escaped into the land of Armenia: and Esarhaddon his son reigned in his stead.” (Isaiah 37:38) This act of the sons of Sennacherib seems to have been inspired by jealousy of his favor to their younger brother Esar-haddon. One important evidence of his special favor toward this son, is the following will bequeathing to him royal treasures, ornaments, and insignia: —

“I, Sennacherib, king of multitudes, king of Assyria, bequeath armlets of gold, quantities of ivory, a platter of gold, ornaments, and chains for the neck: all these beautiful things, of which there are heaps, and three sorts of precious stones one and a half manehs and two and a half shekels in weight, to Esarhaddon, my son, whose name was afterward changed to Assur-sar-illak-pal by my



wish. The treasure is deposited in the house of Amuk.”

“On the twentieth day of the month Tebet [682 BC. ], Sennacherib king of Assyria by his own son was murdered in an insurrection. For years Sennacherib reigned over Assyria. From the twentieth day of the month Tebet until the second day of the month Adar, is described as a period of insurrection in Assyria.”

### **Note on Sargon, Sennacherib, and Hezekiah**

The Bible says that the siege of Samaria was begun by Shalmaneser; that “at the end of three years they took it;” and that it was “in the sixth year of Hezekiah” when “Samaria was taken.” And the sixth year of Hezekiah was 721 BC.

Sargon says that he captured Samaria. This would require that he should have become king of Assyria before 721 BC. The records of both Assyria and Babylon agree that Shalmaneser was succeeded by Sargon in 722 BC. It is plain, then,

that Sargon came to the throne during the siege of Samaria; and all three accounts are exactly agreed. Sargon's first work therefore was to finish the siege and effect the capture of that place. As it was "the 12th day of the monthly Tebet," the tenth month, that "Sargon sat on the throne," it was not till within the year 721 BC. that the capture of Samaria was accomplished.

There is also the testimony of an eclipse, to this date; for Sargon mentions "the eclipse visible over Haran," which by the Almagest is shown to have been March 19, 721 BC. This perfect agreement in all the accounts, each one of which is entirely independent of the others, shows the date 721 BC. to be absolutely correct. By the two independent accounts of Assyria and Babylon, it is plainly shown that Sargon reigned seventeen years — 722-705 BC. It is certain that it was at the end of Hezekiah's fourteenth year that he was sick unto death; because it was then that God added to his days fifteen years, and he reigned twenty-nine years in all. The end of Hezekiah's fourteenth and the beginning of his fifteenth year, was at the

beginning of 712 BC.

There was a king of Assyria threatening Jerusalem at the very time of Hezekiah's sickness. For it was then said to him by the word of the Lord, "I will add unto thy days fifteen years; and I will deliver thee and this city out of the hand of the king of Assyria; and I will defend this city." And the sign on the sun-dial was given to assure him that this should certainly be so. This is the very year in which Sargon says, and it is confirmed by Isaiah 20:1, that he made his expedition against Judah, Ashdod, etc.; for Sargon's eleventh year and Hezekiah's fifteenth meet at 712 BC.

Both of the invasions of Judah by Sennacherib, were from the south-west; for at his first invasion, "Hezekiah king of Judah sent to the king of Assyria to Lachish, saying, I have offended; return from me: that which thou puttest on me will I bear." And in the second invasion, Sennacherib sent troops from Lachish to Jerusalem to demand its surrender; and when the Rabshakeh returned he "found the king of Assyria warring against Libnah; for he had

heard that he was departed from Lachish.” It was in this second invasion that the army of Sennacherib was destroyed by the angel of the Lord, in a night. Thus it is certain that both the invasions of Judah by Sennacherib were from the southwest.

On the other hand, the invasion described in the tenth chapter of Isaiah, and referred to in the account of Hezekiah’s sickness, was altogether from the northeast. Every city named in Isaiah 10:28-32, in describing the course of the king of Assyria, is on the northeastern road to Jerusalem. As Sennacherib made but two expeditions toward Jerusalem, and both of these were from the southwest, it is certain that this expedition from the northeast was by another king of Assyria. This other king of Assyria could have been only Sargon. And as this expedition was in the year of Hezekiah’s sickness, the beginning of his fifteenth year; and as that is the very year in which Sargon says that he made such an expedition: it must certainly be true that this expedition was made by Sargon.

Notice also the boast of the king of Assyria recorded in one place, and compare it with that recorded in the other place: —

In Isaiah 10:8-11 “he said: —

“Are not my princes altogether kings? Is not Calno as Carchemish? is not Hamath as Arpad? is not Samaria as Damascus? As my hand hath found the kingdoms of the idols, and whose graven images did excel them of Jerusalem and of Samaria; shall I not, as I have done unto Samaria and her idols, so do to Jerusalem and her idols?”

In Isaiah 37: 11-13 he said:-;

“Behold, thou has heard what the kings of Assyria have done to all lands by destroying them utterly; and shall thou be delivered? Have the gods of the nations delivered them which my fathers have destroyed, as Gozan, and Haran, and Rezeph, and the children of Eden which were in Telassar? Where is the king of Hamath, and the king of Arphad, and the king of the city of Sepharvaim,

Hena, and Ivan?”

One boasts of what he himself had done — “my hand hath found the kingdoms,” “as I have done,” etc. The other says nothing of what he himself had done, or of what nations he had destroyed; but “thou has heard what the kings of Assyria have done,” and “them which my fathers have destroyed.” It is hardly possible that these two passages could have been spoken by the same king of Assyria.

It will be noticed also that the second one does not mention Samaria at all, while it is the principal example in the words of the first. All the places named in the first passage were conquered by Sargon himself: not one of them by Sennacherib, the son of Sargon. Therefore Sargon could truly boast: “My hand hath found the kingdoms,” “I have done unto Samaria;” while Sennacherib could boast only of what “the kings of Assyria,” and his “fathers” had done. This again shows it to be certain that the king of Assyria of Isaiah 10, and of the year of Hezekiah’s sickness, was Sargon.

Again: the two independent records of Assyria and Babylon agree exactly in the statement that the reign of Merodach-Baladan as king of Babylon, was during the first twelve years of the reign of Sargon as king of Assyria. He made himself king of Babylon “in the month Nisan,” the first month, of the year 721 BC. — less than three months after the accession of Sargon. In his twelfth year “Sargon sat upon the throne in Babylon,” and held the throne of Babylon for five years, till his death. Upon the death of Sargon, Merodach-Baladan seized the throne of Babylon again; but Sennacherib marched at once to Babylon, in his very first campaign. Merodach-Baladan ran away and never was in Babylon again. Babylon was then governed by viceroys appointed by Sennacherib during the whole of his reign, so that it was impossible for Merodach-Baladan as king of Babylon to send an embassy to Hezekiah in the days of Sennacherib.

Besides this, the expedition of Sennacherib against Hezekiah that is said to have been in

Hezekiah's fourteenth year, was made in the third year of Sennacherib — two years after Merodach-Baladan had made his final flight from Babylon; so that it is again impossible that Merodach-Baladan could after that have sent an embassy to Hezekiah.

With the story, however, as it is required to be, by the agreed points in the three independent records of the Bible, of Assyria, and of Babylon, Merodach-Baladan as king of Babylon could send an embassy to Jerusalem to congratulate Hezekiah upon his recovery from his sickness, before Sargon had taken to himself the throne and kingdom of Babylon.

As the first expedition of Sennacherib against Hezekiah was in his third year — 703-702 BC.; and as this is precisely the twenty-fourth year of Hezekiah; it seems very evident, in view of all the circumstances, that in transcribing 2 Kings 18:13 or Isaiah 36:1, the mistake has been made of writing “fourteen” for “twenty-four;” just as between 2 Kings 8:26 and 2 Chronicles. 22:2, “forty-two” has been written for “twenty-two;” and



as between 2 Kings 24:8 and 2 Chronicles. 36:9 “eight” has been written for “eighteen.”

If this was a matter of the Assyrian and Babylonian records against the Bible, the translation as to the fourteenth year of Hezekiah might stand; but when it is a matter of the Bible against itself, with all the other records and the heavens themselves concurring it would seem that the translation, “fourteenth” should yield to “twenty-fourth.”

It will be noticed that in the account of this as it is given in 2 Chronicles 32, no time is given; the story as there told is plainly drawn from original sources, too.

## Chapter 24

# The Assyrian Empire Reign of Esar-haddon

After he had secured his place upon the throne, Esar-haddon was obliged to march to Chaldea; for there a son of Merodach-Baladan, Nebo-zira-kina-esir, had set up for himself, and, says Esar-haddon, had marched “against Nin-gal, prefect of Ur, who was my loyal subject, and killed him with the sword. He gave me no more gifts, he would not do homage to me, and his envoy to my presence he would not send. He would not even inquire after the health of my majesty.

“When I heard at Nineveh of his evil doings, my heart swelled: my liver was inflamed with rage. My officers and magistrates who were nearest his land, I sent against him. Then he, Nebo-zir-ziz, who was a gluttonous, vile, ignoble man, hearing of the march of my troops, fled away contemptibly to the land of Elam. In Elam the king of Elam took

him and slew him with a sword.”

The Babylonian account of this is that “in the first year of Esar-haddon, Zira-kina-esir of the seacoast, when he had laid fetters on the city of Erech, the city of Erech destroyed in the sight of the officers of Assyria, and fled to the country of Elam. In Elam the king of Elam took him and slew him with the sword.”

“Neith-Marduk his brother, the deeds in the land of Elam which I had done to his brother, seeing, from the land of Elam fled, and to do homage to me came into Assyria, and supplicated my majesty. The province of the seacoast, the whole of it, which was the inheritance of his brother, I gave to him. Every year without fail, with great presents to Nineveh he came and kissed my feet.”

In the second and third years of Esar-haddon “the Gimirian [the Cimmerians] marched against Assyria, and,” says the king, “Ti-uspa, the Gimirian, a roving warrior, whose own country

was remote, in the province of Khubasna, him and all his army I destroyed with the sword.”

In the fourth and fifth years, 678-676 BC., an expedition was made into Palestine, Phenicia, and Cilicia. Manasseh was king of Judah at this time, and had been king for twenty-one years. But he “did that which was evil in the sight of the Lord, like unto the abominations of the heathen, whom the Lord had cast out before the children of Israel.

“For he built again the high places which Hezekiah his father had broken down, and he reared up altars for Baalim, and made groves, and worshiped all the host of heaven, and served them. Also he built altars in the house of the Lord, whereof the Lord had said, In Jerusalem shall my name be forever. And he built altars for all the host of heaven in the two courts of the house of the Lord.

“And he caused his children to pass through the fire in the valley of the son of Hinnom: also he observed times, and used enchantments, and used

witchcraft, and dealt with a familiar spirit, and with wizards: he wrought much evil in the sight of the Lord, to provoke him to anger. And he set a carved image, the idol which he had made, in the house of God, of which God had said to David and to Solomon his son, In this house, and in Jerusalem, which I have chosen before all the tribes of Israel, will I put my name forever.

“So Manasseh made Judah and the inhabitants of Jerusalem to err, and to do worse than the heathen, whom the Lord had destroyed before the children of Israel. And the Lord spake to Manasseh, and to his people: but they would not hearken. Wherefore the Lord brought upon them the captains of the host of the king of Assyria, which took Manasseh among the thorns, and bound him with fetters, and carried him to Babylon.”

“Babylon, which had been razed to the ground by Sennacherib in BC. 691, and the adjoining river choked with its ruins, was rebuilt, and Esar-haddon endeavored to win over the Babylonians by residing in it during half the year. This affords an

explanation of a fact mentioned in the Second Book of Chronicles (xxxii : 11), which has long been a stumbling block in the way of critics. It is there said that the king of Assyria, after crushing the revolt of Manasseh, carried him away captive to Babylon. The cause of this is now clear. As Esar-haddon spent part of his time at Babylon, it merely depended on the season of the year to which of his two capitals, Nineveh or Babylon, a political prisoner should be brought.”

“And when he [Manasseh] was in affliction, he besought the Lord his God, and humbled himself greatly before the God of his fathers, and prayed unto Him: and He was entreated of him, and heard his supplication, and brought him again to Jerusalem into his kingdom. Then Manasseh knew that the Lord He was God.

“Now after this he built a wall without the city of David, on the west side of Gihon, in the valley, even to the entering in at the fish gate, and compassed about Ophel, and raised it up a very great height, and put captains of war in all the

fenced cities of Judah. And he took away the strange gods, and the idol out of the house of the Lord, and all the altars that he had built in the mount of the house of the Lord, and in Jerusalem, and cast them out of the city. And he repaired the altar of the Lord, and sacrificed thereon peace offerings and thank offerings, and commanded Judah to serve the Lord God of Israel. Nevertheless the people did sacrifice still in the high places, yet unto the Lord their God only.” (2 Chronicles 33:2-7, 9-17)

About this same time the city of Sidon was taken, and Esar-haddon proclaimed himself “conqueror of the city of Sidon, which is on the sea, sweeper away of all its villages. Its citadel and residence I rooted up, and into the sea I flung them. Its place of justice I destroyed. Abdimilkutti, its king, who away from my arms into the middle of the sea had fled, like a fish from out of the sea I caught him, and I cut off his head. His treasure, his goods, gold and silver and precious stones, skins of elephants, teeth of elephants, dan wood, ku wood, cloths dyed purple and yellow, of every

description, and the regalia of his palace, I carried off as my spoil. Men and women without number, oxen and sheep and mules, I swept them all off to Assyria. I assembled the kings of Syria and the seacoast, all of them. (The city of Sidon) I built anew, and I called it 'The City of Esar-haddon.' Men, captured by my arms, natives of the lands and seas of the East, within I placed to dwell, and I set my own officers in authority over them.

“And Sanduarri, king of Kundi, and Sitzu, an enemy and heretic, not honoring my majesty, who had abandoned the worship of the gods, trusted to his rocky stronghold, and Abdimilkutti, king of Sidon, took for his ally. The names of the great gods side by side he wrote, and to their power he trusted: but I trusted to Ashur, my lord. Like a bird, from out of the mountains I took him, and I cut off his head. I wrought the judgment of Ashur, my lord, on the men who were criminals. The heads of Sanduarri and Abdimilkutti by the side of those of their chiefs, I hung up: and with captives young and old, male and female, to the gate of Nineveh I marched.”



He carried his arms also as far as Cilicia, for he announces himself the “trampler on the heads of the men of Khilakki and Duhuka, who dwell in the mountains which front the land of Tabal, who trusted to their mountains, and from days of old never submitted to my yoke: twenty-one of their strong cities and smaller towns in their neighborhood I attacked, captured, and carried off their spoil. I ruined, destroyed, and burnt them with fire. The rest of the men, who crimes and murders had not committed, I only placed the yoke of my empire heavily upon them.”

He also styles himself the “crusher of the people of Barnaki, enemies and heretics who dwell in Telassar, which, in the language of the people, Mikhran-Pitan its name is called.”

In his fifth year also, he made an expedition into Arabia, and “on the 2nd day of the month Tisri the Assyrian soldiers occupied” the province of “Batze, a land whose situation is remote, a most arid district, the very dwelling-place of famine; 40

kasbu of ground, rocky, broken, and strewed with cutting stones; a wild region, very hot, which like a desert was full of scorpions; then, 20 kasbu of rocky land, a mere mountain of sakkilmut stone, behind me I left; and I marched where from old time no king before me had ever gone. By the will of Ashur, my lord, into the midst of it triumphantly I entered. Eight sovereigns who dwelt in that land I slew: their gods, their wealth, their treasures, and their people I carried off to Assyria. Layali, king of Yadihu, who had fled from before my arms, heard of the capture of his gods; and to Nineveh, my royal city, he came to my royal presence, and kissed my feet. I took pity on him: I spoke to him kindly. His gods which I had captured, the emblem of Ashur, my lord, I wrote upon them, and gave them to him again. Those provinces of the land of Batzu I gave to him; tribute payable to my majesty I imposed upon him.”

