

# **PARALLEL CORPORA “A”**

**SENNACHERIB'S THIRD CAMPAIGN:  
701 B.C.E. (PARALLEL ACCOUNTS)**

**B. Sanhedrin**  
November 702 B.C.E.

**95b**  
(95b) Rab Judah said in Rab's name: The wicked Sennacherib was stirred up in order to destroy, and advanced against them with a force consisting of 45,000 princes, each enthroned in a golden chariot and accompanied by his ladies and harlots, 80,000 warriors in coat-of-mail, and 60,000 swordsmen of the front line, the rest cavalrymen. A similar host attacked Abraham, and a like force will accompany Gog and Magog. In the Baraitha it was taught: The length of his army was 400 parasangs, the horses standing neck to neck formed a line 40 parasangs long, and the grand total of his army 2,600,000 less one. Abaye inquired: Less one ribbo [ten thousand], one thousand, one hundred, or one? The question stands over.

**2 Baruch**  
**63:2**  
(2) For at that time

Sennacherib was stirred up in order to destroy, and advanced against them with a force consisting of 45,000 princes, each enthroned in a golden chariot and accompanied by his ladies and harlots, 80,000 warriors in coat-of-mail, and 60,000 swordsmen of the front line, the rest cavalrymen. A similar host attacked Abraham, and a like force will accompany Gog and Magog. In the Baraitha it was taught: The length of his army was 400 parasangs, the horses standing neck to neck formed a line 40 parasangs long, and the grand total of his army 2,600,000 less one. Abaye inquired: Less one ribbo [ten thousand], one thousand, one hundred, or one? The question stands over.

**Josephus,  
Antiquities**  
**10:1:4(20b)**  
[Berosus]

(20b) But Berossus, who wrote the *History of Chaldaea*, also mentions King Senacherib-mos and tells how he ruled over the Assyrians and how he made an expedition against all Asia<sup>1</sup> and Egypt;

**Taylor Prism<sup>2</sup>**  
**(F1) Bull  
Inscription<sup>3</sup>**  
**(F2) Bull  
Inscription<sup>4</sup>**  
**Nebi Yunis  
Inscription<sup>5</sup>**

**2:37-49**  
(37) In my third campaign I (Sennacherib) went against the Khatti-land.<sup>6</sup> (38) Luli Khatti-land, Luli, king of (Eluleus), king of Sidon,—the terrifying Sidon,—the terrifying splendor overcame him, is in the midst of the sea, splendor (lit., terrors of and from Tyre he fled to and (there) sought a refuge. In that land, (19) in the splendors) (39) of my sovereignty overcame him and far off and died. Tuba'lu I Assur, my lord, he died. (40) into the midst of the sea he fled. (There) he placed on his royal Tuba'lu I placed on his Little Sidon, (42) Bit-him. (41) Great Sidon, my kingly tribute upon Zitti, Zaribtu, Mahalliba, Assur, (46) my lord, overpowered them and they bowed in submission at my feet. (47) Tuba'lu (Ethbaal, Ithobalus) I seated on the royal throne (48) over them, and tribute, gift(s) for my majesty, (49) I imposed upon him for all time, without ceasing.

**l. 18-19a**  
(18) In my third campaign I (Sennacherib) went against the fight me (lit., feared my Sidon, of his kingdom. (14) Tuba'lu I set on his (17) And Luli, king of royal tribute upon him.

**l. 17-20a**  
(13b) I (Sennacherib) was afraid to deprived Luli, king of

**l. 13b-14**  
(13b) I (Sennacherib) of Sidon, was afraid to deprived Luli, king of

**2:50-60a**  
(50) From Minhim-mu (Menaem), the Amurru,<sup>7</sup> all of them, Shamsimuruni, (51) (20a) brought their Tuba'lu the Sidoni, (52) heavy tribute before me Abdi-liti, the Arvadi, in the neighborhood of (53) Uru-milki, the Gubli, (54) Mitinti, the Ashdodi, (55) Budu-ilu, the Beth-Ammoni, (56) Kammusu-nadbi, the Moabi, (57) Malik-rammu, the Edomi,— (58) kings of Amurru, all of them, numerous

**l. 19b-20a**  
(19b) The kings of the Amurru,<sup>7</sup> all of them, (51) (20a) brought their Tuba'lu the Sidoni, (52) heavy tribute before me Abdi-liti, the Arvadi, in the neighborhood of (53) Uru-milki, the Gubli, (54) Mitinti, the Ashdodi, (55) Budu-ilu, the Beth-Ammoni, (56) Kammusu-nadbi, the Moabi, (57) Malik-rammu, the Edomi,— (58) kings of Amurru, all of them, numerous

<sup>1</sup> By Asia is meant Syria, Phoenicia, Palestia, Judah, the Trans-Jordan, and neighboring countries.

<sup>2</sup> AS, pp. 29-34, 2:37-3:49; ARAB, 2, §§239-240.

<sup>3</sup> AS, pp. 68-70, l.18-32; ARAB, 2, §§309-312.

<sup>4</sup> AS, p. 77, l.17-22a; ARAB, 2, §§326-327.

<sup>5</sup> AS, p. 86, l.13b-15; ARAB, 2, §§347.

<sup>6</sup> Khatti-land: the name of the West countries from Khatti in Asia Minor southward to Palestia.

<sup>7</sup> Amurru represents Syria, Phoenicia, Samaria, Judah, Palestia, the Trans-Jordan, and Edomite states.

<sup>8</sup> Ushû was located on the Phoenician mainland opposite the island city of Tyre.<sup>8</sup>

**18:13a**  
(13a) And in the four-  
teenth year of King Hez-  
ekiyahu, Sennacherib  
the king of Assyria came  
against all the for-  
tified cities of Judah,

**36:1a**  
(1a) And it was, in  
the fourteenth year of  
King Hezekiyahu, Sen-  
nacherib king of Assyria  
came against all the for-  
tified cities of Judah,

**32:1**

(1) After these  
things and this faith-  
fulness, Sennacherib  
the king of Assyria came;  
and he came to Judah  
fortified cities, and com-  
manded to break them  
open to himself.

**10:1:1(1)**  
(1) Now Hezekiah,  
the king of the two  
tribes, had occupied the  
throne for fourteen years  
when the king of Assyria  
named Senacheri-  
mos, marched against  
him with a great arma-  
ment

<sup>9</sup> The position of these cities, located near the coast between Ushû and Ashkelon, and the statement, "In the course of my campaign" against Ashkelon, prove that this verse belongs chronologically before the mentioning of the overthrow of Ashkelon and the exile of King Sidka.

presents, (59) as their heavy tribute, (60) they brought before me for the fourth time, and kissed my feet.

**2:68b-72<sup>9</sup>**      **l. 22a<sup>10</sup>**

(68b) In the course (22a) In the of my campaign, (69) course of my campaign I Beth-Dagon, Joppa, (70) captured his (Sidka's) Banaibarka, Asuru, cities, which had not ies (71) of Sidka, who submitted at my feet, I had not speedily bowed carried off their spoil. in (72) submission at my feet, I conquered, I carried off their spoil.

**2:60b-68a**      **l. 20b-21**

(60b) But Sidka, (20b) And Sidka, (61) king of Ashkelon, king of Ashkelon, who who had not submitted had not submitted to my (62) to my yoke,—the yoke,—the gods of his gods of his father's father's house, himself, house, himself, his wife, together with [his] fami- (63) his sons his daugh- ly, (21) I tore up and ters, his brothers, the carried away to Assyria. seed of his father's Sharru-lu-dâri, son of house, (64) I tore away Rukibti, their [former] and brought to Assyria. king, I placed [over the (65) Sharru-lu-dâri, son people of] Ashkelon, of Rukibti, their former and imposed my royal king, (66) I set over the tribute upon him. people of Ashkelon and (67) I imposed upon him the payment of tribute (in the form of) presents to my majesty. (68a) He accepted (lit., bore) my yoke.

**44**

**1:50a**

(44) Rabbi Jose said: (50a) . . . Sennacherim, king of the Assyrians, made war against the peoples round about him (Hezekiah), having entered his territories and feared greatly, and all men fled from his place.

<sup>10</sup> Ibid.

2 Kings	Isaiah	Isaiah	Josephus, <i>Antiquities</i>
<b>18:13b</b> (13b) and he (Sen- nacherib) captured them.	<b>36:1b</b> (1b) and he captured them.	<b>10:28-31</b> (28) He has entered into Aiath, passing over to Migron. At Michmash he has laid up his store supplies. (29) They have crossed over the passes, they have taken up their encampment at Geba. Ramah is afraid, Gibeah of Saul has fled. (30) Cry out with your voice, daughter of Gallim, cause it to be heard unto Laish. "Poor Anathoth." (31) Madmenah retreats; the inhabitants of Gebim seek refuge.	<b>10:1:1(1)</b> (1) and took by storm all the cities of the tribes of Judah and Benjamin.