Estimated by the distance, the place of this expedition “must necessarily be a district in the interior of Hadramaut, or of the Mahrah country.” “If this expedition was really carried into the

quarter here supposed, Esar-haddon performed a feat never paralleled in history, excepting by Augustus and Nushirvan. He led an army across the deserts which everywhere guard Arabia on the land side, and penetrated to the more fertile tracts beyond them, — a region of settled inhabitants and of cities. He there took and spoiled several towns; and he returned to his own country without suffering disaster. Considering the physical perils of the desert itself, and the warlike character of its inhabitants, whom no conqueror has ever really subdued, this was a most remarkable success. The dangers of the simoon may have been exaggerated, and the total aridity of the northern region may have been overstated by many writers; but the difficulty of carrying water and provisions for a large army, and the peril of a plunge into the wilderness with a small one, can scarcely be stated in too strong terms, and have proved sufficient to deter most Eastern conquerors from even the thoughts of an Arabian expedition.”

“In the 6th year . . . the Assyrians marched into Egypt. Ethiopia was troubled.”

“In the 7th year, on the 5th day of the month Adar [Addaru], the soldiers of Assyria marched into Egypt.”

“In the 8th year of Esar-haddon, in the month Tebet [Dhabitu], on a day of which the date has been lost, the country of Ruriza was occupied: its spoil was carried away. In the month Kisleu [Ki’silivu] its spoil was brought into the city of Ur. On the 5th day of the month Adar, the wife of the king died.

“In the 10th year [about 672 BC.], in the month Nisan [Ni’sannu], the soldiers of Assyria marched into Egypt.” Of this, Esar-haddon himself says: “In my 10th expedition in the month Nisan, the first month, from my city Assur I departed. The rivers Tigris and Euphrates in their flood I crossed over, difficult countries like a bull I passed through. In the course of my expedition against Bahal, king of Tyre, who to Tirhakah, king of Kush [Ethiopia], his country entrusted, and the yoke of Assur, my lord, threw off, and made defiance; fortresses over

against him I built, and food and drink to save their lives, I cut off.

“From the land of Muzur (Egypt) my camp I collected, and to the country of Miluhha I directed the march; 30 kasbu of ground from the city of Aphek which is at the border of Samaria to the city of Raphia, to the boundary of the stream of Muzur (Egypt), a place where there is no water, a very great desert. Water from wells in buckets for my army I caused to carry.” “On the 3rd day of the month Tammuz, and also on the 16th and 18th days, three times the Egyptians were defeated with heavy loss. On the 22d day Memphis, the royal city, was captured. Its king fled; his son descended into the country of Ethiopia. Its spoil was carried away; its men were enslaved.” Thus began to be fulfilled the word of the Lord, in Isaiah 20:4.

“Esar-haddon possessed himself of the whole of Egypt, as far as the cataracts of Syene. From that time he styled himself, on the monuments, ‘King of Egypt and Ethiopia,’ as well as ‘King of Assyria’ and ‘Vicegerent of the gods at Babylon.’ Assyrian

garrisons were stationed in the chief cities of Egypt, and new Assyrian names given to some of them. The country was divided into twenty petty principalities, under the supremacy of the Saite Prince Necho, to whom was assigned the town of Memphis.”

When thus by victories he was firmly fixed in the dominion over the nations, “out of the spoils of foreign countries” which his “hands had conquered,” he says, “Temples in the holy cities of Assyria and Babylonia I constructed; with silver and gold I adorned them, and I made them as bright as the day.” He continues: “I brought captives from lands which had warred against me. I caused crowds of them to work in fetters in making bricks. That small palace I pulled down the whole of it. Much earth in baskets from the fields I brought away and threw it upon that spot, and with stones of great size I completed the mound.”

“I assembled the kings of Syria, and of the nations beyond the sea: Baal, king of Tyre; Manasseh, king of Judah; Kadumukh, king of

Edom; Mitzuri, king of Moab; Reuben, king of Gaza; Mitinti, king of Ascalon; Ituzu, king of Amgarrun; Milki-Asaph, king of Gubal; Kulu-Baal, king of Arvad; Abi-Baal, king of Ussimiruna; Buduel, king of Beth-Ammon; Ussur-Milki, king of Ashdod; the twelve kings of the seacoast. Also . . . the ten kings of Cyprus which is in the middle of the sea — altogether, twenty-two kings of Assyria and the seacoast, and the islands, all of them, and I passed them in review before me.”

“Great beams and rafters of abimi wood, cedar, and cypress, from the mountains of Sirar and Lebanon, divine images, bas-reliefs, stone ilu, slabs of granite and alabaster and of various other stones [their names are given, but they have not been identified] from the mountain quarries, the place of their origin, for the adornment of my palace with labor and difficulty unto Nineveh they brought along with them.”

“In a fortunate month, and on a holy day, upon that mound, great palaces for the residence of my majesty, I began to build. A great building of 95

measures in length and 31 in breadth, which in the days of the kings, my fathers, who went before me, none ever had made, I made. With beams of lofty cedar-trees I laid its roof. Doors of cypress, whose wood is excellent, with cunning work of silver and copper I inlaid and fitted them to the gates. Bulls and lions carved in stone, which with their majestic mien deter wicked enemies from approaching, the guardians of the footsteps, the saviors of the path, of the king who constructed them, right and left I placed them at the gates. A palace of stone and cedar wood, of well contrived dimensions, for the repose of my majesty, artistically I made. Lionesses of bronze, painted on the hither side, and before, and behind, on sculptured bases I placed within it.

“Of fine cedar wood and ebony I made the ceilings of the apartments. The whole of that palace with veneered slabs of ivory and alabaster I embellished, and I embroidered its tapestries. With flat roofs, like a floor of lead, I covered the whole building; and with plates of pure silver and bright copper I lined its interior.



“The mighty deeds of Ashur, my lord, which in foreign hostile lands he had done, by the skill of sculptors I erected within it. Cedars, like those of the land of Khamana which all other shrubs and trees excel, I planted around it. Its courts greatly I enlarged, its stalls very much I improved for the stabling of horses within it. Wells I skillfully made, and I covered them properly. That great building from its foundation to its summit I built and finished. I filled with beauties the great palace of my empire, and I called it ‘The Palace which Rivals the World.’ The great assembly of my kingdom, the chiefs, and the people of the land, all of them, according to their tribes and cities, on lofty seats I seated within it, and I made the company joyful. With the wine of grapes I furnished their tables; and I let martial music resound among them.”

“In the 11th year the king remained in Assyria.” In this year also Esar-Haddon associated with himself in the kingdom, his son, Assur-bani-pal. This is shown in the following letter: —

“To Esar-haddon, the great king, king of nations, king of Babylon, king of the four regions, the king, my father, in consort with me; from Assur-bani-pal, the great king, king of nations, king of Assyria, thy son . . . his great men to the king my lord, may there be much peace.”

“In the 12<sup>th</sup> year the king of Assyria . . . on the march he fell ill, and died on the 10<sup>th</sup> day of the month Marchesvan [Arakh-savna, 669 BC.]. For 12 years Esar-haddon reigned over Assyria. Saulsuma- yukina [Saulmugina] in Babylon, Assur-bani-pal in Assyria, his two sons, sat on the throne.”

## Chapter 25

# The Assyrian Empire Reign of Assur-bani-pal

Assur-bani-pal “was the greatest and most celebrated” conqueror that Assyria produced. Under him the Assyrian Empire reached its widest extent. It was of considerably wider extent than was the empire of Egypt at its greatest. His conquest of Egypt was more thorough even than that of Esar-haddon: so that the prophecy of Isaiah 20, was completely fulfilled. “He was the principal patron of Assyrian literature, and the greater part of the grand library at Nineveh was written during his reign.” He established a library at Babylon also.

Assur-bani-pal introduces himself as follows:

—

“I am Assur-bani-pal, the great king, the powerful king, the king of nations, king of Assyria, king of the four regions; proceeding from the body

of Esar-haddon, king of nations, king of Assyria, high priest of Babylon, king of the Sumir and Akkad, grandson of Sennacherib, king of nations, king of Assyria.”

He then relates how that “in the month Iyyar . . . on the 12th day, a fortunate day, the festival of Bel,” his father, Esar-haddon, “gathered the men of Assyria, small and great, and of the upper and lower seas; to the setting apart [the inauguration] of my kingdom, and afterwards the kingdom of Assyria I ruled. The observances of the great gods I caused to be performed to them: I confirmed the covenants. With joy and shouting I entered into Riduti the palace, the royal property of Sennacherib, the father of the father my begetter, son of the great king, who ruled the kingdom within it, the place where Esar-haddon, the father my begetter within it grew up, and ruled the dominion of Assyria. Joyfully the princes and generals listened to the commands of my lips; in the presence of the king, the father my begetter, in order I placed them. I, Assur-bani-pal, within it, took care of the wisdom of Nebo, the whole of the

inscribed tablets, of all the clay tablets, the whole of their mysteries and difficulties, I solved.”  
“Fivefold the seed bore in its ear. The surplus grain was two thirds. The crops were excellent, the corn abundant. My face was pleased with the raising of the harvest. The cattle were good in multiplying. In my seasons there was plenty, in my years famine was ended.”

“Tirhakah [of Ethiopia] against the gods, to capture Egypt made a gathering to fight. The evil which the father my begetter had done him, he forgot not in his heart; the power of Assur, my lord, he despised, and trusted to his own might. He came and into Memphis he entered, and that city he restored to himself. Against the men of Assyria, who within Egypt were tributaries dependent on me, whom Esarhaddon, king of Assyria, the father my begetter, to the kingdoms had appointed in the midst of it, to slay, plunder, and spoil, he sent forth his army.

“I was walking round [other translators have “going in state”] in the midst of Nineveh, and one

came and repeated this to me. Over these things my heart was bitter and much afflicted. I gathered the powerful forces; to Egypt and Ethiopia I directed the march. In the course of my expedition, 22 kings of the side of the sea, and the middle of the sea, all tributaries dependent on me, to my presence came and kissed my feet.

“Tirhakah, king of Ethiopia, of the progress of my army in the midst of Memphis heard; and to make war, fighting, and battle, he gathered his army and set them in array in front of my army. In the service of Assur, Sin, and the great gods, my lords, who march before me, in the battle-field his overthrow they accomplished; his fighting men they destroyed with the sword. Tirhakah in the midst of Memphis heard of the defeat of his army. Terrible fear struck him, and he went back. My royal advance overwhelmed him; and they brought to me his gods. From Memphis, his capital city and his fortified place, he went out; and to save his life in a ship he sailed; his camp he abandoned and fled alone, and into Thebes he entered.

“A messenger of good tidings hastily returned, and told me. the rabshakeh, prefects and kings across the river, tributaries dependent on me, all of them, with their forces and their ships; the kings of Egypt, tributaries dependent on me, with their forces and their ships; to drive Tirhakah out of Egypt and Ethiopia to my powerful forces I added and sent. To Thebes, the fortified city of Tirhakah, king of Ethiopia, they went, a journey of one month and ten days.

“Tirhakah, who of the progress of my army heard, Thebes his fortified city abandoned, and the Nile he crossed over; on the opposite side he made a fortress. That city [Thebes] I took. My army I caused to enter and rest in the midst of it. The kings, prefects, and governors [the twenty are named] whom in the midst of Egypt, the father my begetter had appointed; who before the advance of Tirhakah their appointments had left, and fled to the desert, I restored; and the places of their appointments in their possessions I appointed them. Egypt and Ethiopia, which the father my be-getter had captured, again I took. The bonds more than in

former days, I strengthened and made covenants. With abundant plunder, and much spoil, in peace I returned to Nineveh.

“Afterwards, all those kings whom I had appointed, sinned against me. They did not keep the oath of the great gods. The good I did to them they despised, and their hearts devised evil. Necho, Sarludari, and Paqruru, kings whom in Egypt the father my begetter had made, seditious words they spoke, and evil counsel they counseled among themselves; thus: ‘Tirhakah from the midst of Egypt is cut off, and to us our seats are numbered.’ Unto Tirhakah, king of Ethiopia, to make agreement and alliance, they directed their messengers thus: ‘May an alliance by this treaty be established, and we will help each other; the country on the other side we will strengthen, and let there not be in this treaty any other lord.’ Against the army of Assyria, the force of my dominion which to their aid had been raised, they devised a wicked plot. To save their lives being captured, they separated, until there were none together.



“My generals of this plot heard, and concealed their plans; their messengers and their instructions they captured, and saw their seditious work. Sarludari and Necho they took, and in bonds of iron and fetters of iron they bound their hands and feet. The people of Sais, Mendes, Zoan, and the rest of the cities all with them, devised an evil design [that is, they revolted]. Small and great, with the sword they caused to be destroyed. One they did not leave in the midst. Their corpses they threw down in the dust. They destroyed the towers of the cities. These kings, who had devised evil against the army of Assyria, alive to Nineveh into my presence they brought.

“I, Assur-bani-pal, bestower of favors: to Necho the tributary dependent on me, whom the father my begetter to the kingdom had appointed in Kar-bel-matati. Favor I granted him, and a covenant I appointed him, the observances of the gods, stronger than before I caused to be restored, and with him I sent. His heart I caused to rejoice, and costly garments I placed upon him, and

ornaments of gold, his royal image I made for him. Rings of gold I fastened on his feet. A scimitar, the sheath of which was gold, the glory of my name more than I write, I gave him. Chariots, horses, and mules for his kingdom I appointed. My generals as governors to Egypt with him I sent. The place where the father my begetter, in Sais the name of which is Kar-bel-matati, to the kingdom had appointed him, to his district I restored him. Benefits and favors, beyond those of the father my begetter, I caused to restore, and gave to him: and Nebo-shazban his son in Athribes which Limir-patesi-Assur is its name, to the kingdom I appointed.

“Tirhakah, king of Ethiopia, terrible fear of my power overwhelmed him, and he went to his place of night. Rudammon, son of his consort, sat on his throne and governed the country. Thebes he fortified for himself, and gathered his forces to make war and battle; against my army his soldiers he brought forward, and took the road.

“In my second expedition, Egypt and Ethiopia I

directed the march. Rudammon of the progress of my expedition heard, and that I had crossed over the borders of Egypt. Memphis he abandoned, and to save his life, he fled into Thebes. The kings, prefects, and governors, whom in Egypt I had set up, to my presence came, and kissed my feet. After Rudammon the road I took; a journey of a month and ten days on a different road. I went to Thebes, the strong city; the approach of my powerful army he saw, and Thebes he abandoned, and fled to Kipkip.

“That city [Thebes], the whole of it, in the service of Assur and Ishtar my hands took and swept like a storm. Silver, gold, precious stones, the furniture of his palace, all there was; garments costly and beautiful; great horses; people, male and female; two lofty obelisks covered with beautiful carving, twenty-five hundred talents [over ninety tons] their weight, set up before the gate of a temple; with them I removed, and brought to Assyria. Its spoils, unnumbered. I carried off. From the midst of Thebes, over Egypt and Ethiopia, my servants I caused to march, and I acquired glory.

With the tributes peacefully I returned to Nineveh, the city of my dominion.