## 2 Chronicles

**32:2-8**  
(2) And Hezekiyahu saw that Sennacherib had come, and his face for battle against Jerusalem; (3) and he took counsel with his leaders and his valiant warriors, to stop the waters of the springs that were on the outside of the city; and they helped him. (4) And many people were

<sup>11</sup> In both the Taylor and F1 Bull inscriptions, the details of the war against Judah and King Hezekiah are found in the latter part of Sennacherib's discussion of his third campaign. Nevertheless, the internal data from these records and the words of Josephus reveal that this expedition belongs chronologically between the victory over Ashkelon and the battle of Eltekeh (which was followed by the conquest of Ekron). First, Padi was returned to the throne of Ekron after Sennacherib took that city. Yet Padi had been held by Hezekiah in Jerusalem and was not released until after Hezekiah had submitted to the Assyrian king. Second, the expression "as for Hezekiah," which begins the report of the victory over Judah, reflects that Sennacherib merely wrote of the Palestim region first and then backtracked to the discussion of Judah. Third, the route of the campaign shows that Sennacherib first attacked the coastal regions, striking at the Phoenician cities, moving south to the region around Joppa, and then invading the Palestim town of Ashkelon. He next

Taylor Prism	(F1) Bull Inscription	(F2) Bull Inscription	Nebi Yunis Inscription
<b>3:18-27a<sup>11</sup></b> (18) As for Hezekiyahu, the Yahudahi (Judahite), (19) who did not submit to my yoke, 46 of his strong, walled cities, and (20) the small cities in their neighborhood, (21) which were without number,—by leveling with battering-rams (?) (22) and by bringing up siege engines (?), by attacking and storming on foot, (23) by mines, tunnels and breaches (?), I besieged and took (those cities). (24) 200,150 people, great and small, male and female, (25) horses, mules, asses, camels, (26) cattle and sheep, without number, I brought away from them (27) and counted as spoil.	<b>l. 27b-28a<sup>12</sup></b> (27b) As for Hezekiyahu, the Yahudahi (Judahite), who did not submit (28a) to my yoke, 46 of his strong, walled cities and the small cities in their neighborhood, which were without number, I besieged, I captured. I plundered, as booty I counted them.	<b>l. 20b-21a</b> (20b) I devastated (21a) the wide province of Judah,	<b>l. 15a</b> (15a) I devastated the wide province of Judah.

Severus  
*Sacred History*

## 1:50c

(50c) For Ezekias, being inferior in numbers, did not venture to come to an engagement with him, but kept himself safe within the walls (of Jerusalem).

turned inland, invading Judah, making his own camp at the Judahite city of Lachish while other divisions moved against a number of other fortified cities in Judah. After sending troops to Jerusalem to blockade that city, Sennacherib turned north to Libnah (near Eltekeh) in the direction towards Ekron. Here he could take up a well-suited position for meeting the approaching Egyptian and Ethiopian forces who had been summoned by the people of Ekron. (The march of the Egyptian and Ethiopian forces would have been upon the "Palestim road," stretching along the coast [cf. Exod., 13:17, "road of the Palestim land"]; then turning inland, they would go to Ekron, and then toward the Assyrian army at Libnah. See Map 1). Fourth, Josephus reports that Sennacherib set out to meet this Egyptian and Ethiopian army at the same time that he sent a large force under Rabshakeh to sack Jerusalem.

<sup>12</sup> Ibid.

gathered, and they stopped all the springs, and the brook that was rushing through the land, saying, Why should the kings of Assyria come and find much water? (5) And he made himself strong and built all the wall that was broken, and raised up on (it) the towers, and outside another wall, and strengthened Millo, the city of David, and made darts in abundance, and shields. (6) And he set captains of war over the people, and gathered them to him, to the street of the gate of the city, and spoke to their heart, saying, (7) Be strong and courageous; do not be afraid nor be cast down before the face of the king of Assyria, and before the face of all the multitude that is with him. (8) With him is an arm of flesh, and with us is Yahweh our *eloahi* to help us, and to fight our battles. And the people were supported by the words of Hezekiyahu the king of Judah.

## 18:14a

(14a) And Hezekiyah the king of Judah sent to the king of Assyria, to Lachish, saying, I have offended, turn back from me; that which you put on me I will bear.

## 10:1:1(2a)

(2a) And he was about to lead his force against Jerusalem also, but, before he could do so, Hezekiah sent envoys to him and promised to submit to him and pay whatever tribute he should impose.

<sup>13</sup> That *urbi* is an Aramaic and Hebrew term for shock troops, see AHJP, p. 142.

## 3:37-41a

(37) As for Heze- (30b) That Heze- (21b) the strong, kiyahu, (38) the terrify- kiyahu,—the terrifying proud Hezekiyahia, its ing splendor of my royalty king, I brought in sub- majesty overcame him, (31a) overcame him, and mission (22a) to my and (39) the *Urbi* (shock the *Urbi* (shock feet, troops)<sup>13</sup> and his mer- troops)<sup>14</sup> and his picked cenary (?) troops which troops whom he had he had brought in to brought into Jerusalem, strengthen (40) Jerusa- his royal city, ran away lem, his royal city, (41a) (took leave), deserted him (lit., took leave).

<sup>14</sup> Ibid.

## 2 Kings

**18:14b-16**  
 (14b) And the king of Assyria laid on Hezekiyah the king of Judah three hundred talents of silver and thirty talents of gold; (15) and Hezekiyah gave **all the silver that was found in the house of Yahweh**, and in the treasures of the house of the king<sup>15</sup> — (16) at that time Hezekiyah cut off the doors of the Temple of Yahweh, and the pillars that Hezekiyah the king of Judah had overlaid, and gave them to the king of Assyria.

Josephus,  
*Antiquities*

## 10:1:1(2b-3)

(2b) When Senacherimos heard what the envoys had to say, he decided not to continue with the war, but acceded to the request and, on receiving three hundred talents of silver and thirty of gold, agreed to withdraw amicably, and gave sworn pledges to the envoys that he would do him no harm at all but would retire under these terms. (3) So Hezekiah, being persuaded by this offer emptied his treasuries and sent the money in the belief that he would be rid of the war and the struggle for his throne.

Taylor  
Prism(F1) Bull  
InscriptionRassam  
Cylinder<sup>16</sup>Nebi Yunis  
Inscription

## 3:41b-49

(41b) In addition to 30 talents of gold and 800 talents of silver<sup>18</sup> (32) and all 800 talents of silver<sup>19</sup> (33) (there were) gems, kinds of treasure from antimony, (43) jewels his palace, he sent his (?), large *sandu*-stones, daughters, his palace couches of ivory, (44) women, his male and female house chairs of ivory, male singers, to Nineveh, his elephant's hide, ivory teeth, and he dispatched (lit., elephant's "teeth"), his messengers to pay (45) ebony (?), boxwood (?), all kinds of valuable (heavy) treasures, (46) as well as his daughters, his harem, his male and female (47) musicians, (which) he had (them) bring after me (48) to Nineveh, my royal city. To pay tribute (49) and to accept (lit., do) servitude, he dispatched his messengers.

## l. 31b-32

(31b) With 30 talents of gold, 800 talents of silver<sup>18</sup> (32) and all 800 talents of silver<sup>19</sup> (33) (there were) gems, kinds of treasure from antimony, (43) jewels his palace, he sent his (?), large *sandu*-stones, daughters, his palace couches of ivory, (44) women, his male and female house chairs of ivory, male singers, to Nineveh, his elephant's hide, ivory teeth, and he dispatched (lit., elephant's "teeth"), his messengers to pay (45) ebony (?), boxwood (?), all kinds of valuable (heavy) treasures, (46) as well as his daughters, his harem, his male and female (47) musicians, (which) he had (them) bring after me (48) to Nineveh, my royal city. To pay tribute (49) and to accept (lit., do) servitude, he dispatched his messengers.

## l. 56-60

(56) (in addition to the) 30 talents of gold, hu, its king, I laid my 800 talents of silver<sup>19</sup> (57) (there were) gems, precious stones, antimony, jewels (?), great *sandu*-stones (carnelian?), ivory beds, house chairs of ivory, elephant's hides, ivory (elephant's tusks, teeth), maple, boxwood, colored (woolen) garments, garments of linen, violet and purple wool, (58) vessels of copper, iron, bronze and lead, iron chariots, shields, lances, armor, girdle daggers of iron, bows and arrows, spears, countless implements of war, (59) together with HIS DAUGHTERS, his palace women, his male and female musicians (which) he had (them) bring after me to Nineveh, my royal city. To pay tribute and to render servitude, he dispatched his messenger(s). (59) From the booty of those lands which I plundered, 10,000 bows, 10,000 shields I took therefrom and added them to my royal equipment. (60) The rest, the heavy spoil of the enemy (captives), I divided like sheep among my whole camp (army) as well as my governors and the inhabitants of my large cities.