“In my third expedition, against Bahal, king of Tyre, I went; who my royal will disregarded and did not hear the words of my lips. Towers round him I raised. I strengthened the watch on sea and land. His roads I took; his going out I stopped; sea water to preserve their lives their mouths drank. By a strong blockade, which removed not, I besieged them. Their spirits I humbled and caused to melt away; to my yoke I made them submissive. The daughter proceeding from his body, and the daughters of his brothers, for concubines he brought to my presence. To Yahimelek, his son, the submission of the country and an unequalled present at once he entrusted, to make obeisance to me. His daughter and the daughters of his brothers, with their great dowries, I received. Favor I granted him, and the son proceeding from his body I restored and gave him.

“Yakinlu, king of Arvad, dwelling in the midst of the sea, who to the kings, my fathers, was not

submissive, submitted to my yoke. His daughter, with many gifts, for a concubine to Nineveh he brought, and kissed my feet. Mugallu, king of Tubal, who against the kings, my fathers, made depredations, the daughter proceeding from his body, and her great dowry, for a concubine to Nineveh he brought, and kissed my feet. Over Mugallu great horses and the tribute of the country the sum I fixed upon him. Sandasarmi, of Cilicia, who to the kings, my fathers, did not submit, and did not perform their pleasure, the daughter proceeding from his body, with many gifts, for a concubine to Nineveh he brought, and kissed my feet.

“From Yakinlu, king of Arvad, I took away his country. Azi-bahal, Abi-bahal, Adoni-bahal, Sapadi-bahal, Pudi-bahal, Bahalyasup, Bahalhanun, Bahal-maluk,<sup>3</sup> Abimelek, and Ahimelek, sons of Yakinlu, dwelling in the midst of the sea [Cyprus], from the midst of the sea arose, and with their numerous presents came, and kissed my feet. Azi-bahal gladly I received, and to the kingdom of Arvad appointed.” The others named, “costly

clothing of wool and linen I placed on them, bracelets of gold and rings I made and fastened on their limbs in my presence.”

His next tributary, he says, was “Gyges, king of Lydia, a district across the sea, a remote place, of which the kings going before me, my fathers, had not heard speak of its name. The account of my great kingdom in a dream was related to him by Assur, the god, my creator, thus: ‘Of Assur-banipal, king of Assyria, the beloved of Assur, king of the gods, lord of all; his princely yoke take: his majesty reverence and submit to his dominion. By making obeisance and giving tribute, may thy words come to him.’ The day he saw that dream, to pray for my friendship his messenger he sent to my presence.

“From the midst of the day when he took the yoke of my kingdom, the Cimmerians, wasters of his people, who did not fear my fathers and me, and did not take the yoke of my kingdom, he captured, in the service of Assur and Ishtar, the gods, my lords. From the midst of the chiefs of the

Cimmerians, whom he had taken, two chiefs in strong fetters of iron, and bonds of iron, he bound, and with numerous presents, he caused to bring to my presence.

“His messengers whom, to pray for my friendship he was constantly sending, he wilfully discontinued. As the will of Assur, the god, my creator, he had disregarded, to his own power he trusted and hardened his heart. His forces to the aid of Psammitichus (king) of Egypt, who had thrown off the yoke of my dominion, he sent. I heard of it, and prayed to Assur and Ishtar thus: ‘Before his enemies his corpse may they cast, and may they carry captive his attendants.’

“When thus to Assur I had prayed, he requited me. Before his enemies his corpse was thrown down, and they carried captive his attendants. The Cimmerians whom by the glory of my name he had trodden under him, conquered and swept the whole of his country . . . su (Ardys) his son sat on his throne. By the hand of his envoy he sent word and took the yoke of my kingdom thus: ‘The king

whom God has blessed art thou; my father from thee departed, and evil was done in his time; I am thy devoted servant, and my people all perform thy pleasure.’

“Ikkilu, king of Arvad, dwelling afar off, in the midst of the sea; who, like a fish in the boundless waters moved, — over the great sea roamed, and was not submissive to the yoke of my dominion, — now to perform my service he submitted, and he executed my pleasure. Gold, green paint, black paint, fishes and birds, of the country, the sum I fixed over him.”

The fame of Assur-bani-pal was spread so widely that there came to him a messenger, not only from an unknown country, but of an utterly unknown tongue. He says that the men of Assyria met this stranger at the border of Assyria, and, “‘Who art thou, brother?’ they said; ‘of what place?’ To Nineveh the city of my dominion, they brought him into my presence. The languages of the rising sun and the setting sun, which Assur had committed to [my hand], a master of his language



there was not, his tongue they could not understand. With him he brought” — some kind of present, but the tablet is broken, and that part is lost.

“[In my fourth] expedition to Karbat in Halehazta I went. Karbat, which in Halehazta is situated, the people dwelling in it, to their rugged mountains trusted, and feared not the power of Assyria. Tandia, their chief, who to the kings, my fathers, was not submissive to the yoke, the plunder of my country constantly they carried off, and wasted its produce. About these things, the sons of Duril besought me, and supplicated my power. My generals, the prefects over them, I sent, and Karbat they captured. His warriors they destroyed with the sword; asses, oxen, and sheep, its spoil in abundance they carried off to the midst of Assyria. Tandia, their chief, alive in the hand they took, and brought to my presence. [The people] of those cities I removed, and into the midst of Egypt I caused to be taken. Men of my bow, of countries which were conquered in Karbat and its cities, I placed.”

His fifth campaign was to the northeast, to the land of Minni. The king of Minni was defeated. He abandoned his royal city, and to “Istatti, his castle, he fled, and took refuge. That district I took; for fifteen days journey I laid waste, and the highlands I conquered. The Mannians from the midst I removed, their horses and their instruments of war, I carried off to Assyria.” After this the people of Minni revolted against their own king, and “in front of his city his attendants threw down and tore in pieces his corpse. His brothers, his relatives, and the seed of the house of his father, they destroyed with the sword.

“Afterwards Vaalli his son sat on his throne; . . . and submitted to my yoke. To preserve his life his hand he offered, and besought my power. Erisinni, his eldest son, to Nineveh he sent, and kissed my feet. Favor I granted him, and my messenger for friendship I sent to him. The daughter proceeding from his body he sent for a concubine. The former tribute, which in the time of the kings, my fathers, they had broken off, he had brought to my

presence. Thirty horses, besides the former tribute, I added and fixed upon him.

“In those days also, Biriz-hadri, a chief of Media, Sariti and Pariza, sons of Gog, a chief of the Saka (Scythians), who had thrown off the yoke of my dominion; — seventy-five of their strong cities I took, I carried of their spoil; themselves alive, in hand I took, and brought to Nineveh, the city of my dominion.

“Iludaria, prefect (v. tartan) of Lubdu, to capture Ubbummi and Kullimmir, descended and went in the night. The people dwelling in Kullimmir, tributaries, dependent on me; in the middle of the night his numerous army slew, and there was not left any one. The head of Iludaria they cut off, and to Nineveh, before me, they brought.”

His sixth expedition was against “Urtaki, king of Elam.” The rebellion of Urtaki was altogether ungrateful; for not long before, there had been a drought in Elam, and consequently a famine, in

which time, says Assur-bani-pal, “Corn to preserve the lives of the people, I sent him, and took his hand. His people, who from the face of the drought fled, and dwelt in Assyria, until the rain in his country rained, and there were crops — those people, who in my country were preserved, I sent to him.”

In total disregard of this good which had been done to him, he revolted; and, in an alliance with neighboring chiefs, “set his face to make war on Akkad.” Assur-bani-pal heard a rumor of this, and sent his envoy to discover the facts. “He returned, and this was confirmed, and he repeated to me, thus: ‘The Elamites like a flight of locusts overspreading, Akkad cover. Over against Babylon the camp is fixed, and fortifications are raised.’ To the aid of Bel and Nebo, my gods (v. lords) whom I worshiped, my men of war I gathered, and I took the march. The progress of my expedition he heard, and fear overwhelmed him, and he returned to his country. After him I took the road. His overthrow I accomplished, and drove him to the frontier of his country.”

After this, quarrels sprang up between Urtaki and his confederate chiefs. Urtaki “in the day of his misfortune, death desired,” and “in that year, his life he destroyed.” His general and adviser, Merodachzikir-ibni, who “evil caused to happen to Urtaki,” held a nominal authority in the kingdom for about a year, when “the dominion of Elam passed to another.” “Te-umman, like an evil spirit, sat on the throne of Urtaki. To slay the sons of Umman-aldas, the brother of Urtaki, he devised evil. Umman-igas, Umman-appa, and Tammarit, sons of Urtaki, king of Elam; Kudurru and Paru, sons of Umman-aldas, the king preceding Urtaki; and sixty of the seed royal, innumerable bowmen and children begotten in Elam; from the face of the massacre of Te-umman their uncle, fled and took the yoke of my kingdom.

“Te-umman, king of Elam, his great men sent, for the surrender of these men, who had fled and taken my yoke. Their surrender I did not grant him.” Just at that time a celestial phenomenon occurred about daybreak three mornings in

succession. “In the month Tammuz, the darkness of the morning watch he [Sin] caused to retard the rising sun. And like this also three days he caused to retard.” This was interpreted to the king, by the prognosticators, to mean that “the king of Elam shall be destroyed.” Then says Assur-bani-pal of Ishtar, “Her lips cursed, and her eyes flamed, and vengeance was fixed in her heart,” against Teumman.

It was reported also to Assur-bani-pal, that Teumman had insulted Ishtar, saying, “Teumman even said of Ishtar, I will not cease until I go with him (Assur-bani-pal) to make war.” At this, of course, Ishtar grew yet more angry, and “in the midst of that night when I invoked her, then a seer slept, and dreamed a remarkable dream. During the night Ishtar spoke to him, and he repeated it to me, thus: Ishtar dwelling in Arbela, entered, and right and left she was surrounded with glory, holding a bow in her hand, projecting a powerful arrow. On making war her countenance was set. Ishtar, exalted of the gods, appointed thee a decree, thus: ‘Carry off to make spoil. The place before thee set,

I will come to. Thee I will guard. Do not regard thy skin. In the midst of battle, in her beneficent generosity she guards thee and overthrows all the unsubmissive.’ Against Te-umman, king of Elam, who was hateful before her she appointed.”

“In the month Elul, the festival of Assur the Great, the month of Sin the luminary of heaven and earth, I trusted to the power of Hur, the bright, and the message of Ishtar, my goddess who is unchanged. I gathered my men of war, the fighting men were arranged in order of battle. Against Teumman, king of Elam, the road I took, and directed the march. In front of me, Te-umman, king of Elam, his camp placed. Of my royal entry into Duril he heard; and fear took hold of him. Te-umman feared, and turned and entered into Shushan. The [River] Ulai for himself he fortified. In Tulliz his overthrow I accomplished. With their corpses, the Ulai I choked up. Their wives, like bows and arrows, filled the vicinity of Shushan.

“Te-umman, king of Elam, who in my fierce attack was wounded, Tamritu, his eldest son, his

hands had taken, and to save their lives, they fled, and passed through the woods. The warchariot, his carriage, was broken and fell. In the service of Assur and Ishtar, I felled them. Their heads I cut off, in presence of each other. Urtaki the relative of Te-umman, who by an arrow was wounded, regarded not his life. To cut off his own head, the son of Assur he told also thus: 'I surrender. My head cut off, before the king, thy lord, set it; may he take it for a good omen.' Umman-igas, who fled, and took my yoke, on his throne I seated. Tammaritu, his third brother, in Hidalu to the kingdom I appointed. Chariots of war, horses and mules trained to the yoke, instruments fashioned for war; which near Shushan and the Ulai, my hands captured; from the midst of Elam, joyfully I brought out, and to all my army for spoil they were given."

A certain Dunanu, of Gambuli, had supported Te-umman, and now, says Assur-bani-pal, "Gambuli through its extent, like a hail-storm I covered." At Sapibel, the strong city of Gambuli, "Dunanu and his brothers, from the midst of that



city, alive I brought out. His wife, his sons, his daughters, his concubines, male musicians and female musicians, I brought out, and as spoil I counted. Silver, gold, furniture, and musical instruments of his palace, I brought out, and as spoil I counted. Until none were in the midst, that district I laid waste. The passage of people, I cut off from over it . . . . The head of Teumman, king of Elam, round the neck of Dunanu, I hung.” And thus “peacefully I returned to Nineveh.”

The great men of Te-umman, by whom he had “sent the threatening message,” who had been held meantime in Nineveh, “confined, and bound, until the fixing of my sentence: the decapitated head of Te-umman, their lord, in Nineveh they saw, and another opinion took hold of them. Umbadara tore his beard, Nebo-damiq with the steel sword of his girdle, pierced through his own body. The decapitated head of Te-umman, in front of the great gate situated in Nineveh, I raised on high. By the power of Assur and Ishtar, my lords, the people reviled the decapitated head of Te-umman, king of Elam. Of Mannukiahi, Dunanu, and Nebouzalli,

men who were over Gambuli; who against my gods uttered great curses; in Arbela their tongues I pulled out. I flayed off their skin. Dunanu, in Nineveh over a furnace they placed him, and consumed him entirely. The rest of the brothers of Dunanu and Paliya, I threw down; his limbs I cut off, and sent for the inspection of my powerful country.” And others were crushed “in front of the great gate, in the midst of Nineveh.”

”Saulmugina, my younger brother; benefits I had given to him, and had appointed him to the kingdom of Babylon; and gave him chariots, cities, fields, and plantations. Tribute and taxes, I caused to return, and more than the father my begetter, I did for him. He these favors disregarded, and devised evil. The yoke of my dominion, he threw off. He, Saulmugina, my younger brother, who did not keep my agreement, the people of Akkad, Chaldea, Aram, and the seacoast, from Aqaba to Babsalimitu, tributaries dependent on me, he caused to revolt against my hand. And Ummanigas the fugitive, who took the yoke of my kingdom, of whom in Elam I had appointed him to

the kingdom, the bribe received and came to his aid. The kings of Arabia, Syria, and Ethiopia, which, by command of Assur and Beltis, my hands held; — all of them against me he caused to rebel, and with him they set their faces. The people of Sippara, Babylon, Borsippa, and Kutha, broke off the brotherhood, and the walls of those cities his fighting men he caused to raise. With me they made war.” To cover up his defection, Saulmugina sent an embassy to Assur-bani-pal at Nineveh, pretending friendship, and “pretending to pray for friendship.”

Umman-igas, of Elam, marched to Babylonia to assist Saulmugina. While the army was on the march, Tammaritu, the son of Umman-igas, with a strong force revolted. Tammaritu aspired to be king of Elam, and lead the army. The more to gain to himself adherents he declared that he had not cut off the head of Te-umman; and that when obeisance had been made by them all to Assur-bani-pal, at the first, Ummanigas only had “kissed the ground in the presence of the envoys of Assur-bani-pal, king of Assyria.” There was a battle, and

Tammaritu gained the victory and cut off his father's head. 40. Then Saulmugina hired Tammaritu, in turn, to support him, and the march was continued into Babylonia. But while the Elamitic tribes were in Babylonia, Indab-igas, the servant of Tammaritu, raised a revolt and defeated him, and seized the kingship. Tammaritu and a few personal attendants escaped to the Persian Gulf, and made their way to the marshes of the lower Euphrates, from which, after awhile, they came forth and surrendered to one of the generals of Assur-bani-pal. "Their bitterness in their hearts raged, and they came to Nineveh. Tammaritu my royal feet kissed, and earth he threw on his hair, standing at my footstool. I, Assur-bani-pal, of generous heart, of defection the remover, forgiver of sin, to Tammaritu, favor I granted him; and himself and part of the seed of his father's house, within my palace I placed them." Thus by the time the war was really begun, Indab-igas was the Elamite who supported Saulmugina. To subdue this almost general revolt and its connections, occupied the greater part of the rest of the reign of Assur-bani-pal.