## l. 15b

(15b) On Hezekiyah, (56) (in addition to the) 30 talents of gold, hu, its king, I laid my 800 talents of silver<sup>19</sup> (57) (there were) gems, precious stones, antimony, jewels (?), great *sandu*-stones (carnelian?), ivory beds, house chairs of ivory, elephant's hides, ivory (elephant's tusks, teeth), maple, boxwood, colored (woolen) garments, garments of linen, violet and purple wool, (58) vessels of copper, iron, bronze and lead, iron chariots, shields, lances, armor, girdle daggers of iron, bows and arrows, spears, countless implements of war, (59) together with HIS DAUGHTERS, his palace women, his male and female musicians (which) he had (them) bring after me to Nineveh, my royal city. To pay tribute and to render servitude, he dispatched his messenger(s). (59) From the booty of those lands which I plundered, 10,000 bows, 10,000 shields I took therefrom and added them to my royal equipment. (60) The rest, the heavy spoil of the enemy (captives), I divided like sheep among my whole camp (army) as well as my governors and the inhabitants of my large cities.

<sup>15</sup> The 300 talents of silver (2 Kings, 18:14b) plus all the silver found in the house of Yahweh (2 Kings, 18:15) represent the 800 talents of silver reported in the parallel Assyrian accounts.

<sup>16</sup> AS, pp. 60-61, l.56-60; ARAB, 2, §§284-284a.

<sup>17</sup> See above n. 15.

<sup>18</sup> Ibid.

<sup>19</sup> Ibid.

**18:17a**  
(17a) And the king of Assyria sent the tartan (the chief of the eunuchs, and Rab-shakeh (the chief cup-bearer) FROM LACHISH, to King Hezekiah, to King Hezekiah, with a numerous army, to Jerusalem.

**36:2a**  
(2a) And the king of Assyria sent Rabshakeh (the chief cup-bearer) FROM LACHISH to Jerusalem to King Hezekiah, with a numerous army, to Jerusalem.

**32:9a**  
(9a) After this Sennacherib the king of Assyria sent his servants to Jerusalem— and he was BY LACHISH, and all his power with him— against Hezekiah, the king of Judah, and AGAINST ALL JUDAH WHO WERE IN JERUSALEM,

**10:1:1(4a)**  
(4a) But, when the Assyrian received the money, he paid no regard to the agreement he had made;<sup>21</sup>

**10:1:1(4b)**  
(4b) instead, while he himself took the field against the Egyptians and Ethiopians,<sup>22</sup> he left behind his general Rap-sakēs with a large force, and also two other commanding officers, to sack Jerusalem. The names of these men were Tharata and Aracharis.

**18:17b-18a**  
(17b) And they went up and came to Jerusalem. And they went up and came in and he stood by the conduit of the upper pool that was on the highway of the Fuller's field. (18a) And they called to the king

**36:2b**  
(2b) And he stood by the conduit of the upper pool, on the high-up and came in and he way of the Fuller's field.

**10:1:2(5a)**  
(5a) When they arrived, they encamped before the walls and sent to Hezekiah and asked him to parley with them.

<sup>20</sup> AS, p. 156, no. xxv, l.1–4; ANET, p. 288 (4).

<sup>21</sup> With this verse, Josephus provides us with the important transition missing in our other texts. Here we easily see that we are not dealing with two invasions but with one. Sennacherib merely found it to his benefit to make Hezekiah believe that the war would be over. After bleeding Hezekiah of his wealth, the Assyrian monarch merely ignored his promise of peace and continued with his original plans: to sack the city of Jerusalem and to deport all of its rebellious inhabitants to another distant country.

<sup>22</sup> Josephus disregards the victories of Sennacherib at Lachish and Libnah and goes directly to the next and more important historical event, the upcoming battle against the Egyptian and Ethiopian forces

l.1-4

(1) Sennacherib, king of the world, king of Assyria, (2) sat upon a *nimedu*-throne (lit. standing-chair) (3) (while) the booty (taken) from Lachish (*La-ki-su*) (4) passed in review.

Severus  
*Sacred History*

**5:9:4(388a)**

(388a) When Sennacherib, king of Assyria, with all Asia

**6:5a**

(5a) When Sennacherib, king of Assyria, with all Asia

**1:50b**

(50b) and then, when the country had been laid waste without any opposition, he laid siege to the city,

which occurred at Eltekeh, located near Libnah. His cursory statement is quite appropriate since it took only one day for Rabshakeh, sent from Lachish to nearby Jerusalem, to deliver his message to Hezekiah. Yet when he returned to Sennacherib a few days later, the Assyrian king was already fighting against Libnah, obviously to clear the region where he was to take his stand in preparation for his upcoming battle with the Egyptian and Kushite forces. This evidence shows that Sennacherib had already seized Lachish prior to receiving the tribute from Hezekiah. As Sennacherib was finishing with Lachish, he sent Rabshakeh with a large force against Jerusalem to sack the city and exile the population.

## 2 Kings

## Isaiah

## 2 Chronicles

Josephus,  
*Antiquities*

**18:18b**  
(18b) and Eliakim the son of Hilkiah, who was over the house, and Shebna the scribe, and Joah, the son of Asaph the recorder, came out to them.

## 36:3

(3) and Eliakim, the son of Hilkiah, who was over the house, and Shebna the scribe, and Joah, the son of Asaph the recorder, came out to him.

**10:1:2(5b-6a)**  
(5b) He, however, out of cowardice did not himself come out but sent out three of the friends who were closest to him, the steward of the kingdom, named Eliakias, and Sūbānaios and Jōāchos, who was in charge of the records.  
(6a) So these three came forward and stood facing the commanders of the Assyrian army;

**18:19-23<sup>23</sup>**  
(19) And Rabshakēh said to them,

**36:4-8<sup>24</sup>**  
(4) And Rabshakēh said to them,

**32:9b-12**  
(9b) saying,

**10:1:2(6b-7a)**  
(6b) and, when the general Rapsakēs saw them, he told them,

Now say to Hezekiyahu, This says the great king, the king of Assyria, What is this trust which you have trusted? (20) Are you saying only a word of valor for war? Now, upon whom have you trusted that you have rebelled against me?

(21) Now, behold, you trust for yourself upon the staff of this broken reed, upon Egypt which, if a man leans upon it, it goes into his palm and pierces it! So is Pharaoh, king of Egypt, to all those who trust upon him.

(6) Behold, you trust upon the staff of this broken reed, upon Egypt, which, if a man leans upon it, it goes into his palm and pierces it! So is Pharaoh, king of Egypt, to all those who trust upon him.

(11) Is not Hezekiyahu misleading you, to give you up to die by famine, and by thirst, saying, Yahweh our

(10) Thus says Senacherib the king of Assyria, Upon what are you trusting that you sit under siege in Jerusalem?

(6c) to go back to Hezekiah and say that the great king Senacheribmos was inquiring of him on what he so confidently relied that he avoided his master and was unwilling to listen to him and would not admit his army into the city.

(6d) Was it perhaps,

Tertullian  
*On Fasting*

## 3 Maccabees

Severus  
*Sacred History*

**7a**  
(7a) Similarly, as when Sennacherib, the king of the Assyrians, after the capture of several towns, was giving provocations and threats against Israel by means of Rhapsakes,

**6:5b**  
(5a) with boastings  
(5d) The king of Assyria, thundering at the gates,

<sup>23</sup> The form of delivery in this letter is very near parallel to that of *The Nimrud Letters*, Letter I, (Iraq, 17.1, pp. 23–31; IAC, pp. 80–82).

<sup>24</sup> Ibid.

(22) And when you say to me, We trust to Yahweh our *eloahi*, is it not he whose high places and his altars Hezekiyahu has removed, and he has said to Judah and to Jerusalem, Before this altar you shall bow down in Jerusalem?

(23) And, now, exchange pledges, I beg, with my sovereign, the king of king of Assyria, and I will give will give to you two thousand horses, if you are able to are able to give for your self riders upon them.

18:24-25

(24) And how will you turn back the face of one governor of the least of the servants of my sovereign, and trust for yourself upon Egypt for chariots and for horsemen? (25) Now, without Yahweh have I come upon this place to destroy it? Yahweh said to me, Go upon this land and destroy it.

36:9-10

(9) And how will you turn back the face of one governor of the least of the servants of my sovereign, and trust for yourself upon Egypt for chariots and for horsemen? (10) And now, without Yahweh have I come upon this land to destroy it? Yahweh said to me, Go upon this land and destroy it.