“In my sixth expedition I gathered my army; against Saulmugina I directed the march. Within Sippara, Babylon, Borsippa, and Kutha, him and part of his fighting men I besieged, and captured the whole of them in town and country, without number. I accomplished his overthrow. The rest, in the judgment of Ninip, in drought and famine passed their lives. The people of Akkad, who with Saulmugina were placed, and devised evil; famine took them. For their food, the flesh of their sons and their daughters they did eat.

“Saulmugina, my rebellious brother, who made war with me; in the fierce burning fire they threw him, and destroyed his life. And the people who to Saulmugina, my rebellious brother, he had caused to join, and these evil things did; with Saulmugina, their lord, they did not burn in the fire. Before the edge of the sword, dearth, famine, and the burning fire, they had fled, and taken refuge. The stroke of the great gods, my lords, which was not removed, overwhelmed them. One did not flee, a sinner did not escape from my hands, my hands held them.

“Powerful war-chariots, covered chariots, his concubines, and the furniture of his palace, they brought to my presence. Those men who the curses of their mouth, against Assur, my god, curses uttered; and against me, the prince his worshiper, had devised evil: their tongues I pulled out, their overthrow I accomplished. The rest of the people alive among the stone lions and bulls, which Sennacherib the grandfather my begetter, in the midst had thrown; again I in that pit, those men in the midst threw. The limbs cut off I caused to be eaten by dogs, bears, eagles, vultures, birds of heaven, and fishes of the deep.

“By these things which were done, I satisfied the hearts of the great gods, my lords. Their attendants from the midst of Babylon, Kutha, and Sippara, I brought out and placed in slavery. In splendor, the seats of their [the gods] sanctuaries I built. I raised their glorious towers. Their institutions, which they had removed, like in days of old, in peace I restored and settled.

“The rest of the sons of Babylon, Kutha, and Sippara, who under chastisement, suffering, and privation had fled, favor I granted them; the saving of their lives I commanded: in Babylon I saved them. The people of Akkad, and some of Chaldea, Aram, and the sea, whom Saulmugina had gathered, returned to their own districts. The yoke of Assur which they had thrown off, I fixed on them. Prefects and rulers appointed by my hand, I established over them. The institutions and high ordinances of Assur and Beltis, and the gods of Assyria, I fixed upon them; taxes and tribute to my dominion, of the country the sum undiminished I fixed on them.”

Assur-bani-pal had sent some Assyrians “to aid Nebo-bellzikri, the grandson of Merodach-Baladan,” tributary and dependent, who dwelt on the seacoast and was a “seaman.” But Nebo-bellzikri went to Elam; and took with him these Assyrians whom he “by treachery had captured, and taken with him in a boat.” Assur-bani-pal sent to Indab-igas an envoy with the message, “If those men thou dost not send, I will march. Thy cities I

will destroy. The people of Shushan, Madaktu, and Hidalu, I will carry off. From thy royal throne, I will hurl thee; and another on thy throne, I will seat. As formerly Te-umman I crushed, I will cause to destroy thee. This is to thee.”

The people of Elam hearing of this threat of Assur-bani-pal “against Indab-igas revolted, and they destroyed him with the sword. Umman-aldasi, son of Attamitu, sat on his throne.” Nevertheless, an expedition was made into Elam, and Tammaritu, who had surrendered to the Assyrian general, was appointed to the kingdom, and was established in Shushan. This was barely done, however, before he revolted, and had to be overthrown. This demanded another expedition into Elam, in which, says Assurbani-pal, “Sixty kaspu [420 miles] of ground, within Elam I entered and marched victoriously.

“On my return, when Assur and Ishtar exalted me over my enemies, Shushan the great city, the seat of their gods, the place of their oracle, I captured. By the will of Assur and Ishtar, into its palaces I entered and sat with rejoicing. I opened



also their treasure houses of silver, gold, furniture and goods, treasured within them; which the kings of Elam the former, and the kings who were to these days, had gathered and made; which any other enemy besides me, his hands had not put into them; I brought out and as spoil I counted. Silver, gold, furniture and goods, of Sumir and Akkad and Gandunias - all that the kings of Elam, the former and latter, had carried off and brought within Elam; bronze hammered, hard, and pure; precious stones beautiful and valuable, belonging to royalty, which kings of Akkad, former ones and Saulmugina, for their aid had paid to Elam; garments beautiful belonging to royalty; weapons of war, prepared for one to make battle, suited to his hand; instruments furnishing his palaces, all that within it was placed, with the food in the midst which he ate and drank, and the couch he reclined on; powerful warchariots, of which their ornaments were bronze and paint; horses and great mules, of which their trappings were gold and silver, I carried off to Assyria.

“The tower of Shushan, which in the lower part

in marble was laid, I destroyed. I broke through its top, which was covered with shining bronze. Susinaq, the god of their oracle, who dwelt in the groves; whom any one had not seen the image of his divinity, Sumudu, Lagomer,” and sixteen other gods “of whom the kings of Elam worship their divinity;” “these gods and goddesses, with their valuables, their goods, their furniture, and priests, and worshipers, I carried off to Assyria.”

“Thirty-two statues of kings, fashioned of silver, gold, bronze, and alabaster, from out of Shushan, Madaktu, and Huradi; and a statue of Umman-igas, son of Umbadara; a statue of Istarnanhundi, a statue of Halludus; and a statue of Tammaritu the later, who by command of Assur and Ishtar made submission to me, I brought to Assyria. I broke the winged lions and bulls, watching over the temple, all there were. I removed the winged bulls attached to the gates of the temples of Elam. Until they were not, I overturned.”

“His gods and his goddesses I sent into

captivity; their forest groves, which any other had not penetrated into the midst, had not trodden their outskirts, my men of war into them entered, saw their groves, and burned them in the fire. The high places of their kings, former and latter, not fearing Assur and Ishtar, my lords, opposers of the kings, my fathers, I pulled down, destroyed, and burnt in the sun. Their attendants I brought to Assyria, their leaders without shelter I placed. The wells of drinking water, I dried them up.

“For a journey of a month and twenty-five days the districts of Elam I laid waste; destruction, servitude, and drought I poured over them. The daughters of kings, consorts of kings, and families former and latter of the kings of Elam, the governors and citizens of those cities, all I had captured; the commanders of archers, prefects, directors, three-horse charioteers, chariot drivers, archers, officers, camp followers, and the whole of the army, all there was; people, male and female, small and great, horses, mules, asses, oxen, and sheep, besides much spoil; I carried off to Assyria.

“The dust of Shushan, Madaktu, Haltemas, and the rest of their cities, entirely I brought to Assyria. For a month and a day, Elam to its utmost extent I swept. The passage of men, the treading of oxen and sheep; and the springing up of good trees I burnt off his fields. Wild asses, serpents, beasts of the desert, and ugullhus, safely I caused to lay down in them.

“Nana, who 16359 years had been desecrated, had gone, and dwelt in Elam, a place not appointed to her; and in those days, she and the gods, her fathers, proclaimed my name to the dominion of the earth. The return of her divinity she entrusted to me, thus: ‘Assur-bani-pal, from the midst of Elam wicked, bring me out, and cause me to enter into Bitanna.’ The will commanded by their divinity, which from days remote they had uttered; again they spoke to later people. The hands of her great divinity I took hold of, and the straight road rejoicing in heart, she took to Bitanna. In the month Kisleu, the first day, into Erech I caused her to enter, and in Bithilianni which she had delighted in, I set her up an enduring sanctuary.”

Nebo-bel-zikri, the grandson of Merodach-Baladan, had been the disturbing element in Elam all this time; and now Assur-bani-pal determined to get possession of him, or else, in some other way, stop his mischief-making. “My envoy about the surrender of Nebo-bel-zikri, with determination of purpose I sent to Umman-aldas. Nebo-bel-zikri, grandson of Merodach-Baladan, of the journey of my envoy who into Elam had entered, heard, and his heart was afflicted. He inclined to despair. His life before him he did not regard, and longed for death. To his own armor-bearer he said also thus: ‘Slay me with the sword.’ He and his armor-bearer with the steel swords of their girdles, pierced through each other.

“Umman-aldas feared, and the corpse of that Nebo-bel-zikri who benefits trampled on, with the head of his armor-bearer who destroyed him with the sword, to my envoy he gave, and he sent it to my presence. His corpse may I not give to burial. More than before his death I returned, and his head I cut off; round the neck of Nebo-qati-zabat, the

munmakir of Saulmugina my rebellious brother, who with him to pass into Elam has gone; I hung.”

Arabia, too, we have seen, was engaged in this revolt with Saulmugina, and in his next expedition Assur-bani-pal turned his forces against that country. He crossed the Euphrates into Syria, marched down through Moab and Ammon, and attacked Arabia from that direction. The king of Arabia had even gained — or else bought — some kings of Syria to fight in his behalf. Says Assur-bani-pal: “In my ninth expedition I gathered my army; against Vaiteh, [son of Birvul] king of Arabia, I directed the march, who against my agreement had sinned. The benefits done to him he did not regard, and threw off the yoke of my dominion. To seek my alliance his feet broke off, and he ended his presents and great tribute.

“When Elam was speaking sedition with Akkad, he heard and disregarded my agreement. Of me, Assur-bani-pal, the king, the noble priest, the powerful leader, the work of the hands of Assur, he left me, and to Abiyateh and Aimu, sons of Tehari,

his forces with them to the help of Saulmugina my rebellious brother, he sent. The people of Arabia with him he caused to revolt, and carried away the plunder of the people whom Assur, Ishtar, and the great gods had given me. Their government I had ruled, and they were in my hand.”

“By command of Assur and Ishtar my army in the region of Azaran, Hirataqaza, in Edom; in the neighborhood of Yabrud, in Beth-Ammon; in the district of the Hauran, in Moab; [and] in Saharri, in Harge, in the district of Zobah. His numerous fighting men I slew without number; I accomplished his overthrow. The people of Arabia, all who with him came, I destroyed with the sword; and he from the face of the powerful soldiers of Assur, fled and got away to a distance. The tents, the pavilions, their dwellings, a fire they raised, and burned in the flames. Vaiteh, misfortune happened to him and alone he fled to Nabatea.

“Vaiteh son of Hazail, brother of the father of Vaiteh son of Birvul, who himself appointed to the kingdom of Arabia, came to my presence. To

satisfy the law of Assur and the great gods, my lords, a heavy judgment took him, and in chains I placed him, and with asi and dogs I bound him, and caused him to be kept in the great gate in the midst of Nineveh.

“Ammuladi king of Kedar brought to fight, the kings of Syria. His overthrow I accomplished. Himself alive with Adiya, the wife of Vaiteh king of Arabia, they captured and brought to my presence. By command of the great gods, my lords, with the dogs I placed him, and I caused him to be kept chained.

”Abiyateh and Aimu, sons of Tehari,” another Arabian king, had helped Saulmugina in his rebellion. They had defended the city of Babylon. After having been reduced by hunger to “eat the flesh of each other,” they surrendered. Afterward, Abiyateh was appointed to the kingdom left vacant by the capture of Vaiteh. But, not regarding the favor granted him, Abiyateh joined with a certain “Nathan, king of Nabatea, whose place was remote, of whom, Vaiteh to his presence (had) fled.



Seditious words against me he spoke, and his face with Nathan, king of Nabatea, he set; and their forces they gathered to commit evil against my border. My army I gathered; against Abiyateh I directed the march.

“The Tigris and the Euphrates in their flood, strong, peacefully they crossed, they marched. A distant path they took. They ascended the lofty country, they passed through the forests, of which their shadow was vast, bounded by trees great and strong, and vines, a road of mighty wood. They went to the rebels of Vas, a place arid, very difficult, where the bird of heaven had not [fixed a nest]. Wild asses they found not in it. One hundred kaspu of ground [about seven hundred miles] from Nineveh, the city the delight of Ishtar, wife of Bel; against (after) Vaiteh, king of Arabia, and Abiyateh with the forces of the Nabateans they went.

“They marched and went in the month Sivan, the month of Sin the eldest son and first of Bel, the twenty-seventh day, on the festival of the lady of Babylon, the mighty one of the great gods. From

Hadatta I departed. In Laribda, a tower of stones, over against lakes of water, I pitched my camp. My army the waters for their drink desired, and they marched and went over arid ground, a place very difficult, to Hurarina near Yarki, and Aialla in Vas, a place remote, a place the beast of the desert was not in, and a bird of heaven had not fixed a nest. The overthrow of the Isammih, the servants of Adarsamain, and the Nabateans, I accomplished. People, asses, camels, and sheep, their plunder innumerable, I carried away.

“Eight kaspu of ground my army marched victoriously, peacefully they returned, and in Aialli they drank abundant waters; from the midst of Aialli to Quraziti, six kaspu of ground, a place arid and very difficult, they marched and went. The worshipers of Adarsamain, and the Kidri of Vaiteh, son of Birvul (v. Birdadda) king of Arabia, I besieged; his gods, his mother, his ladies, his wife, his kin, all the people in the midst, the asses, camels, and sheep; all in the service of Assur and Ishtar, my lords, my hands took. The road to Damascus I caused their feet to take.

“In the month Ab, the month of Sagittarius daughter of Sin, the archer; the third day, from Damascus I departed. Six kaspu of ground in their country all of it I marched, and went to Hulhuliti. In Hukkuruna, the rugged mountain, the servants of Abiyateh, son of Tehari of Kedar, I captured; his overthrow I accomplished, I carried off his spoil. Abiyateh and Aimu, sons of Tehari, in the midst of battle I captured in hand. Hand and feet in bonds of iron I placed them, with the spoil of their country I brought them to Assyria. The fugitives, who from the face of my soldiers fled, ascended, and took to Hukkuruna the rugged mountain.

“. . . oxen, sheep, asses, camels, and men, they carried off without number. The sweeping of all the country through its extent, they collected through the whole of it. Camels like sheep I distributed and caused to overflow to the people of Assyria dwelling in my country. A camel for half a shekel, in half shekels of silver, they valued in front of the gate. In the sale of captives which were gathered in droves, they bartered camels and men.

“The people of Arabia one to another, addressed each other thus: ‘The number of these evil things happened to Arabia, because the great agreements with Assur we have not regarded; and we have sinned against the benefits of Assur-banipal, the king, the delight of Bel.’

“Umman-aldas, king of Elam, whom from of old Assur and Ishtar, my lords, had commanded to make submission to me; afterwards his country against him revolted, and from the face of the tumult of his servants which they made against him, alone he fled and took to the mountain. From the mountain, the house of his refuge, the place he fled to, like a rapaqaq bird I removed, and alive I brought him to Assyria. Tammaritu, Pahe, and Umman-aldas, who after each other ruled the dominion of Elam, I subjugated to my yoke. Vaiteh, king of Arabia, of whom, by command of Assur and Ishtar, his overthrow I had accomplished; from his country I brought him [to] Assyria.”

These four captured kings, — the three of Elam, and Vaiteh, of Arabia, — he says, “to the yoke of my war-chariot I caused to fasten them, and to the gate of the temple they dragged.”

After having so thoroughly proved once more to all the nations, the power of Assyria, there was peace throughout the realm during the rest of the reign of Assur-bani-pal. In this time the king turned his attention to decorating his capital city, and rebuilding “Riduti, the private palace of Nineveh:” “I, Assurbani-pal, the great king, the powerful king, king of nations, king of Assyria, king of the four regions, within that Riduti grew up. That Riduti in my days became old, and its chamber walls decayed. To enlarge it, the whole of it I destroyed. In a good month and a prosperous day, upon that mound its foundation I placed, I fixed its brickwork. . . . To make that Bitriduti, the people of my country, in the midst took its bricks.