18:26

(26) And Eliakim, the son of Hilkiah, and Shebna and Joah said to Rabshakeh, Please speak Aramaic to your servants, for we understand; and do not speak Judahite to us in the ears of the people upon the wall.

36:11

(11) Then Eliakim and Shebna and Joah said to Rabshakeh, Please speak Aramaic to your servants, for we understand; and do not speak Judahite to us in the ears of the people upon the wall.

18:27-32a

(27) And Rabshakeh said to them, Has my sovereign sent me to speak these words to your sov-

*eloahi* will deliver us from the hand of the king of Assyria?

(7) And when you say to me, We trust to Yahweh our *eloahi*, is it not he whose high places and his altars Hezekiyahu has removed, and he has said to Judah and to Jerusalem, Before this altar you shall bow down?

(8) And, now, exchange pledges with my sovereign, the king of Assyria, and I will give to you two thousand horses, if you are able to give for yourself riders upon them.

0:1:2(7b)

(7b) They should know, he said, that by the will of the deity, who had granted him to overthrow the kingdom of the Israelites also, he had made this expedition against Hezekiah in order that he might in the same way destroy those ruled by him.

10:1:2(8a)

(8a) As Rapsakēs spoke these words in Hebrew, with which language he was familiar, Eliakias was afraid that the people might overhear them and be thrown into consternation, and so asked him to speak in Syrian (Aramaic).

10:1:2(8b-10)

(8b) But the general, perceiving what was in the back of his mind and the fear that held him,

1:50e

(50e) threatened de-  
struction,

2 Kings

Isaiah

Josephus,  
*Antiquities*

your sovereign and to reign and to you? Is it you? Is it not upon the males who sit upon the walls, for males who sit upon the walls, for (those) eating their own dung and dung and drinking their drinking their own urine with you? with you?

(28) And Rabshakeh stood and called with a loud Judahite voice, and he spoke and he said, Hear the words of the great king, the king of Assyria.

(29) Thus says the king, Do not let Hezekiyahu deceive you, for he is not able to deliver you out of his hand. (30) And do not let Hezekiyahu put your trust to Yahweh, saying, Yahweh shall deliver us. This city shall not be given into the hand of the king of Assyria."

(31) Do not listen to Hezekiyahu, for thus says the king of Assyria, Make with me a blessing, and come out to me; and the male eat of his vine, and the male of his fig tree, and the male of the waters of his well, (32a) until I come and (17) until I come and

(16) Do not listen to Hezekiyahu, for thus says the king of Assyria, Make with me a blessing, and come out to me; and the male eat of his vine, and the male of his fig tree, and the male of the waters of his well,

spoke in a very loud and clear voice and replied

(13) And Rabshakeh stood and cried with a loud Judahite voice, and he said, Hear the words of the great king, the king of Assyria.

(14) Thus says the king, Do not let Hezekiyahu deceive you, for he is not able to deliver you out of his hand. (15) And do not let Hezekiyahu put your trust to Yahweh, saying, "Yahweh shall deliver us. This city shall not be given into the hand of the king of Assyria."

(9b)<sup>25</sup> If, however, you are confident and think you can repulse our force, I am ready to furnish you with two thousand of the horses that are with me, in order that you could mount on them the same number of riders and so show your strength. But you cannot furnish riders whom you do not have.

(10) Why, then, do you hesitate to surrender to those who are stronger than yourselves and will take you whether you like it or not? Nevertheless a voluntary surrender means safety for you, while an involuntary one after your de-

Severus  
*Sacred History*Targ. Jon.  
*2 Kings*Targ. Jon.  
*Isaiah*

1:50f  
(50f) and demanded  
surrender,

18:31-32a  
(31) Do not accept from Hezekiyah, for thus says the king of Assyria, Make peace with me, me, and come out to me; and the male eat of the fruits of his vines, and his own vine, and every- the male fruits of his one the fruit of his fig trees, and the male of trees, and everyone the waters of his well, drink the waters of his

<sup>25</sup> Josephus informs us (sect. 9b) that, after refusing to speak to the Judahites in Aramaic, Rabshakeh once again offered the challenge of providing the Judahites with 2,000 horses if they could provide riders

for them to do battle with the Assyrian army (cf. 2 Kings, 18:23; Isa., 36:9).

take you to a land like your own land, a land of grain and new wine, a land of bread and vineyards, a land of olive oil, and honey; and live, and do not die.

18:32b-35

(32b) And do not listen to Hezekiyahu, when he persuades you, saying, Yahweh will deliver us.

(33) Have the *eloahi* of the nations at all delivered a male his land from the hand of the king of Assyria? (34) Where are the *eloahi* of Hamath and Arpad? Where are the *eloahi* of Sepharvaim, Hena, and Auah? When did they deliver Samaria from my hand?

(35) Who among all the *eloahi* of the lands have delivered their land from my hand, that Yahweh should deliver Jerusalem from my hand?

36:18-20

(18a) Lest Hezekiyahu persuade you, by saying Yahweh shall de-

32:13-15

feat will prove to be dangerous and the cause of misfortunes.

(18b)

(18b) Have the

*eloahi* of the nations delivered a male his land from the hand of the king of Assyria? (34) Where are the *eloahi* of Hamath and Arpad? Where are the *eloahi* of Sepharvaim? And, when

Auah? When did they deliver Samaria from my hand?

(20) Who among all the *eloahi* of these lands has delivered his land from my hand, that Yahweh should keep Jerusalem from my hand?

(21) And they were quiet and did not answer him a word, for a command of the king it was,

(13)

(13) Do you not

know what I have done, my fathers and I, to all the people of the lands?

(19) Were the *eloahi* of the nations of the lands all able to deliver their land out of my hand?

(14) Who among all the *eloahi* of these nations who my fathers utterly destroyed has been able to deliver his people out of my hand, that your *eloahi* will be able to deliver you out of my hand? (15) And now, do not let Hezekiyahu deceive you, nor mislead you like this, nor trust him, for no *eloah* of any nation or kingdom has been able to deliver his people from my hand and the hand of my fathers. Truly, without a doubt, your *eloahi* shall not deliver you from my hand.

18:36-37

(36) And the people were quiet and did not answer him a word, for a command of the king it was,

36:21-22

(21) And they were quiet and did not answer him a word, for a command of the king it was,

10:1:3(11a-b)

(11a) When the people and the envoys had heard these words of the Assyrian general,

(32a) until I come and take you to a good land like your own land, a good land like your own land of grain and new wine, a land of farms new wine, a land of vineyards, a land fields and vineyards, whose olive trees make oil, and it makes honey; and live, and do not die.

1:50g-h

(50g) proclaiming that in vain did Ezebias put his trust in the deity,

(50h) for that he rather had taken up arms by the appointment of the deity; and that the conqueror of all nations, as well as the overthower of Samaria, could not be escaped, unless the king secured his own safety by a speedy surrender.

was, saying, Do not answer him.

(37) And came Eliakim, the son of Hilkiah, who was over the house, and Shebna the scribe, and Joah, the son of Asaph, the recorder, to Hezekiyahu, having torn (their) garments; and they reported to him the words of Rabshakeh.

## 19:1a

(1a) And it was, when King Hezekiyahu heard,

## 37:1a

(1a) And it was, when King Hezekiyahu heard,

## 7d

(7d) If it is true, (as it is), that on hearing the announcement of the harshness of the foe,

## 19:1b

(1b) he tore his garments and he covered himself with sackcloth,

## 37:1b

(1b) he tore his garments and he covered himself with sackcloth,

## 7e

(7e) he rent his garment, put on sack-cloth, and bade the elders of the priests, similarly habited,

## 10:1:3(11c)

(11c) And he thereupon took off his royal garments, put on sack-cloth and assumed an attitude of humility;

## 19:1c

(1c) and he entered the house of Yahweh.

## 37:1c

(1b) and he entered the house of Yahweh.

## 10:1:3(11d)

(11d) then, falling on his face in the manner of his country,

## 10:1:3(11e)

(11e) he supplicated the deity and entreated him to help one who had no other hope of salvation.

## 63:3a

(3a) When, moreover, Hezekiah the king heard those things which the king of Assyria was devising, (i.e.) to come and seize him and destroy his people, the two and a half tribes which remained: and more he wished to overthrow Zion,

## 63:3b

(3b) then Hezekiah trusted in his works, and had hope in his righteousness,

## 63:3c-4

and spoke with the Mighty One and said: (4) "Behold, for lo! Sennacherib is prepared to destroy us, and he will be boastful and uplifted when he has destroyed Zion."

19:2-5

(2) And he sent Eli-  
akim, who was over the  
house, and Shebna the  
scribe, and the elders of  
the priests, covering  
them with sackcloth, to  
Isaiah the prophet, the  
son of Amoz.

(3) And they said to  
him, Thus says him, Thus says  
Hezekiyahu, A day of  
trouble and reproach and  
contempt is this contempt is this  
day! For the sons have day! For the sons have  
come to the pains of come to the pains of  
childbirth, and there is  
childbirth, and there is  
no strength to bring no strength to bring forth.

(4) Perhaps Yahweh  
your *eloahi* will hear the  
words of Rabshakeh,  
whom his sovereign,  
the king of Assyria, has sent  
to reproach the living  
*eloahim*, and (Yahweh)  
will rebuke against the  
words which Yahweh  
your *eloahi* has heard,  
and you shall lift up a  
prayer for the remnant  
that is found. (5) And the  
servants of King  
Hezekiyahu came to  
Isaiah.

19:6-7

(6) And Isaiah said  
to them, Thus you shall  
say to your sovereign,  
Thus says Yahweh, Do  
not be afraid from the  
face of the words which  
you have heard, which  
the servants of the king  
of Assyria have blas-  
phemed me. (7) Behold,  
I will put in him a *ruach*,

37:2-5

10:1:3(12a-c)

(12a) He also sent  
some of his friends and  
some of the priests to  
the prophet Isaiah

(12b) and asked him  
to pray to the deity and,  
when he had offered sac-  
rifices for the common  
safety, to exhort him  
(Yahweh) to show his  
wrath at the hopes of the  
enemy,

(12c) but to take pity  
upon his own people.

37:6-7

7f

10:1:3(13-14)

(7e) approach the  
deity through Isaiah—  
fasting being, of course,  
the escorting attendant of  
their prayers.

(13) And, when the  
prophet had done these  
things and received an  
oracle from the deity  
(Yahweh), he encouraged  
both the king himself and  
the friends who were  
with him by foretelling  
that the enemy would be  
defeated without a battle

63:5

(5) And the Mighty  
One heard him, for  
Hezekiah was wise. And  
he had respect unto his  
prayer, because he was  
righteous.

1:50i

(50i) In this state of  
affairs, Ezekias, trusting  
in the deity, consulted  
with the prophet Isaiah,

10:24-27

(24) Therefore, thus  
says adonai Yahweh of  
host, Do not fear from  
Assur, my people who  
dwell in Zion. He shall  
strike with the rod, and  
his staff shall be lifted up  
against you on the road  
of Egypt. (25) Because  
very soon, upon their de-  
struction, will be finished

1:50j

(50j) and from his  
answer he learned that  
there would be no danger  
from the enemy, and that  
the divine assistance  
would not fail him.

## 2 Kings

## Isaiah

Josephus,  
*Antiquities*

and (he) shall hear a report and turn back to his land. And I will cause him to fall by the sword in his land.

and (he) shall hear a report and turn back to his land. And I will cause him to fall by the sword in his land.

and retire ignominiously, with none of the self-confidence which they now showed, (14) for the deity would see to it that they should be destroyed; and he also foretold that Sennacherib, the king of Assyria, would himself fail in his attempt against Egypt and returning to his own land would perish by the sword.<sup>26</sup>

10:1:1(4)<sup>27</sup>

(4) instead, while he (Sennacherib) himself took the field against the Egyptians and Ethiopians, he left behind his general Rapsakēs with a large force, and also two other commanding officers, to sack Jerusalem. The names of these men were Tharata and Aracharīs.

**19:8**  
(8) And Rabshakeh returned and found the king of Assyria warring against Libnah, for he had heard that he had set out from Lachish.<sup>30</sup>

**37:8**  
(8) So Rabshakeh returned and found the king of Assyria warring against Libnah, for he had heard that he had set out from Lachish.<sup>31</sup>

<sup>26</sup> Josephus here testifies once again that the primary objective of Sennacherib was Egypt.

<sup>27</sup> We repeat this verse from Josephus to remind our reader that the battle at Eltekeh was imminent and occurred shortly after the forces under Rabshakeh began their blockade of Jerusalem.

<sup>28</sup> The Assyrian record at this point confirms the account from 2 Kings, 19:32–34, and Isa., 37:33–35, that the Assyrians never entered the city of Jerusalem, never built any siege mounds against it, nor made

## Isaiah

(F1) Bull  
InscriptionTaylor  
Prism

my fury and anger. (26) And Yahweh of hosts shall stir up upon him a whip, as the striking of Midian at the rock of Oreb, and (as) his rod upon the sea. And he will lift it up on the road of Egypt [LXX “upon the road down to Egypt”]. (27) And it shall be on that day, his burden shall turn from upon your shoulder and his yoke from upon your neck and the yoke shall be destroyed from the face of the anointing olive oil.

l. 28b-30a<sup>28</sup>

(28b) Himself (Hezekiyahu), like a caged bird, in (29) Jerusalem, his royal city, I shut up. Earthworks I threw up about it. His cities which I plundered, I cut off from his land and gave to (30) the kings of Ashdod, Ashkelon, Ekron and Gaza; I diminished his land. To the former tribute, I imposed and laid upon him the giving up of his land as a gift.

3:27b-36<sup>29</sup>

(27b) Himself (Hezekiyahu), like a caged bird, (28) in Jerusalem, his royal city, I shut up. Earthworks I threw up against him,—(30) the one coming out of his city gate I turned back to his misery. (31) The cities of his, which I had spoiled, I cut off from his land and (32) to Mitinti, king of Ashdod, (33) Padi, king of Ekron, and Silli-bel, (34) king of Gaza, I gave (them). I diminished his land. (35) I added to the former tribute, (36) and laid upon him (var. them) the giving (up) of their land, (as well as) imposts—gifts for my majesty.

any assault upon it. Also see Chap. V, p. 71, n. 32.

<sup>29</sup> Ibid.

<sup>30</sup> See above ns. 22 & 27.

<sup>31</sup> Ibid.

(F1) Bull  
InscriptionTaylor  
Prism

## l. 22a-25a 2:73-3:5

(22a) The governors and people of Amkaruna (Ekron), who had thrown Padi, their king, (23) bound by (lit. lord of) oath (i.e. treaty) to Assyria, into fetters of iron, and had given him over to Hezekiyahu, the Yahudahi (Judahite)—he kept him in confinement like an enemy,—they (lit., their heart) became afraid, and appealed (for aid) to their heart) became afraid (79) and appealed (for aid) to the kings of Muzri (Lower Egypt), the bowmen, (24) the chariots and horses of the king of Meluhha (Upper Egypt), a countless host. In the plain of Altakû (Eltekeh) I fought with them, I defeated them. The charioteers (25a) and Muzri princes, together with the charioteers of the Meluhha (Upper Egypt) king, I captured alive with my (own) hand.

3:6-7  
(6) Altakû (Eltekeh)  
(and) Timnah (7) I besieged, I captured and took away their spoil.

## l. 25b-27a

(25b) I drew near to Amkaruna (Ekron). The governors who had rebelled (committed sin) slew the governors and nobles (9) who had committed sin (that is, rebelled). The citizens who bellowed, and (10) hung

## 3:8-17

(8) I drew near to Amkaruna (Ekron) and slew the governors and nobles (9) who had committed sin (that is, rebelled), and (10) hung

## THE END OF THE RECORDS OF SENNACHERIB

2:141a

(141a) The next king was the priest of Hephaestus, whose name was Sethos. He despised and took no account of the warrior Egyptians, thinking he would never need them; besides otherwise dishonouring them, he took away the chosen lands which had been given to them, twelve fields to each man, in the reign of former kings. So presently came king Sanacherib against Egypt, with a great host of Arabians and Assyrians; and the warrior Egyptians would not march against him.

2:141b

(141b) The priest, in this quandary, went into the temple shrine and

10:1:4-5(20b)<sup>32</sup>  
[Berosus]  
(20b) But Berossus, who wrote the *History of Chaldaea*, also mentions King Senacheirimos and tells how he ruled over the Assyrians and how he made an expedition against all Asia and Egypt;

had rebelled (sinned) I their bodies on stakes counted as spoil. The (or, pillars) around the rest of them, who were city. The citizens (11) not guilty (carriers) of who had rebelled sin, I pardoned. Padi, (sinned) and treated (As their king, (27a) I syria) lightly, I counted brought out of Jerusalem as spoil. (12) The rest of and placed on the throne them, who were not over them. My royal guilty (carriers) of sin tribute I imposed upon (13) and contempt, who were without sin (blame, i.e. for whom there was no punishment),—(14) I spoke their pardon. Padi, their king, (15) I brought out of Jerusalem. (16) I set him on the royal throne over them and (17) imposed upon him my kingly tribute.