“The kings of Arabia who against my agreement sinned, whom in the midst of battle alive I had captured in hand, to make that Bitriduti,

heavy burdens I caused them to carry. With dancing and music, with joy and shouting, from its foundation to its roof I built . . . beams and great planks from Sirara and Lebanon, I fixed over it. Doors of forest trees, their wood excellent, a covering of copper I spread over, and hung in its gates. Great columns of bronze were the posts at the sides of the gates. That Riduti, my royal seat, the whole of it I finished, entirely I completed. Plantations choice, for the glory of my kingdom I planted like walls. . . . With joy and shouting I completed it, I entered into it in a state palanquin.”

Some of those Arabians whom Assur-bani-pal “the road to Damascus caused their feet to take,” were placed in the country of the Ten Tribes of Israel. A number of other peoples also were taken there by both Esar-haddon and Assur-bani-pal; for in the Scriptures of a later time there is the statement made by the inhabitants in that land, that “Esar-haddon king of Assur brought us up hither.” In addition to this they wrote a letter and it was from “the Dinaites, the Apharsathchites, the Tarpelites, the Apharsites, and Archevites, the

Babylonians, the Susanchites, the Dehavites, and the Elamites, and the rest of the nations whom the great and noble Asnapper brought over and set in the cities of Samaria.” (Ezra 4:2, 9, 10; Nehemiah 2:19; 4:7)

Asnapper is an abbreviated form of Assur-bani-pal. The Dinaites were from the neighborhood of Cilicia; the Apharsathchites, Tarpelites, and Apharsites, were from the borders of Media and Persia; the Archevites were from Erech in the land of Shinar; the Susanchites were from Susa, or Shushan; the Elamites were from Elam of course; the Dehavites were from the wilds of Persia; and the Babylonians were from Babylon. There is nothing to show which of these were planted there by Esar-haddon and which by Assur-bani-pal, except the Susanchites. As Assur-bani-pal was the first king of Assyria to enter Susanchites. As Assur-bani-pal was the first king to Samaria by him. It may be that of the others, some of the several peoples were brought by each of the kings.

Assur-bani-pal was the last of the great kings

and conquerors of the Assyrian Empire. He reigned for forty-two years, to about 626 BC. From the geography of the expeditions and the tributary kings named in his records, it is plain that under him the Assyrian Empire reached a wider extent than under any before him. Such, too, is the view of it that the Lord gives.

“Behold, the Assyrian was a cedar in Lebanon with fair branches, and with a shadowing shroud, and of a high stature; and his top was among the thick boughs. The waters made him great, the deep set him up on high with her rivers running round about his plants, and sent out her little rivers unto all the trees of the field. Therefore his height was exalted above all the trees of the field, and his boughs were multiplied, and his branches became long because of the multitude of waters, when he shot forth. All the fowls of heaven made their nests in his boughs, and under his branches did all the beasts of the field bring forth their young, and under his shadow dwelt all great nations.” (Ezekiel 31:3-6)



## Chapter 26

# End of the Assyrian Empire

“Thou also shall be drunken: thou shall be hid, thou also shall seek strength because of the enemy. All thy strongholds shall be like fig-trees with the first ripe figs: if they be shaken, they shall even fall into the mouth of the eater. Behold, thy people in the midst of thee are women: the gates of thy land shall be set wide open unto your enemies: the fire shall devour thy bars.

“Draw thee waters for the siege, fortify thy strongholds: go into clay, and tread the mortar, make strong the brick-kiln. There shall the fire devour thee; the sword shall cut thee off, it shall eat thee up like the canker-worm, make thyself many as the cankerworm, make thyself many as the locusts.

“Thou has multiplied thy merchants above the stars of heaven: the canker-worm spoileth, and

fleeth away. Thy crowned are as the locusts, and thy captains as the great grasshoppers, which camp in the hedges in the cold day, but when the sun ariseth they flee away, and their place is not known where they are.

“Thy shepherds slumber, O king of Assyria: thy nobles shall dwell in the dust: thy people is scattered upon the mountains, and no man gathereth them. There is no healing of thy bruise; thy wound is grievous: all that hear the bruit of thee shall clap the hands over thee: for upon whom hath not thy wickedness passed continually?”  
(Nahum 1:1; 3:1-19)

“And He will stretch out His hand against the north, and destroy Assyria; and will make Nineveh a desolation, and dry like a wilderness.”  
(Zephaniah 2:13)

These troubles began to come upon Assyria almost as soon as Assur-emid-ilin came to the throne. His empire was threatened from three sides — Media, Babylon, and Egypt — all at once.

Media, under Phraortes, was now organized into a powerful monarchy, and advanced upon Assyria from the east; Babylonia threw off the Assyrian yoke; and Psammeticus of Egypt invaded the Assyrian dominions on the west and laid siege to Ashdod.

This danger to his empire was promptly met by the king of Assyria. He immediately raised two armies, one of which he placed under the command of Nabopolassar (Nabu-pal-uzur), and sent it to subdue the revolted Babylonia; the other, he in person led to meet the coming forces of Media. Nabopolassar so effectually performed his appointed service as to merit and receive from his sovereign the honorable title of “King of Babylon,” 625 BC. Assur-emid-ilin met the Medes, drove them back, and pursued them into their own country, where he finally brought them to bay in the plain of Rhages, and inflicted upon them a crushing defeat, in which the Median king was slain.

Cyaxares, however, the son of Phraortes,

immediately succeeded to the throne and power of Media. He continued the war, drove the king of Assyria out of Media, and in his turn invaded Assyria; he threatened a siege of Nineveh, but was just then recalled to his own country by the ravages of barbarians from the north. The barbarous Scythian hordes poured into Media. “On they came . . . like a flight of locusts, countless, irresistible — swarming into Iberia and upper Media — finding before them a garden, and leaving it behind them a howling wilderness.” Cyaxares met them, was defeated, and was compelled to make terms with the invaders, and to pay an annual tribute.

But the Scythians did not confine themselves to Media. They swept down through the passes of the Zagros Mountains into Assyria. “The tide swept on. Wandering from district to district, plundering everywhere, settling nowhere, the clouds of horse passed over Mesopotamia, the force of the invasion becoming weaker as it spread itself, until in Syria it reached its term through the policy of the Egyptian king, Psammeticus.”[4] “Psammeticus went out and met these barbarians, and by rich presents

tempted them to turn aside and not invade Egypt.” The power of the Scythians continued about fourteen years, when finally Cyaxares invited all the chiefs to a banquet, got them drunk, put them all to death, and then succeeded in driving their hordes back into Scythia. During these years Assur-emid-ilin dies, and from the broken records there is no certainty as to who was his immediate successor.

Sin-sar-iskun, however, was upon the throne of Assyria when the countries were relieved of the Scythian scourge, about 611 BC. Assyria had been greatly weakened by the invasion of the Scyths; more so, indeed, than had Media; and immediately enemies rose up on all sides. Nabopolassar, who had now for about fifteen years been consolidating and strengthening his power at Babylon, determined to possess that province, in his own right. To make success certain, he entered into an alliance with Necho, king of Egypt, who in 612 BC. had succeeded Psammeticus. Then, by virtue of this alliance, he sent an embassy to Cyaxares, of Media, asking him to join in a triple alliance; and

they would all together attack the Assyrian Empire.

The king of Media was only too glad of such a golden opportunity to complete the enterprise from which he had been turned by the Scythic invasion; and, without a moment's delay, he accepted the proposition. More closely to bind the alliance, the king of Media gave in marriage his daughter Amyitis to Nebuchadnezzar, the son of Nabopolassar. In the year 610 BC. these united powers invaded Assyria.

Necho came out of Egypt, and hurried on to the seizure of Carchemish, which was now a strong Assyrian fortress, and the connecting link between Assyria and all the west. He besieged and captured Carchemish, and occupied it with his army, thus at one stroke severing all the Assyrian territory west of the Euphrates. Necho fixed his headquarters "at Riblah in the land of Hamath," and exercised his power as suzerain over the western kingdoms that had been subject to Assyria. (2 Kings 23:33-35)

Nabopolassar and Cyaxares both went up

against the king of Assyria himself, and besieged Nineveh. Sin-sar-iskun, after exhausting every means of resistance, burned himself in his palace, and Nineveh was destroyed.

Thus perished forever, the Assyrian Empire, after an independency of more than a thousand years; an ascendancy of about three hundred and fifty years; and which had been built up and ruled by a succession of conquerors such as has never been in any other nation in the world except Rome.

And that which God said more than twenty-five hundred years ago, that Nineveh should be, she is to-day: “And flocks shall lie down in the midst of her, all the beasts of the nations: both the cormorant and the bittern shall lodge in the upper lintels of it; their voice shall sing in the windows; desolation shall be in the thresholds: for he shall uncover the cedar work.

“This is the rejoicing city that dwelt carelessly, that said in her heart, I am, and there is none beside me: how is she become a desolation, a place for

beasts to lie down in! every one that passes by her shall hiss, and wag his hand.” (Zephaniah 2:14,15)



## Chapter 27

# The Captivity of Judah

In his eighteenth year, “when he had purged the land and the house” of the Lord, he appointed men to superintend the repairing of the temple. They delivered to Hilkiah, the high priest, the money that had been “gathered of the hand of Manasseh and Ephraim, and of all the remnant of Israel, and of all Judah and Benjamin. . . . And they put it in the hand of the workmen that had the oversight of the house of the Lord, and they gave it to the workmen that wrought in the house of the Lord, to repair and amend the house.” “And the men did the work faithfully.” And “there was no reckoning made with the men of the money that was put into their hand, because they dealt faithfully.” (2 Chronicles 34:8-12; 2 Kings 22:3-7)

As they were at work in the temple, Hilkiah found the book of the law, and gave it to the scribe who brought it and read it before the king. Josiah

sent the high priest and the scribe and others to Huldah, the prophetess, who dwelt in Jerusalem in the college, “to inquire of the Lord concerning the words of the book.’ In answer, the word of the Lord was sent by her, that there should certainly come upon that people and that city all the judgments that were written in the book, because they had forsaken the Lord and burned incense to other gods.

“Then the king sent and gathered together all the elders of Judah and Jerusalem,” “and the inhabitants of Jerusalem, and the priests, and the Levites, and all the people, great and small: and he read in their ears all the words of the book of the covenant that was found in the house of the Lord. And the king stood by a pillar, and made a covenant before the Lord, to walk after the Lord, and to keep His commandments and His testimonies and His statutes with all their heart and all their soul, to perform the words of this covenant that were written in this book. And all the people stood to the covenant.

“And the king commanded Hilkiah the high priest, and the priests of the second order, and the keepers of the door, to bring forth out of the temple of the Lord all the vessels that were made for Baal, and for the Ashera, and for all the host of heaven: and he burned them without Jerusalem in the fields of Kidron, and carried the ashes of them unto Beth-el.

“And he put down the idolatrous priests, whom the kings of Judah had ordained to burn incense in the high places in the cities of Judah, and in the places round about Jerusalem; them also that burned incense unto Baal, to the sun, and to the moon, and to the planets, and to all the host of heaven.

“And he brought out the Ashera from the house of the Lord, without Jerusalem, unto the brook Kidron, and burned it at the brook Kidron, and stamped it small to powder, and cast the powder thereof upon the graves of the children of the people. And he brake down the houses of the sodomites, that were by the house of the Lord,

where the women wove hangings for the Ashera.”  
“And he defiled Topheth, which is in the valley of the children of Hinnom, that no man might make his son or his daughter to pass through the fire to Molech.

“And he took away the horses that the kings of Judah had given to the sun, at the entering in of the house of the Lord, by the chamber of Nathan-melech the chamberlain, which was in the suburbs, and burned the chariots of the sun with fire.

“And the altars that were on the top of the upper chamber of Ahaz, which the kings of Judah had made, and the altars which Manasseh had made in the two courts of the house of the Lord, did the king beat down, and brake them down from thence, and cast the dust of them into the brook Kidron.

“And the high places that were before Jerusalem, which were on the right hand of the mount of corruption, which Solomon the king of Israel had builded for Ashtoreth the abomination of

the Zidonians, and for Chemosh the abomination of the Moabites, and for Milcom the abomination of the children of Ammon, did the king defile. And he brake in pieces the images, and cut down the Asherim, and filled their places with the bones of men.

“Moreover the altar that was at Beth-el, and the high place which Jeroboam the son of Nebat, who made Israel to sin, had made, both that altar and the high place he brake down, and burned the high place, and stamped it small to powder, and burned the Ashera.

“And as Josiah turned himself, he spied the sepulchers that were there in the mount, and sent, and took the bones out of the sepulchers, and burned them upon the altar, and polluted it according to the word of the Lord which the man of God proclaimed, who proclaimed these words. Then he said, What title is that that I see? And the men of the city told him, It is the sepulcher of the man of God, which came from Judah, and proclaimed these things that thou has done against

the altar of Beth-el. And he said, Let him alone; let no man move his bones. So they let his bones alone, with the bones of the prophet that came out of Samaria.

“And all the houses also of the high places that were in the cities of Samaria, which the kings of Israel had made to provoke the Lord to anger, Josiah took away, and did to them according to all the acts that he had done in Beth-el.” (2 Chronicles 34:29, 30; 2 Kings 23: 3-19)

“After all this, when Josiah had prepared the temple, Necho king of Egypt came up against the king of Assyria, to fight against Carchemish by Euphrates: and Josiah went out against him. But he sent ambassadors to him, saying, What have I to do with thee, thou king of Judah? I come not against thee this day, but against the house wherewith I have war, for God commanded me to make haste: forbear thee from meddling with God, who is with me, that He destroy thee not.

“Nevertheless Josiah would not turn his face

from him, but disguised himself, that he might fight with him, and hearkened not unto the words of Necho from the mouth of God, and came to fight in the valley of Megiddo.

“And the archers shot at King Josiah; and the king said to his servants: Have me away; for I am sore wounded. His servants therefore took him out of that chariot, and put him in the second chariot that he had; and they brought him to Jerusalem, and he died, and was buried in one of the sepulchers of his fathers.

“And all Judah and Jerusalem mourned for Josiah. And Jeremiah lamented for Josiah: and all the singing men and the singing women spake of Josiah in their lamentations to this day, and made them an ordinance in Israel; and, behold, they are written in the lamentations.” (2 Chronicles 35:20-25)

In the thirteenth year of the reign of Josiah, Jeremiah of Anathoth began to prophecy concerning Judah and Jerusalem. In spite of

Josiah's good example, and against the solemn covenant they had made to be faithful to the Lord, the whole people were drifting steadily in the way of evil. And after the death of Josiah the force of the tide which he had been able to check was renewed, and flowed irresistibly to the utter swallowing up of the whole nation. Yet the Lord pleaded in the depths of divine sorrow, that they would turn to Him with all the heart. "For the hurt of the daughter of my people am I hurt. . . Is there no balm in Gilead; is there no physician there? why then is not the health of the daughter of my people recovered? Oh that my head were waters, and mine eyes a fountain of tears, that I might weep day and night for the slain of the daughter of my people! Oh that I had in the wilderness a lodging-place of wayfaring men; that I might leave my people, and go from them! for they be all adulterers, an assembly of treacherous men." (Jeremiah 8:21,22; 9:1,2)

After the fall of Nineveh there was a partition of the territory that had formed the Assyrian Empire. That part west of the Euphrates fell to



Necho; the east and the northern mountainous region were annexed to Media; and all rest was held by Nabopolassar as king of Babylon. Thus the kingdom of Judah fell under the dominion of the king of Egypt.