## THE END OF THE RECORDS OF SENNACHERIB

10:1:4(18a)  
[Herodotus]

(18a) Concerning this Senacheirimos, Herodotus also tells us, in the second book of his History, that this king came against the king of Egypt, who was a priest of Hephaestus, and besieged

10:1:4(18b)

(18b) but he abandoned the siege for the following reason. The

part of Sennacherib's third campaign, his attack upon Egypt, begins now.

<sup>32</sup> We repeat this passage dealing with the history from Berossus to remind our reader that the second

there bewailed to the deity's image the peril which threatened him. In his lamentation he fell asleep, and bidding him take courage, for he should suffer no ill by encountering the host of Arabia: "Myself," said the deity, "will send you champions."

## 2:141c

(141c) So he trusted the vision, and encamped at Pelusium with such Egyptians as would follow him, for here is the road into Egypt; and none of the warriors would go with him, but only hucksters and artificers and traders. Their enemies too came here.

## 10:1:4(17a)

(17a) A little while after this the king of Assyria failed in his attack upon the Egyptians and returned home without accomplishing anything for the following reason. After he had spent a great deal of time on the siege of Pelusium, and the earthworks which he was raising against the walls on the point of attacking,

EVENTS OF ABIB 2<sup>33</sup>

## 2:141d

(141d) And one NIGHT a multitude of fieldmice swarmed over the Assyrian camp and

<sup>33</sup> The plague that struck the Assyrian army at Pelusium during the night was followed on the next day by the news that Tirhaqah, the king of Kush, was coming with an enormous army. With many of their weapons damaged and many soldiers beginning to die from the plague, it necessitated the abandonment of the siege of Pelusium. The distance from Pelusium to the city of Nob, north of Jerusalem, where Sennacherib would set up his camp, is approximately 198 miles. When Alexander the Great traversed the region from Gaza to Pelusium, a journey of 123.11 miles, he was able to make the journey in 7 days

king of Egypt prayed to the deity, and the deity hearkened to his prayer

## EVENTS OF ABIB 2

## 10:1:4(18c-19a)

(18c) and visited a plague upon the Arab—(19a) at just this point he (Herodotus) is in error,

(Arrian, 3:1:1; Curtius, 4:7). Using this rate of travel, it gives us a distance of about 17.58 miles per day. If we extrapolate these numbers on to Jerusalem, Sennacherib would have arrived at Nob just outside Jerusalem on the 12th day of his retreat. The Assyrian king is said to have left Pelusium during the daytime that followed the night during which the mice invaded his camp. He arrived in Nob during the daytime just before the night in which the plague destroyed his army outside of Jerusalem (i.e., the night of Passover, which occurs on the 14th of Abib). Therefore, it is highly probable that Sennacherib left

2 Kings

Isaiah

Herodotus

Josephus,  
*Antiquities*

devoured their quivers  
and their bows and the  
handles of their shields  
likewise,

19:9a

37:9a

(9a) And he (Sennacherib) heard about Tirhaqah, the king of Tirhaqah, the king of Kush, saying, Behold, he Kush, saying, He has come out to fight come out to fight with you,

(9a) And he (Sennacherib) heard about Tirhaqah, the king of Tirhaqah, the king of Kush, saying, Behold, he Kush, saying, He has come out to fight come out to fight with you,

10:1:4(17b)

(17b) he heard that Tharsikēn, the king of Ethiopia, was coming to the aid of the Egyptians with a large force and decided to make the journey through the desert and fall upon the Assyrians suddenly.

19:9

37:9b-13

(9b) and he (Sennacherib) turned back, (9b) And he (Sennacherib) heard,<sup>35</sup>

(141e) insomuch that they fled the next day unarmed and MANY FALLING DEAD. And at this day a stone statue of the Egyptian king stands in Hephaestus' temple, with a mouse in his hand, and an inscription to this effect: "Look on me, and fear the deities."

2:141e

(141e) insomuch (17c) And so, being alarmed at this news, King Senacheirimos left Pelusium and withdrew, as I said, without accomplishing anything.

19:9

37:9c-13

(9c) and he sent messengers to Hezekiyahu, saying, (10) Thus shall you speak to Hezekiyahu the king of Judah, the king of Judah, saying, Do not let your *eloahi*, in whom you trust deceive you, saying, trust, deceive you, Jerusalem shall not be saying, Jerusalem shall delivered into the hand not be delivered into the

10:1:4(15)

(15) Now it happened that about this time the king of Assyria had written a letter to Hezekiah, in which he said that he was foolish to suppose that he would escape being made his servant, since he had subdued many

Pelusium on Abib 2, arriving in Nob on the 13 of Abib, the very day that Hezekiah saw the sign whereby the sun returned 10 steps on the sundial of King Ahaz. In agreement with this detail, the B. Sanh., 95a, reports that the Assyrian soothsayers warned Sennacherib, "If you proceed (to attack) now, you will conquer it (Jerusalem); if not, you will not conquer it," while his astrologers in accord with this, advised him to "attack immediately."

<sup>34</sup> Strabo reports that Tearko the Ethiopian (i.e., Taharqa I Piye; Tirhaqah of Kush) made an expedition that advanced as far as Europe but that his exploits were not a matter of off-hand knowledge to everyone (Strabo, 1:3:21, 15:1:6).

Josephus,  
*Antiquities*Severus  
*Sacred History*Targ. Jon.  
*2 Kings*Targ. Jon.  
*Isaiah*

calling him king of the Arabs instead of king of the Assyrians—for, he says, in one NIGHT a host of mice ate through the bows and other weapons of the Assyrians,

1:50k

(50k) And, in fact, not long after, Tarraka, king of Ethiopia, invaded the kingdom of the Assyrians.<sup>34</sup>

19:9a

(9a) And he (Sennacherib) heard about Tirhaqah, the king of Kush, Tirhaqah, the king of Kush, saying, Behold, he has come out to wage battle with you,

37:9a

(9a) And he (Sennacherib) heard about Tirhaqah, the king of Kush, Tirhaqah, the king of Kush, saying, He has set out to wage war against you.

Josephus,  
*Antiquities*

10:1:4(19b-20a)

(19b) and, as the king on that account had no bows, he withdrew his army from Pelusium.

1:51a

(20a) This, then, is the account which Herodotus gives.

1:51a

(51a) By this news Sennacherim was led to return in order to defend his own territories, and he gave up the war, at the same time murmuring and crying out that victory was snatched from him the victor.

10:1:4(17a)

(17a) the king of Assyria failed in his attack upon the Egyptians and returned home without accomplishing anything<sup>36</sup>

1:51b

(51b) He also sent letters to Ezekias, declaring, with many insulting words, that he, after settling his own affairs, would speedily return for the destruction of Judaea.

<sup>35</sup> The LXX has, "καὶ ἀκούσας ἀπέστρεψε (kai akousas apestrepse; and hearing, turned aside)." The Qumran *Isaiah Scroll* reads, "and he heard and he turned back" (1QIsa<sup>a</sup>). These texts, when used in conjunction with our main sources, reveal that, at the time that Sennacherib heard of the advance of Tirhaqah, he turned his army around and abandoned his war against Pelusium and the Egyptians. When he turned back he was still intent upon taking Jerusalem. Accordingly, he sent messengers to Hezekiah ahead of his returning army hoping to intimidate the Jewish king into submission.

<sup>36</sup> We repeat this passage to remind our reader that it was at this point the Assyrians were defeated in their Egyptian and Ethiopian campaign.

of the king of Assyria. hand of the king of (11) Behold, you have Assyria. (11) Behold, heard what the kings of you have heard what the Assyria have done to all kings of Assyria have the lands, by utterly de- done to all the lands, by stroying them; and shall utterly destroying them; you be delivered? (12) and shall you be deliv- Have the *eloahi* of the erved? (12) Have the nations delivered those *eloahi* of the nations de- whom my fathers have livered those whom my destroyed: Gozan and fathers have destroyed: Harran and Rezeph, and Gozan and Harran and the sons of Eden who Rezeph, and the sons of were in Telassar? (13) Eden who were in Where is the king of Ha- Telassar? (13) Where is math and the king of Ar- the king of Hamath and pad and the king of the the king of Arpad and the city of Sepharvaim, king of the city of Sepharvaim, Hena and Hena and Auah?

Auah?

great nations, and he threatened to destroy him utterly and completely after capturing him, unless he opened the gates and willingly admitted his army into Jerusalem.

## EVENTS OF ABIB 11

**20:1a**

(1a) In those days Hezekiyahu was sick to- wards death,<sup>37</sup>

**38:1a**

(1a) In those days Hezekiyahu was sick as towards death,<sup>38</sup>

**32:24a**

(24a) In those days Hezekiyahu was sick as far as towards death,<sup>39</sup>

**10:2:1(25)**

(25) But, although he showed all zeal and devotion in the worship of the deity, he was smitten by a severe illness,<sup>40</sup> and all hope for him was given up by the physicians, nor did his friends have any expectation of a change for the better in his condition. And the illness was aggravated by the dreadful despair of the king himself when he considered his being without a son and that he was about to die leaving his house and his realm unprovided with a legitimate successor.

**20:1b**

(1b) and Isaiah the prophet, the son of Amoz, came to him and said to him, Thus says Yahweh, command your house, for you are dying, and you shall not live.

**38:1b**

(1b) and Isaiah the prophet, the son of Amoz, came to him and said to him, Thus says Yahweh, command your house, for you are dying, and you shall not live.

<sup>37</sup> Cf. Chap. III, pp. 45-48.

<sup>38</sup> Ibid.

## EVENTS OF ABIB 11

**1a-b**

(1a) When Hezekiah, king of Judah, was still sick

**52a**

(52a) . . . Hezekiah, king of Judah, came and fell sick,

**23 (l. 42)**

(42) Three days before Sennacherib's downfall Hezekiyahu became sick

**1:51h**

(51h) At the same time, Ezekias, sick in body, lay suffering from disease.

**1:51i**

(51i) And when Isaiah had announced to him in the words of the sovereign that the end of his life was at hand,

<sup>39</sup> Ibid.

<sup>40</sup> Ibid.

2 Kings	Isaiah	2 Chronicles	Josephus, <i>Antiquities</i>
<b>20:2-3</b> (2) And he turned his face to the wall, and he prayed to Yahweh, saying, (3a) I beg you Yahweh, remember now that I have walked before you in truth and with a peaceable <i>lebab</i> , and I have done good in your eyes.	<b>38:2-3</b> (2) And Hezekiyahu turned his face to the wall and he prayed to Yahweh, saying, (3a) I beg you Yahweh, and he said, Yahweh, remember now that I have walked before you in truth and with a peaceable <i>lebab</i> , and I have done good in your eyes.	<b>32:24b</b> (24b) and he prayed to Yahweh,	<b>10:2:1(26)</b> (26) And so, suffering chiefly from this thought and lamenting it, he supplicated the deity to give him a little longer time to live, until he should beget children, and not let him depart this life before becoming a father.
(3b) And Hezekiyahu cried a great crying.	(3b) And Hezekiyahu cried a great crying.		
<b>20:4-6</b> (4) And it came to pass, Isaiah had not gone out of the middle court and the <i>debar</i> of Yahweh was to him for saying, (5a) "Return and you shall say to Hezekiyahu, the leader of my people, Thus says Yahweh the <i>eloahi</i> of your father David, I have heard your prayer; I have seen your tears";	<b>38:4-6</b> (4) And the <i>debar</i> of Yahweh was to Isaiah, to him, saying, (5a) Go and say to Hezekiyahu, Thus states Yahweh, the <i>eloahi</i> of your father David, I have heard your prayer; I have seen your tears";	<b>32:24c</b> (24c) and he spoke	<b>10:2:1(27a)</b> (27a) Then the deity took pity on him and granted his request, since he bewailed the death of which he had a presentiment, and had prayed to him to give him yet a little while to live, not because he was about to be deprived of the benefits of the kingship, but because he wished sons to be born to him who should succeed to his royal power;
(5b) "Behold, I will heal you; ON THE	(5b) Behold, heal you; ON THE		<b>10:2:1(27b-c)</b> (27b) and so he sent the prophet Isaiah
			<b>10:2:1(27c)</b> (27c) and told him to inform the king that

<sup>41</sup> 2 Kings, 20:3, i.e., "in truth and with a perfect *lebab*, and have done that which is good in your sight."

Hippolytus <i>On Isaiah</i>	Rabbi Eliezer	Targ. Jon. 2 Kings	Severus <i>Sacred History</i>
			<b>52c</b> (52c) He (Hezekiah) began to pray before the sacred one, blessed be he, saying: Great one of all world-ages! Now Yahweh, remember, I beseech you, how I walked before you, etc. <sup>41</sup>
		<b>(1b)</b> and weeping,	(51i) the king is related to have wept;
			<b>1c</b> (1c) there came an angel, <sup>42</sup> and said to him: "I have seen your tears, and I have heard your voice."
			<b>20:5b-6</b> (5b) Behold, I will heal you; ON THE

<sup>42</sup> In 2 Kings, 20:4f, the "debar (word) of Yahweh," also described as "Yahweh *eloahi*," is defined in Hippolytus as "an angel." This angel can be none other than the preexistent *logos*, Yahushua the messiah.

2 Kings

Isaiah

Josephus,  
*Antiquities*

THIRD DAY you shall go up to the house of Yahweh."

(6) "And I will add to your days 15 years. And from the hand of the king of Assyria I shall deliver you and over this city for my own sake, and for the sake of David, my servant."

20:7

(7) And Isaiah said, Take a cake of figs; and they took and laid it upon the boil; and he lived.

38:21

(21) And Isaiah said, Let them bear a cake of figs and rub it upon the boil, and he lived.

20:8

(8) And Hezekiyahu said to Isaiah, What is the sign that Yahweh that I shall go up to the house of Yahweh? will go up to the house of Yahweh ON THE THIRD day?

38:22

(22) And Hezekiyah said to Isaiah, What is the sign that Yahweh that I shall go up to the house of Yahweh?

20:9

(9) And Isaiah said, This is to you the sign from Yahweh, that Yahweh will do the word

within the THIRD DAY he should be rid of his illness

10:2:1(27d)

(27d) and should live another 15 years, and that sons would be born to him.

10:2:1(28a)

(28a) When the prophet at the deity's command told him these things, he would not believe him because of the severity of his illness and because the news brought to him surpassed belief,

10:2:1(28b)

(28b) and so he asked Isaiah to perform some sign or miracle in order that he would trust in him when he said these things, as in one who came from the deity. For, he said, things that are beyond belief and surpass our hopes are made credible by acts of a like nature.

10:2:1(29a)

(29a) When the prophet inquired what sign he wished to have performed,

Hippolytus  
*On Isaiah*

Rabbi Eliezer

Targ. Jon.  
2 KingsSeverus  
*Sacred History*

THIRD DAY you shall go up to the sacred house of Yahweh.

1d

(1d) "Behold, I add unto your time 15 years."

52d

(52d) and he was entertained of him, as it is said, "Behold, I will add unto your days 15 years."<sup>43</sup>

1:51j

(6) And I will add to your days 15 years. And from the hand of the king of Assyria I shall deliver you and this city. And I shall protect this city on account of my *memra* (Word) and on account of David my servant.

52e

(52e) Hezekiah said before the sacred one, "What is blessed be he: Great one the sign that Yahweh of all world-ages! Give me a sign, as it is said, will go up to the sacred house of Yahweh ON Isaah, What shall be the THE THIRD DAY? sign that Yahweh will heal me, and that I shall go up unto the house of Yahweh?"

20:8

(8) And Hezekiyah said to Isaiah, "What is the sign that Yahweh that I shall go up to the house of Yahweh?"

52f

(52f) He answered him: "Ahaz your father This is to you the sign was subservient to the from before Yahweh, constellations."<sup>44</sup> And he that Yahweh will do the

20:9

believed that Ahaz compelled the sun to move (unless somehow it was by means of magic or through some power he held over the demons). Friedlander believes that it is possible that קָבֵשׁ (*kobash*; compelled) was a scribal error for קָשֵׁשׁ (*kosheh*; was calculating). If "compelled" is correct, he suggests, that "through spells"

<sup>43</sup> Cf., Isa., 38:5.

<sup>44</sup> There is some disagreement regarding the meaning of this verse. The present texts read, "Ahaz your father קָבֵשׁ (*kobash*; compelled) the constellations." It seems unlikely that a Jewish writer like Eliezer

2 Kings

Isaiah

B. Sanhedrin

Josephus,  
*Antiquities*

that he has spoken: Shall the shadow go forward ten steps, or shall it turn back ten steps?

**20:10**

(10) And Hezekiya-hu said, It would be easy for the shadow to extend ten steps; No, without a doubt, return the shadow back ten steps.

**38:7-8a**

(7) And this shall be the sign to you from Yahweh that Yahweh will do this word which he has spoken: (8a) Be-hold I will bring back the shadow of the steps, which has gone down on the steps of Ahaz with the sun, back ten steps.