Jehoahaz, or Shallum, the youngest son of Josiah, was made king, by “the people of the land,” at the death of his father. He was twenty-three years old, and reigned “three months in Jerusalem. . . . And he did that which was evil in the sight of the Lord, according to all that his fathers had done. And Pharaohnecho put him in bands at Riblah in the land of Hamath, that he might not reign in Jerusalem; and put the land to a tribute of an hundred talents of silver, and a talent of gold.” (1 Chronicles 3:15; 2 Kings 23:31-33)

Eliakim, the son of Josiah, was made king by PharaohNecho, 609 BC., who “turned his name to Jehoiakim, and took Jehoahaz [Shallum] away: and he came to Egypt. . . . And Jehoiakim gave the silver and the gold to Pharaoh; but he taxed the land to give the money according to the

commandment of Pharaoh: he exacted the silver and the gold of the people of the land, of every one according to his taxation, to give it unto Pharaoh-necho.” (2 Kings 23:34, 35)

At that time the Lord sent Jeremiah down to the king’s house to say, “Hear the word of the Lord, O king of Judah, that sittest upon the throne of David, thou, and thy servants, and thy people that enter in by these gates: Thus said the Lord; Execute you judgment and righteousness, and deliver the spoiled out of the hand of the oppressor; and do no wrong, do no violence to the stranger, the fatherless, nor the widow, neither shed innocent blood in this place. For if you do this thing indeed, then shall there enter in by the gates of this house kings sitting upon the throne of David, riding in chariots and on horses, he, and his servants, and his people.

“But if you will not hear these words, I swear by myself, said the Lord, that this house shall become a desolation. For thus said the Lord unto the king’s house of Judah; Thou art Gilead unto

me, and the head of Lebanon: yet surely I will make thee a wilderness, and cities which are not inhabited. And I will prepare destroyers against thee, every one with his weapons: and they shall cut down thy choice cedars, and cast them into the fire.

“And many nations shall pass by this city, and they shall say every man to his neighbor, Wherefore hath the Lord done thus unto this great city? Then they shall answer, Because they have forsaken the covenant of the Lord God, and worshiped other gods, and served them.

“Weep you not for the dead, neither bemoan him: but weep sore for him that goeth away: for he shall return no more, nor see his native country. For thus said the Lord touching Shallum the son of Josiah king of Judah, which reigned instead of Josiah his father, which went forth out of this place; He shall not return thither any more: but he shall die in the place whither they have led him captive, and shall see this land no more.” (Jeremiah 22:2-12)

At the beginning of the reign of Jehoiakim there was a prophet, “Urijah the son of Shemaiah of Kirjath-jearim, who prophesied against” the city of Jerusalem and the land of Judah. And Jehoiakim the king “sought to put him to death: but when Urijah heard it, he was afraid, and fled, and went into Egypt; and Jehoiakim the king sent men into Egypt, namely, Elnathan the son of Achbor, and certain men with him into Egypt. And they fetched forth Urijah out of Egypt, and brought him unto Jehoiakim the king; who slew him with the sword, and cast his dead body into the graves of the common people.” (Jeremiah 26:21-23)

After this the Lord commanded Jeremiah of Anathoth to go to Jerusalem and stand in the court of the temple on one of the great feast days, and speak all the words that he commanded him to speak, diminishing not a word. The priests against the prophets were confirming the people in wickedness, by telling them that there was no danger of the city ever being destroyed because there stood the temple of the Lord, the building of

which the Lord himself had directed, and where He dwelt by the holy Shekinah. But Jeremiah was commanded to say to all the people, “Amend your ways and your doings, and I will cause you to dwell in this place. Trust you not in lying words, saying, The temple of the Lord, The temple of the Lord, The temple of the Lord, are these. . . . Behold, you trust in lying words, that cannot profit. Will you steal, murder, and commit adultery, and swear falsely, and burn incense unto Baal, and walk after other gods whom you know not; and come and stand before me in this house which is called by my name, and say, We are delivered to do all these abominations? Is this house, which is called by my name, become a den of robbers in your eyes? Behold, even I have seen it, said the Lord. But go you now unto my place which was in Shiloh, where I set my name at the first, and see what I did to it for the wickedness of my people Israel. And now, because you have done all these works, said the Lord, . . . therefore will I do unto this house, which is called by my name, wherein you trust, and unto the place which I gave to you and to your fathers, as I have done to Shiloh.” “I

will make this house like Shiloh, and this city a curse to all the nations of the earth.” (Jeremiah 7:2-16; 26:1-9)

Jeremiah had no sooner spoken this word of the Lord, than “the priests and the prophets and all the people took him, saying, Thou shall surely die. Why has thou prophesied in the name of the Lord, saying, This house shall be like Shiloh, and this city shall be desolate without an inhabitant?” As the great crowd were crying out against him, and were about to kill him, the princes of Judah heard of it and came to the temple, “and sat down in the entry of the new gate of the Lord’s house. Then spake the priests and the prophets unto the princes and to all the people, saying, This man is worthy to die; for he hath prophesied against this city, as you have heard with your ears.

“Then spake Jeremiah unto all the princes and to all the people, saying, The Lord sent me to prophesy against this house and against this city all the words that you have heard. Therefore now amend your ways and your doings, and obey the

voice of the Lord your God; and the Lord will repent Him of the evil that He hath pronounced against you. As for me, behold, I am in your hand: do with me as seemeth good and meet unto you. But know you for certain, that if you put me to death, you shall surely bring innocent blood upon yourselves, and upon this city, and upon the inhabitants thereof: for of a truth the Lord hath sent me unto you to speak all these words in your ears.

“Then said the princes and all the people unto the priests and to the prophets; This man is not worthy to die: for he hath spoken to us in the name of the Lord our God.

“Then rose up certain of the elders of the land, and spake to all the assembly of the people, saying, Micah the Morasthite prophesied in the days of Hezekiah king of Judah, and spake to all the people of Judah, saying, Thus said the Lord of Hosts; Zion shall be plowed like a field, and Jerusalem shall become heaps, and the mountain of the house as the high places of the forest. Did Hezekiah king of Judah and all the Judah put him at all to death? did

he not fear the Lord, and besought the Lord, and the Lord repented Him of the evil which He had pronounced against them? Thus might we procure great evil against our souls.” (Jeremiah 26:11:19)

Necho was not left very long to enjoy the dominion of his share of the vanished empire of Assyria. In the year 607 BC., Nabopolassar associated Nebuchadnezzar with himself, as king, on the Babylonian throne. Then it was decided to add the possessions of Necho to the Babylonian dominions. Accordingly, the same year, “in the third year of the reign of Jehoiakim [607 BC.] king of Judah came Nebuchadnezzar king of Babylon unto Jerusalem, and besieged it. And the Lord gave Jehoiakim king of Judah into his hand, with part of the vessels of the house of God: which he carried into the land of Shinar to the house of his god; and he brought the vessels into the treasure-house of his god.” (Daniel 1:1,2) Daniel was taken to Babylon at this time.

Necho, learning of this invasion of his dominion, could not allow such an assumption to



go undisputed. Therefore, “in the fourth year of Jehoiakim” he came out of Egypt on an expedition against Babylon. He went no farther than Carchemish, however, for there he was met by Nebuchadnezzar. While his army was at Carchemish, before the battle, Jeremiah of Anathoth spake the word of the Lord concerning the battle, saying, “Order you the buckler and shield, and draw near to battle. Harness the horses, and get up, you horsemen, and stand forth with your helmets; furbish the spears, put on the coats of mail.

“Wherefore have I seen it? they are dismayed and are turned backward; and their mighty ones are beaten down, and are fled apace, and look not back: terror is on every side, said the Lord. Let not the swift flee away, nor the mighty man escape; in the north by the River Euphrates have they stumbled and fallen.

“Who is this that riseth up like the Nile, whose waters toss themselves like the rivers? Egypt riseth up like the Nile, and his waters toss themselves like

the rivers: and he said, I will rise up, I will cover the earth; I will destroy the city and the inhabitants thereof. 39. “Go up, you horses; and rage, you chariots; and let the mighty men go forth: Cush and Put, that handle the shield; and the Ludim, that handle and bend the bow. For that day is a day of the Lord, the Lord of Hosts, a day of vengeance, that He may avenge Him of His adversaries: . . . for the Lord, the Lord of Hosts, hath a sacrifice in the north country by the River Euphrates.

“Go up into Gilead, and take balm, O virgin daughter of Egypt: in vain dost thou use many medicines; there is no healing for thee. The nations have heard of thy shame, and the earth is full of thy cry: for the mighty man hath stumbled against the mighty, they are fallen both of them together.” (Jeremiah 46:3-12)

“Necho was overcome and put to flight: one single battle stripped him of all his conquests, and compelled him to retire into Egypt.” “And the king of Egypt came not again any more out of his land: for the king of Babylon had taken from the river of

Egypt unto the River Euphrates all that pertained to the king of Egypt.” (2 Kings 24:7)

Also in the fourth year of Jehoiakim, 606 BC., the word of the Lord came by Jeremiah, stating definitely that Judah should be carried captive to Babylon, and that the captivity should continue for seventy years. The prophet relates how that from the thirteenth year of Josiah “even unto this day, that is the three and twentieth year, the word of the Lord” had come beseeching them to turn from all their iniquities, and they would not.

“Therefore thus said the Lord of Hosts; Because you have not heard my words, behold, I will send and take all the families of the north, said the Lord, and Nebuchadrezzar the king of Babylon, my servant, and will bring them against the land and against the inhabitants thereof, and against all these nations round about, and will utterly destroy them, and make them an astonishment, and an hissing, and perpetual desolations.

“Moreover I will take from them the voice of

mirth, and the voice of gladness, the voice of the bridegroom, and the voice of the bride, the sound of the millstones, and the light of the candle. And this whole land shall be a desolation, and an astonishment; and these nations shall serve the king of Babylon seventy years.” (Jeremiah 25:1-11)

For this, Jeremiah was “shut up.” While he was shut up, he called to him Baruch, the son of Neriah, “and Baruch wrote from the mouth of Jeremiah all the words of the Lord, which He had spoken unto him, upon a roll of a book.” He then sent Baruch to the temple “upon the fasting day” to read to all the assembled people, that which was in the roll.

In the fifth year of Jehoiakim, there was a fast proclaimed “in the ninth month.” And though Jeremiah had been released in the meantime, he again sent Baruch to read to all the assembled people, the same testimony. A certain Michaiiah heard it, and went straight to the king’s house, to the scribe’s chamber, where he found “all the princes” sitting, and “declared unto them all the words that he had heard.” Then the princes sent

Jehudi to bring Baruch with the roll which he had read. Baruch came, and they said to him, “Sit down now, and read it in our ears.” He did so; and when they had heard it all, “they were afraid both one and another, and said unto Baruch, We will surely tell the king all these words.”

Before going to the king, they said to Baruch, “Tell us now, How didst thou write all these words at his mouth? Then Baruch answered them, He pronounced all these words unto me with his mouth, and I wrote them with ink in the book. Then said the princes unto Baruch, Go, hide thee, thou and Jeremiah; and let no man know where you be. And they went in to the king into the court, but they laid up the roll in the chamber of Elishama the scribe, and told all the words in the ears of the king.

“So the king sent Jehudi to fetch the roll.” Jehudi brought it, and read it to the king and the princes. “Now the king sat in the winter house in the ninth month: and there was a fire on the hearth burning before him. And it came to pass, that when

Jehudi had read three or four leaves, he cut it with the penknife, and cast it into the fire that was on the hearth, until all the roll was consumed in the fire that was on the hearth. Yet they were not afraid, nor rent their garments, neither the king, nor any of his servants that heard all these words. Nevertheless Elnathan and Delaiah and Gemariah had made intercession to the king that he would not burn the roll: but he would not hear them.” The king also commanded men “to take Baruch the scribe and Jeremiah the prophet: but the Lord hid them.”

Then the Lord commanded Jeremiah to take another roll and write again “all the former words,” that were in the roll that the king had burned. He was also commanded to say “to Jehoiakim king of Judah, Thus said the Lord; Thou has burned this roll, saying, Why has thou written therein, saying, The king of Babylon shall certainly come and destroy this land, and shall cause to cease from thence man and beast? Therefore thus said the Lord, of Jehoiakim king of Judah: He shall have none to sit upon the throne of David; and his dead

body shall be cast out in the day to the heat, and in the night to the frost. And I will punish him and his seed and his servants for their iniquity; and I will bring upon them, and upon the inhabitants of Jerusalem, and upon the men of Judah, all the evil that I have pronounced against them; but they hearkened not.” (Jeremiah 36)

To Baruch who had written and read the testimony at first, the Lord said: “Thus said the Lord, the God of Israel, unto thee, O Baruch; Thou didst say, Woe is me now! for the Lord hath added grief to my sorrow; I fainted in my sighing, and I find no rest. . . . The Lord said thus; Behold, that which I have built will I break down, and that which I have planted I will pluck up, even this whole land. And seekest thou great things for thyself? seek them not: for, behold, I will bring evil upon all flesh, said the Lord: but thy life will give unto thee for a prey in all places whither thou goest.” (Jeremiah 45)

Jehoiakim was Nebuchadnezzar’s “servant three years: then he turned and rebelled against

him.” And “against him came up Nebuchadnezzar king of Babylon, and bound him in fetters to carry him to Babylon.” (2 Kings 24:1; 2 Kings 36:6) Yet he was not carried to Babylon. For some cause not stated, he was released from the fetters and left in charge of the kingdom; for this was in his sixth year, and he reigned eleven years in all, and died at Jerusalem.

About this time the Lord sent one more plea to the people to turn to righteousness that they might live, and that even yet the city might stand. Jeremiah was commanded to stand in the king’s gate, and in all the gates of Jerusalem, and proclaim: “Hear you the word of the Lord, you kings of Judah, and all Judah, and all the inhabitants of Jerusalem, that enter in by these gates: Thus said the Lord; Take heed to yourselves, and bear no burden on the Sabbath day, nor bring it in by the gates of Jerusalem; neither carry forth a burden out of your houses on the Sabbath day, neither do you any work, but hallow you the Sabbath day, as I commanded your fathers.”



“And it shall come to pass, if you diligently hearken unto me, said the Lord, to bring in no burden through the gates of this city on the Sabbath day, but hallow the Sabbath day, to do no work therein; then shall there enter into the gates of this city kings and princes sitting upon the throne of David, riding in chariots and on horses, they, and their princes, the men of Judah, and the inhabitants of Jerusalem: and this city shall remain forever. . . .

“But if you will not hearken unto me to hallow the Sabbath day, and not to bear a burden, even entering in at the gates of Jerusalem on the Sabbath day; then will I kindle a fire in the gates thereof, and it shall devour the palaces of Jerusalem, and it shall not be quenched.” (Jeremiah 17:20-27)

But Jehoiakim was an oppressor of the people, and violent in his conduct, as well as a man who defied the Lord; and nothing could turn him. Therefore the word of the Lord came to him: “Woe unto him that buildeth his house by unrighteousness, and his chambers by wrong; that useth his neighbor’s service without wages, and

gives him not for his work; that said, I will build me a wide house and large chambers, and cutteth him out windows; and it is ceiled with cedar, and painted with vermilion.

“Shalt thou reign, because thou closest thyself in cedar? Did not thy father eat and drink, and do judgment and justice, and then it was well with him? He judged the cause of the poor and needy; then it was well with him: was not this to know me? said the Lord. But your eyes and your heart are not but for thy covetousness, and for to shed innocent blood, and for oppression, and for violence, to do it.

“Therefore thus said the Lord concerning Jehoiakim the son of Josiah king of Judah; They shall not lament for him, saying, Ah my brother! or, Ah sister! they shall not lament for him, saying, Ah lord! or, Ah his glory! He shall be buried with the burial of an ass, drawn and cast forth beyond the gates of Jerusalem.” (Jeremiah 22:13-19) Accordingly in the year 599 B.C., Nebuchadnezzar came again to Jerusalem, and “slew such as were in

the flower of their age, and such as were of the greatest dignity, together with their king, Jehoiakim, whom he commanded to be thrown before the walls without any burial; and made his son Jehoiachin king of the country and of the city. He also took the principal persons in dignity for captives, three thousand in number, and led them away to Babylon; among whom was Ezekiel, who was then young.”

“Jehoiachin was eighteen years old when he began to reign, . . . and he did that which was evil in the sight of the Lord according to all that his fathers had done.” And the Lord said of him, “As I live, said the Lord, though Coniah the son of Jehoiakim king of Judah were the signet upon my right hand, yet would I pluck thee thence; and I will give thee into the hand of them that seek thy life, and into the hand of them whose face thou fearest, even into the hand of Nebuchadrezzar king of Babylon, and into the hand of the Chaldeans. And I will cast thee out, and thy mother that bare thee, into another country, where you were not born; and there shall you die. But to the land

whereunto they desire to return, thither shall they not return.” (Jeremiah 22:24-27)

He reigned three months and ten days in Jerusalem. And when the year 599 BC. was expired, “the servants of Nebuchadnezzar king of Babylon came up against Jerusalem, and the city was besieged. And Nebuchadnezzar king of Babylon came against the city, and his servants did besiege it. And Jehoiachin the king of Judah went out to the king of Babylon, he, and his mother, and his servants, and his princes, and his officers: and the king of Babylon took him in the eighth year of his [Nebuchadnezzar’s] reign.

“And he carried out thence all the treasures of the house of the Lord, and the treasures of the king’s house, and cut in pieces all the vessels of gold which Solomon king of Israel had made in the temple of the Lord, as the Lord had said. And he carried away all Jerusalem, and all the princes, and all the mighty men of valor, even ten thousand captives, and all the craftsmen and smiths: none remained, save the poorest sort of the people of the

land.” “And the king of Babylon made Mattaniah his father’s brother king in his stead, and changed his name to Zedekiah.” (2 Kings 24:10-14, 17)

After Jeconiah and those others with him had been taken to Babylon, the Lord showed to Jeremiah in vision, two baskets of figs, “one basket had very good figs, even like the figs that are first ripe: and the other basket had very naughty figs, which could not be eaten, they were so bad.” Then said the Lord to him, “Like these good figs, so will I acknowledge them that are carried away captive of Judah, whom I have sent out of this place into the land of the Chaldeans for their good.” “And as the evil figs which cannot be eaten, they are so evil, . . . so will I give Zedekiah the king of Judah, and his princes, and the residue of Jerusalem, that remain in this land . . . to be removed into all the kingdoms of the earth for their hurt.” (Jeremiah 24)

Zedekiah in his first year sent an embassy to Babylon. With the ambassadors there was sent the word of the Lord by Jeremiah, to the people who had been carried captive from Judah. They were

told to build houses, and dwell in them; to plant gardens and eat the fruit of them; to take wives, and beget sons and daughters; to take wives for their sons, and give their daughters to husbands, that they might increase and not diminish; and seek the peace of the city where they were captive, and pray to the Lord for it; for in the peace thereof they should find peace. “For thus said the Lord, That after seventy years be accomplished at Babylon I will visit you, and perform my good word toward you, in causing you to return to this place.”

False prophets had risen up among those of the captivity, who were telling the captives that Jeremiah’s words were all wrong; that it was not true at all that they were to remain a long time in captivity, but, “Behold, the vessels of the Lord’s house shall now shortly be brought again from Babylon.” One of these false prophets, Shemaiah the Nehelamite, wrote a letter to all the people and all the priests in Jerusalem, and named a certain Zephaniah, to whom he said: “The Lord hath made thee priest in the stead of Jehoiada the priest, that you should be officers in the house of the Lord, for

every man that is mad, and maketh himself a prophet, that thou shouldest put him in prison, and in the stocks. Now therefore why has thou not reproved Jeremiah of Anathoth, which maketh himself a prophet to you? For therefore he sent unto us in Babylon, saying, This captivity is long: build you houses, and dwell in them; and plant gardens, and eat the fruit of them. And Zephaniah the priest read this letter in the ears of Jeremiah the prophet.”

To all the people in captivity the word of the Lord was sent by Jeremiah concerning these false prophets. “Thus said the Lord of Hosts, the God of Israel; Let not your prophets and your diviners, that be in the midst of you, deceive you, neither hearken to your dreams which you caused to be dreamed. For they prophesy falsely unto you in my name: I have not sent them, said the Lord.” “Hear you therefore the word of the Lord, all you of the captivity, whom I have sent from Jerusalem to Babylon. Thus said the Lord of Hosts, the God of Israel, of Ahab the son of Kolaiah, and of Zedekiah the son of Maaseiah, which prophesy a lie unto you

in my name; Behold, I will deliver them into the hand of Nebuchadrezzar king of Babylon; and he shall slay them before your eyes; and of them shall be taken up a curse by all the captivity of Judah which are in Babylon, saying, The Lord make thee like Zedekiah and like Ahab, whom the king of Babylon roasted in the fire; because they have committed villainy in Israel, and have committed adultery with their neighbors' wives, and have spoken lying words in my name, which I have not commanded them; even I know, and am a witness, said the Lord. . . . Shemaiah the Nehelamite . . . shall not have a man to dwell among this people; neither shall he behold the good that I will do for my people, said the Lord; because he hath taught rebellion against the Lord.” (Jeremiah 20)

In Jerusalem Jeremiah, as he passed about among the people, was wearing on his neck a wooden yoke as a sign to all the people that they would certainly have to bring their necks under the yoke of the king of Babylon. In the fourth year of Zedekiah, 595 BC., in the temple, in the presence of the priests and all the people, a false prophet,



named Hananiah, spoke thus to Jeremiah: “Thus speaketh the Lord of Hosts, the God of Israel, saying, I have broken the yoke of the king of Babylon. Within two full years will I bring again into this place all the vessels of the Lord’s house, that Nebuchadnezzar king of Babylon took away from this place, and carried them to Babylon: and I will bring again to this place Jeconiah the son of Jehoiakim king of Judah, with all the captives of Judah, that went into Babylon, said the Lord: for I will break the yoke of the king of Babylon.”

Jeremiah answered, “Amen: the Lord do so: the Lord perform thy words which thou has prophesied, to bring again the vessels of the Lord’s house, and all that is carried away captive, from Babylon into this place. Nevertheless hear thou now this word that I speak in your ears, and in the ears of all the people; The prophets that have been before me and before thee of old prophesied both against many countries, and against great kingdoms, of war, and of evil, and of pestilence. The prophet which prophesieth of peace, when the word of the prophet shall come to pass, then shall

the prophet be known, that the Lord hath truly sent him.

“Then Hananiah the prophet took the yoke from off the prophet Jeremiah’s neck, and brake it. And Hananiah spake in the presence of all the people, saying: Thus said the Lord; Even so will I break the yoke of Nebuchadnezzar king of Babylon from the neck of all nations within the space of two full years. And the prophet Jeremiah went his way.” Not long after this, Jeremiah was commanded, “Go and tell Hananiah, saying, Thus said the Lord; Thou has broken the yokes of wood; but thou shall make for them yokes of iron. For thus said the Lord of Hosts, the God of Israel; I have put a yoke of iron upon the neck of all these nations, that they may serve Nebuchadnezzar king of Babylon; and they shall serve him.”

Hananiah had made his prophecy cover “two full years.” The Lord comes inside of this, and tells what shall befall Hananiah “this year.” “Then said the prophet Jeremiah unto Hananiah the prophet, Hear now, Hananiah; The Lord hath not sent thee;

but thou makest this people to trust in a lie. Therefore thus said the Lord; Behold, I will cast thee from off the face of the earth: this year thou shall die, because thou has taught rebellion against the Lord. So Hananiah the prophet died the same year in the seventh month.” (Jeremiah 28)

Mattaniah had entered into a solemn covenant with Nebuchadnezzar before the Lord, and had taken an oath before the Lord, that he would be faithful to the king of Babylon. It was upon this that the king of Babylon had changed his name from Mattaniah to Zedekiah. The word “Zedekiah” means “the judgment of Jehovah.” And when under the obligations of a solemn covenant and oath he accepted this name, in this he voluntarily subjected himself to the judgment of the Lord if he should violate his oath and break his covenant with the king of Babylon. Yet for all this, Zedekiah was restless under the Babylonian power, and willingly listened to the false prophets.

Therefore the word of the Lord was spoken of Zedekiah, “Bring your necks under the yoke of the

king of Babylon, and serve him and his people, and live. Why will you die, thou and thy people, by the sword, by the famine, and by the pestilence, as the Lord hath spoken against the nation that will not serve the king of Babylon?” Also at the same time the word was spoken to the priests, that they should not listen to the prophets who were saying that the vessels of the house of the Lord should “now shortly be brought again from Babylon.” “If they be prophets, and if the word of the Lord be with them, let them now make intercession to the Lord of Hosts, that the vessels which are left in the house of the Lord, and in the house of the king of Judah, and at Jerusalem, go not to Babylon. For thus said the Lord of Hosts concerning the pillars, and concerning the sea, and concerning the bases, and concerning the residue of the vessels that remain in this city, which Nebuchadnezzar king of Babylon took not, when he carried away captive Jeconiah, . . . they shall be carried to Babylon, and there shall they be until the day that I visit them said the Lord; then will I bring them up, and restore them to this place.” (Jeremiah 27:12-24)

In “the fifth year of king Jeholachin’s captivity,” 594 BC, which was also the fifth year of Zedekiah’s reign, Ezekiel, who was among the captives by the River Chebar — the Khabour — had his first visions as recorded in the first seven chapters of his prophecies. Concerning Jerusalem, he was commanded to portray it upon a tile, “and lay siege against it, and build a fort against it, and cast a mount against it.” He was also to take water and “wheat, and barley, and beans, and lentils, and millet, and fitches,” and was to drink the water by measure, — a “sixth part of an hin;” and eat the food by weight — “twenty shekels a day.” By this he was to show to all, the siege that would be laid against Jerusalem in fact, and the straits into which the besieged would be brought for food and drink.

At the same time he was commanded to proclaim” unto the land of Israel: An end, the end is come upon the four corners of the land. . . . An end is come, the end is come; it watcheth for thee; behold, it is come. The morning is come unto thee, O thou that dwellest in the land: the time is come, the day of trouble is near, and not the echo of the

mountains. . . . The time is come, the day draweth near: let not the buyer rejoice, nor the seller mourn: for wrath is upon all the multitude thereof. For the seller shall not return to that which is sold, although they were yet alive: for the vision is touching the whole multitude thereof, which shall not return. . . . They shall cast their silver in the streets, and their gold shall be removed: their silver and their gold shall not be able to deliver them in the day of the wrath of the Lord. . . . Make a chain: for the land is full of bloody crimes, and the city is full of violence. . . . Destruction cometh; and they shall seek peace, and there shall be none.” (Ezekiel 4 and 7)

In the sixth year, 593 BC, in the sixth month, Ezekiel saw the visions of chapters eight to nineteen of his prophecies. He was taken in vision to Jerusalem, and was shown what was being done there. First he saw in the entry of the very gate of the altar before the temple “the image of jealousy, which provokes to jealousy” — supposed to be an image of Astarte.

He was told to turn and he would see greater abominations. He was caused to pass through a hole in the wall, to a door; and was commanded to enter. “So I went in and saw; and behold every form of creeping things, and abominable beasts, and all the idols of the house of Israel, portrayed upon the wall round about. And there stood before them seventy men of the ancients of the house of Israel, and in the midst of them stood Jaazaniah the son of Shaphan, with every man his censer in his hand; and a thick cloud of incense went up.”

He was told to turn again, and he would see yet greater abominations. “Then He brought me to the gate of the Lord’s house which was toward the north; and, behold, there sat women weeping for Tammuz.”

He was told to turn yet again, and he would see greater abominations than these. “And He brought me into the inner court of the Lord’s house, and, behold, at the door of the temple of the Lord, between the porch and the altar, were about five and twenty men, with their backs toward the

temple of the Lord, and their faces toward the east; and they worshiped the sun toward the east.

“Then He said unto me: Hast thou seen this, O son of man? It is a light thing to the house of Judah that they commit the abominations which they commit here? For they have filled the land with violence, and have returned to provoke me to anger: and, lo, they put the branch to their nose. . . . He cried also in mine ears with a loud voice, saying, Cause them that have charge over the city to draw near, even every man with his destroying weapon in his hand. And, behold, six men came from the way of the higher gate, which lieth toward the north, and every man a slaughter weapon in his hand; and one man among them was clothed with linen, with a writer’s inkhorn by his side: and they went in, and stood beside the brazen altar.

“And the glory of the God of Israel was gone up from the cherub, whereupon He was, to the threshold of the house. And He called to the man clothed with linen, which had the writer’s inkhorn by his side; and the Lord said unto him, Go through



the midst of the city, through the midst of Jerusalem, and set a mark upon the foreheads of the men that sigh and that cry for all the abominations that be done in the midst thereof.

“And to the others He said in mine hearing, Go you after him through the city, and smite: let not your eye spare, neither have you pity: slay utterly old and young, both maids, and little children, and women: but come not near any man upon whom is the mark and begin at my sanctuary. Then they began at the ancient men which were before the house.” (Ezekiel 8 and 9)

“Moreover the Spirit lifted me up, and brought me unto the east gate of the Lord’s house, which looketh eastward: and behold at the door of the gate five and twenty men; among whom I saw Jaazaniah the son of Azur, and Pelatiah the son of Benaiah, princes of the people. Then said He unto me, Son of man, these are the men that devise mischief, and give wicked counsel in this city.” (Ezekiel 11:1,2)

Some time afterward the prophet was commanded, “Bring forth thy stuff by day in their sight, as stuff for removing: and thou shalt go forth at even in their sight, as they that go forth into captivity. Dig thou through the wall in their sight, and carry out thereby. In their sight shall thou bear it upon thy shoulders, and carry it forth in the twilight: thou shalt cover thy face, that thou see not the ground: for I have set thee for a sign unto the house of Israel.”

While Ezekiel was doing this, the people said to him, “What doest thou?” He answered, “Thus said the Lord God; This burden concerneth the prince in Jerusalem, and all the house of Israel that are among them. Say, I am your sign: like as I have done, so shall it be done unto them: they shall remove and go into captivity. And the prince that is among them shall bear upon his shoulder in the twilight, and shall go forth: they shall dig through the wall to carry out thereby: he shall cover his face, that he see not the ground with his eyes. My net also will I spread upon him, and he shall be taken in my snare: and I will bring him to Babylon

to the land of the Chaldeans; yet shall he not see, it, though he shall die there.” (Ezekiel 12:3-23)

In Jerusalem, Zedekiah “humbled not himself before Jeremiah the prophet speaking from the mouth of the Lord;” but early in this same year, 593 BC., he “rebelled against King Nebuchadnezzar, who had made him swear by God: but he stiffened his neck, and hardened his heart from turning unto the Lord God of Israel. Moreover all the chief of the priests, and the people, transgressed very much after all the abominations of the heathen; and polluted the house of the Lord which He had hallowed in Jerusalem.” (2 Chronicles 36:12-14) He sent ambassadors into Egypt and secured an alliance with that power.

Then came the word of the Lord by Ezekiel concerning this, and he was commanded to tell the people, “Behold, the king of Babylon is come to Jerusalem, and hath taken the king thereof, and the princes thereof, and led them with him to Babylon; and hath taken of the king’s seed and made a

covenant with him, and hath taken an oath of him: he hath also taken the mighty of the land: that the kingdom might be base, that it might not lift itself up, but that by keeping of his covenant it might stand.

“But he rebelled against him in sending his ambassadors into Egypt, that they might give him horses and much people. Shall he prosper? shall he escape that doeth such things? or shall he break the covenant and be delivered? As I live, said the Lord God, surely in the place where the king dwelleth that made him king, whose oath he despised, and whose covenant he brake, even with him in the midst of Babylon he shall die.

“Neither shall Pharaoh with his mighty army and great company make for him in the war, by casting up mounts, and building forts, to cut off many persons: seeing he despised the oath by breaking the covenant when lo, he had given his hand, and hath done all these things, he shall not escape. Therefore thus said the Lord God; As I live, surely mine oath that he hath despised, and

my covenant that he hath broken, even it will I recompense upon his own head. And I will spread my net upon him, and he shall be taken in my snare, and I will bring him to Babylon, and will plead with him there for his trespass that he hath trespassed against me.” (Ezekiel 17:12-20)

In the seventh year of Zedekiah’s reign, 592 BC., in the fifth month, and the tenth day of the month, there came to Ezekiel the word recorded in chapters twenty to twenty-three inclusive. At this time the prophet was commanded to prophesy, “Thus said the Lord; Say, A sword, a sword is sharpened, and also furbished: it is sharpened to make a sore slaughter; it is furbished that it may glitter: should we then make mirth? . . . Cry and howl, son of man: for it shall be upon my people, it shall be upon all the princes of Israel: terrors by reason of the sword shall be upon my people: smite therefore upon thy thigh. . . . Thou therefore, son of man, prophesy,<sup>a</sup> and smite your hands together, and let the sword be doubled the third time.

“Also, thou son of man, appoint thee two ways,

that the sword of the king of Babylon may come: both twain shall come forth out of one land: and choose thou a place, choose it at the head of the way to the city. Appoint a way, that the sword may come to Rabbath of the Ammonites, and to Judah in Jerusalem the defenced.

“For the king of Babylon stood at the parting of the way, at the head of the two ways, to use divination: he made his arrows bright, he consulted with images, he looked in the liver. At his right hand was the divination for Jerusalem, to appoint captains, to open the mouth in the slaughter, to lift up the voice with shouting, to appoint battering-rams against the gates, to cast a mount, and to build a fort.”

“And thou, profane wicked prince of Israel, whose day is come, when iniquity shall have an end, Thus said the Lord God; Remove the diadem, and take off the crown: this shall not be the same: exalt him that is low, and abase him that is high. I will overturn, overturn, overturn, it: and it shall be no more, until He come whose right it is; and I will

give it Him.” (Ezekiel 21:9-27)

In the ninth year of Zedekiah, 590 BC., in the tenth day of the month, came the word written in the twenty-fourth and twenty-fifth chapters of Ezekiel. That day the Lord said to Ezekiel, “Son of man, write thee the name of the day, even of this same day: the king of Babylon set himself against Jerusalem this same day.” (Ezekiel 24:1,2) “In the ninth year of Zedekiah king of Judah, in the tenth month, came Nebuchadrezzar king of Babylon and all his army against Jerusalem, and they besieged it.” (Jeremiah 39:1; 52:4,5)

When the siege was set, Zedekiah sent two men to Jeremiah, saying, “Inquire, I pray thee, of the Lord for us; for Nebuchadrezzar king of Babylon maketh war against us; if so be that the Lord will deal with us according to all His wondrous works, that he may go up from us.” The Lord’s answer was, “Thus said the Lord God of Israel; Behold, I will turn back the weapons of war that are in your hands, wherewith you fight against the king of Babylon, and against the Chaldeans, which besiege

you without the walls, and I will assemble them in the midst of this city. And I myself will fight against you. . . . I will deliver Zedekiah king of Judah, and his servants, and the people, . . . into the hand of Nebuchadrezzar king of Babylon, and into the hand of their enemies, and into the hand of those that seek their life. . . .

“And unto this people thou shalt say, Thus said the Lord; Behold, I set before you the way of life, and the way of death. He that abideth in this city shall die by the sword, and by the famine, and by the pestilence: but he that goeth out, and falleth to the Chaldeans that besiege you, he shall live, and his life shall be unto him for prey. For I have set my face against this city for evil, and not for good, said the Lord: it shall be given into the hand of the king of Babylon, and he shall burn it with fire.”  
(Jeremiah 21:1-10)

In conformity to Zedekiah's alliance with Egypt, Pharaoh's army now came “forth out of Egypt: and when the Chaldeans that besieged Jerusalem heard tidings of them, they departed



from Jerusalem.” Then Zedekiah sent two men to Jeremiah to say, “Pray now unto the Lord our God for us.” “Then came the word of the Lord unto the prophet Jeremiah, saying, Thus said the Lord, the God of Israel; Thus shall you say to the king of Judah, that sent you unto me to inquire of me; Behold, Pharaoh’s army, which is come forth to help you, shall return to Egypt into their own land. And the Chaldeans shall come again, and fight against this city, and take it, and burn it with fire. Thus said the Lord; Deceive not yourselves, saying, The Chaldeans shall surely depart from us: for they shall not depart. For though you had smitten the whole army of the Chaldeans that fight against you, and there remained but wounded men among them, yet should they rise up every man in his tent, and burn this city with fire.” (Jeremiah 37: 3-10)

“When the army of the Chaldeans was broken up from Jerusalem for fear of Pharaoh’s army,” Jeremiah started to go out of Jerusalem to the land of Benjamin. But as he was passing through the gate of Benjamin, a captain of the ward who was

there, arrested him, saying, “Thou fallest away to the Chaldeans. Then said Jeremiah, It is false; I fall not away to the Chaldeans. But the officer would not believe him and took him before the princes, under this false charge. “Wherefore the princes were wroth with Jeremiah, and smote him, and put him in prison in the house of Jonathan the scribe: for they had made that the prison.”

Zedekiah sent and took Jeremiah out of the prison, and “asked him secretly in his house and said, Is there any word from the Lord? And Jeremiah said There is: for, said he, thou shall be delivered into the hand of the king of Babylon. . . . What have I offended against thee, or against thy servants, or against this people, that you have put me in prison? Where now are your prophets which prophesied unto you, saying, The king of Babylon shall not come against you, nor against this land?” Jeremiah asked that he should not be sent back to the house of Jonathan the scribe, lest he die there. Zedekiah commanded that he should be committed only “into the court of the prison; and that they should give him daily a piece of bread out of the

bakers' street, until all the bread in the city were spent. Thus Jeremiah remained in the court of the prison."

The words that Jeremiah had spoken, calling upon the people to go out and give themselves up to the king of Babylon, and live, had spread generally throughout the city. The princes heard it, and they said to the king: "We beseech thee, let this man be put to death: for thus he weakeneth the hands of the men of war that remain in this city, and the hands of all the people, in speaking such words unto them: for this man seeketh not the welfare of this people, but the hurt. Then Zedekiah the king said, Behold, he is in your hand; for the king is not he that can do anything against you.

"Then took Jeremiah, and cast him into the dungeon of Malchiah the son of Hammelech, that was in the court of the prison: and they let down Jeremiah with cords. And in the dungeon there was no water, but mire: so Jeremiah sunk in the mire," and "he stood up to the neck in the mire, which was all about him." But Ebed-melech, an Ethiopian

eunuch of the king's house, came to the king and told him what the princes had done with Jeremiah: and that he was "like to die" in the place where he was.

The king told Ebed-melech to take thirty men with him, and draw up Jeremiah from the dungeon. Ebed-melech went with the thirty helpers to the dungeon, and with cords let down some old cast off and rotten rags, and told Jeremiah to put these in his armpits between his arms and the cords which he was to put around his body; "and Jeremiah did so. So they drew up Jeremiah with cords, and took him up out of the dungeon: and Jeremiah remained in the court of the prison."

Then the king sent and had Jeremiah brought "unto him into the third entry that is in the house of the Lord: and the king said unto Jeremiah, I will ask thee a thing; hide nothing from me. Jeremiah told him, "Thus said the Lord, the God of Hosts, the God Israel: If thou wilt assuredly go forth unto the king of Babylon's princes, then thy soul shall live, and this city shall not be burned with fire. . .

.But if thou wilt not go forth to the king of Babylon's princes, then shall this city be given into the hand of the Chaldeans, and they shall burn it with fire, and thou shall not escape out of their hand."

The king said, "I am afraid of the Jews that are fallen to the Chaldeans, lest they deliver me into their hand, and they mock me. But Jeremiah said, They shall not deliver thee. Obey, I beseech thee, the voice of the Lord. Which I speak unto thee: so it shall be well unto thee, and thy soul shall live. But if thou refuse to go forth, this is the word that the Lord hath showed me: and, behold, all the women that are left in the king of Judah's house shall be brought forth to the king of Babylon's princes, and those women shall say, Thy friends have set thee on, and have prevailed against thee: thy feet are sunk in the mire, and they are turned away back. So they shall bring out all thy wives and thy children to the Chaldeans: and thou shall not escape out of their hand but shall be taken by the hand of the king of Babylon: and thou shall cause this city to be burned with fire." (Jeremiah

38:1-23)

After the king of Babylon had departed from Jerusalem upon the tidings of the coming of Pharaoh's army, "he met the Egyptians, and joined battle with them, and beat them. And when he had put them to flight, he pursued them, and drove them out of all Syria." Before the army had left Jerusalem to meet Pharaoh, Zedekiah and all the people had entered into a covenant to obey the word of the Lord as to "the seventh year, the year of release," "that every man should let his man servant, and every man his maid servant, being an Hebrew or an Hebrewess, go free." Accordingly all had done so. But when the army left Jerusalem, the false prophets broke forth again, declaring that the city was delivered. Then they turned "and caused every man his servant, and every man his handmaid, whom he had set at liberty at their pleasure, to return, and brought them into subjection."

Upon this the Lord said, "Ye have not hearkened unto me, in proclaiming liberty, every

one to his brother, and every man to his neighbor: behold, I proclaim a liberty for you, said the Lord, to the sword, to the pestilence and to the famine; and I will make you to be removed into all the kingdoms of the earth. And I will give the men that have transgressed my covenant, which have not performed the words of the covenant which they had made before me, . . . I will even give them into the hand of their enemies, and into the hand of them that seek their life: and their dead bodies shall be for meat unto the fowls of the heaven, and to the beasts of the earth.

“And Zedekiah king of Judah and his princes will I give into . . . the hand of the king of Babylon’s army, which are gone up from you. Behold, I will command, said the Lord, and cause them to return to this city; and they shall fight against it, and take it, and burn it with fire: and I will make the cities of Judah a desolation without an inhabitant.” And to Zedekiah personally He said, “Thou shall not escape out of his hand, but shall surely be taken, and delivered into his hand; and your eyes shall behold the eyes of the king of

Babylon, and he shall speak with thee mouth to mouth, and thou shall go to Babylon.” (Jeremiah 34)

In the tenth year of Zedekiah, 589 BC., the Babylonian army returned and entered anew upon the siege of Jerusalem. (Jeremiah 32:1,2) “So the city was besieged unto the eleventh year of King Zedekiah [588 BC.]. And in the fourth month, in the ninth day of the month, the famine was sore in the city, so that there was no bread for the people of the land.” Then “the city was broken up. And all the princes of the king of Babylon came in, and sat in the middle of the gate, even Nergal-sharezer, Samgar-nebo, Sarsechim, Rabsaris, Nergal-sharezer [the] Rab-mag, with all the residue of the princes of the king of Babylon.

“And it came to pass, that when Zedekiah the king of Judah saw them, and all the men of war, then they fled, and went forth out of the city by night, by the way of the king’s garden, by the gate betwixt two walls: and he went out the way of the plain.” “But the army of the Chaldeans pursued



after the king, and overtook Zedekiah in the plains of Jericho; and all his army was scattered from him. Then they took the king, and carried him up unto the king of Babylon to Riblah in the land of Hamath; where he gave judgment upon him. And the king of Babylon slew the sons of Zedekiah before his eyes: he slew also all the princes of Judah in Riblah. Then he put out the eyes of Zedekiah; and the king of Babylon bound him in chains, and carried him to Babylon, and put him in prison till the day of his death.” (Jeremiah 32:3-11; 39:1,7)

“And the Chaldeans burned the king’s house, and the houses of the people, with fire, and brake down the walls of Jerusalem. Then Nebuzar-adan the captain of the guard carried captive into Babylon the remnant of the people that remained in the city, and those that fell away, that fell to him, with rest of the people that remained. But Nebuzar-adan the captain of the guard left of the poor of the people, which had nothing, in the land of Judah and gave them vineyards and fields, at the same time.

“Now Nebuchadrezzar king of Babylon gave charge concerning Jeremiah to Nebuzar-adan the captain of the guard, saying. Take him, and look well to him, and do him no harm; but to unto him even as he shall say unto thee. So Nebuzar-adan the captain of the guard sent and Nebushasban [the] Rab-saris and Nergalsharezer [the] Rab-mag, and all the king of Babylon’s princes; even they sent, and took Jeremiah out of the court of the prison.”

“And the captain of the guard took Jeremiah, and said unto him, The Lord thy God hath pronounced this evil upon this place. Now the Lord hath brought it, and done according as He hath said: because you have sinned against the Lord, and have not obeyed His voice, therefore this thing is come upon you. And now, behold, I loose thee this day from the chains which were upon your hand. If it seem good unto-thee to come with me into Babylon, come; and I will look well unto thee: but if it seem ill unto thee to come with me into Babylon, forbear: behold, all the land is before thee: whither it seemeth good and convenient for

thee to go, thither go. . . . So the captain of the guard gave him victuals and a reward, and let him go. Then went Jeremiah unto Gedaliah the son of Ahikam to Mizpah: and dwelt with him among the people that were left in the land.” (Jeremiah 39:8-14; 40:1-6)

“The pillars of brass that were in the house of the Lord, and the bases, and the brazen sea that was in the house of the Lord, the Chaldeans brake and carried all the brass of them to Babylon.” “And all the vessels of the house of God, great and small, and the treasures of the house of the Lord, and the treasures of the king, and of his princes; all these he brought to Babylon. And they burnt the house of God, and brake down the wall of Jerusalem, and burnt all the palaces thereof with fire, and destroyed all the goodly vessels thereof. And them that had escaped from the sword, carried he away to Babylon.” “So Judah was carried away out of their land.” (Jeremiah 52:17; 2 Chronicles 36:18-22; 2 Kings 23:21)

As Israel had cried out in sorrow, “We have no

king,” and had gone into captivity; so now likewise Judah was obliged to acknowledge that she had no king, and must go mournfully into captivity. Such, so far, is the fruit of their persistent cry to Samuel, “We will have a king.”

With all other things only equal, how could it possibly have been worse, had they never desired any king or ruler but God; nor any government but that of God alone? But, oh, with all things in their favor, how infinitely different would have been the record, had they but been faithful in allegiance to God as their only King, their only Ruler, their only Lawgiver; and so had not been reckoned among the nations.”

And it is pertinent to inquire, even at this late day of the nineteenth century, Will mankind — yea, will the professed people of God, — ever learn this important lesson?