EVENTS OF ABIB 13, THE LONG DAY<sup>46</sup>**95a-4**

(95a-4) When Jeru-salem was reached,

**10:1:4-5(20c-21a)**  
[Berosus]

(20c) he (Berosus) writes as follows: (21a)

might be added for clarification. Brode suggests, “paid respect to” or “honoured” (see Friedlander, *Eliezer*, pp. 425, n. 1, 423, n. 10). Yet a better explanation is that the scribes mistakenly allowed a **ו** to fall from the end of the original term **הַבָּשָׁה** (*kobashah*; subservient to, subject) in the text. In this case, the text would read,

Hippolytus  
*On Isaiah*

Rabbi Eliezer

Targ. Jon.  
2 KingsTarg. Jon.  
*Isaiah*

prostrated to the sun, and word that he has spoken: to the moon and to the Shall the shadow go for-stars.<sup>45</sup> And the sun fled ward 10 hours, or shall before him and went down in the west 10 steps down in the west 10 steps (on the sundial). If you desire, it shall go down ten steps, or it shall ascend ten steps.

**52g**

(52g) Hezekiah spoke before the sacred one, said, It would be easy blessed be he: Great one for the shadow to extend of all world-ages! No, but ten hours; but a miracle those ten steps which it had (previously) gone return the shadow on the down, let it retrace and stone figure of the stand, as it is said, “No, hours, on which the sun without a doubt, return went down on the stairs the shadow back 10 of Ahaz, back 10 hours. steps.”

**1e**

(1e) “And this shall be a sign to you from the sovereign: Behold, I turn back the shadow of the degrees of the house of your father, by which the sun has gone down, the 10 degrees by which the shadow has gone down,”

SO THAT DAY BE A

DAY OF 32 HOURS.

**52h**

(52h) And he was en-treated of him, as it is said, “Behold, I will cause the shadow on the steps, which is gone down on the dial of Ahaz with the sun, to return backward 10 steps.”

EVENTS OF ABIB 13, THE LONG DAY

Seder Olam

**23 (l. 42-43)**

(42) Rabbi Yose says: (43) The third day of Hezekiyahu's illness was (the time of) Sennache-rib's downfall.

“Ahaz your father was subservient to the constellations.”

<sup>45</sup> Friedlander, *Eliezer*, p. 425, n. 3, “The first editions add: ‘moon, stars, and constellations.’”

<sup>46</sup> See above n. 33.

**38:7-8a**

(7) And this shall be the sign to you from Yahweh that Yahweh will do this word which he has spoken: (8a) Be-hold, I will make the shadow cast by the de-clining sun on the stone hours, on the steps of Ahaz, turn back 10 hours.

2 Kings

Isaiah

B. Sanhedrin

Josephus,  
*Antiquities*

And Senacherimos returned to Jerusalem from his war with Egypt,

**10:32a**

(32a) This very day, he (Sennacherib) takes a stand in Nob,<sup>47</sup>

**95a-5**

(95a-5) mattresses were piled up for him (Sennacherib) until, by ascending and sitting on the uppermost, he saw the whole of Jerusalem. On beholding it, it appeared small in his eyes. 'Is this the city of Jerusalem,' he exclaimed, 'for which I set all my troops in motion, and conquered the whole country? Why, it is smaller and weaker than all the cities of the nations which I have subdued by the might of my hand!'

**10:32b**

(32b) shaking his hand at the mountain of the daughter of Zion, the hill of Jerusalem.

**95a-6**

(95a-6) Then he arose and shook his head and waved his hand to and fro contemptuously toward the Temple in Zion, against the Court in Jerusalem.

**20:11a**

(11a) And Isaiah the prophet cried to Yahweh;

**10:2:1(29c)**

(29c) And, when the prophet exhorted the deity (Yahweh) to show this sign to the king,

<sup>47</sup> The city of Nob, meaning "high place" (DB, p. 455), was located on a mountain between or near the cities of Anathoth and Ananiah on the north side of and near Jerusalem (Neh., 11:32). Although its exact location is debated (e.g., NBD, pp. 891f; DB, p. 455), the present day area called Mount Scopus, meaning "look out," located just northeast of Jerusalem would be the ideal site. Its position overlooking Jerusalem made it an ideal place for Sennacherib to observe the upcoming siege of the city of Jerusalem.

Ben Sirach

B. Sanhedrin

Targ. Jon.  
*2 Kings*

Seder Olam

**95a-1**

(95a-1) What is meant by, "Yet this very day, he takes a stand in Nob"? R. Hunu said: that day was left for [the punishment of] the crime [committed] in Nob.<sup>48</sup>

**20:11a**

(11a) And Isaiah the prophet prayed before Yahweh;

<sup>48</sup> This statement is a reference to the time when the priests of Nob were massacred (1 Sam. 22:17–20). The rabbis believed that there ensued a period of punishment for that crime. The day that Sennacherib set his camp in Nob was the last day of that term. Rabbi Epstein comments, "The verse is thus interpreted: 'That day yet remained (of the fixed term) on which (Sennacherib) might stand (against Jerusalem) on account of Nob'" (SBT, *Sanh.*, 95a, n. 11). "Since the cessation of David's seed was in expiation of the crime against the city of Nob, it was but just that as one had escaped on that occasion, so should one now too be saved" (SBT, *Sanh.*, 95b, n. 11).

2 Kings

2 Chronicles

B. Sanhedrin

Hippolytus  
On Isaiah20:11b<sup>49</sup>

(11b) and he turned (24d) and a sign he  
back the shadow on the gave to him.  
steps which had gone  
down on the steps of  
Ahaz,

32:24d

1e &amp; h

(1e) For when the sun  
had run its course to the  
10th hour, it returned  
again . . . (1h) And in the  
time of Hezekiah the  
moon also turned back  
along with the sun, so that  
there might be no collision  
between the two elem-  
ental bodies, by their  
bearing against each other  
in defiance of law.

95a-2

(95a-2) So his sooth-  
sayers said to him (Sen-  
nacherib), 'If you  
proceed [to attack] now,  
you will conquer it  
(Jerusalem); if not, you  
will not conquer it.'

Isaiah

Cyril of Alex.

20:11c

(11c) back ten steps.

38:8b

(8b) And the sun  
went back ten steps on  
the steps which it had  
gone down.

96a

(96a) The day on  
which Ahaz died con-  
sisted of but two hours;  
and when Hezekiah  
sickened and recovered,  
the Holy One, blessed be  
He, restored those ten  
hours, as it is written,  
Behold, I will bring  
again the shadow of the

2 Ag. Theodore  
(13) What of the  
other miracles which  
were wrought through  
Moses and through Jesus  
the son of Nave who  
made the sun stand,  
which sun under king  
Ezechias even went back  
against nature?

<sup>49</sup> NCEP, *Isa.*, 2, p. 36, n. on Isa., 38:8, "Cyril of Alexandria and Jerome believed it was a stair-case so disposed, that the sun showed the hours on it by the shadow. This, as we have seen, was the opinion of Josephus; and this opinion has been followed by many others"; Cosmas, 3:176, 8:302, 304.

Ben Sirach

B. Sanedrin

Targ. Jon.  
2 Kings

Seder Olam

48:23a

(23a) In his time the  
sun went backward,

20:11b

(11b) and he turned  
back the shadow on the  
stone figure of the hours,  
his father, stood still for  
on which the sun went  
down on the stairs of  
Ahaz,

23 (l. 44)

(44) The sun, which  
had descended for Ahaz  
as it says, "Behold,  
I will turn back ten steps  
the shadow."

95a-5

(95a-5) They (the as-  
trologers) urged, 'Let us  
stretch forth a hand  
against it (i.e., attack im-  
mediately).'

95a-6

(95a-6) (Sennacherib  
responded) 'You are too  
worn out,'<sup>50</sup> he replied,  
'but tomorrow let each of  
you bring me a stone, and  
we shall stone it.'

Targ. Jon.  
Isaiah

20:11c

(11c) backward ten  
hours.

38:8b

(8b) So the sun  
went back ten hours on  
the stone hours by the  
marking of the stone  
hours where it had de-  
clined.

<sup>50</sup> This statement is a reference to the long and hard march that Sennacherib's army had just undertaken while retreating from Pelusium to find a defensive position in the city of Jerusalem.

Isaiah

Josephus,  
*Antiquities***10:2:1(29d)**

(29d) he saw what he wished,

**38:9-20**

(9) A writing belonging to Hezekiyahu king of Judah (the day) when he was sick and recovered from his sickness: (10) I said in the noontide of my days, I am going into the gates of *sheol*. I am deprived of the rest of my years. (11) I said, I shall not see Yahu Yahweh in the land of the living,<sup>53</sup> nor any longer look upon *adam* (mankind) with the dwellers in the death-rest. (12) My dwelling time is being plucked up and removed from me as a shepherd's tent. My life is rolled together as done by a weaver. He cuts me off from the loom. From day unto night, you will make an end of me. (13) I am laid out until *bagar*. As a lion, so he shatters all my bones. From day until night you make an end of me. (14) As a swallow, so I chattered. I moan as the dove. My eyes are weary looking to the heights. Yahweh, it presses me down. Be my surety. (15) What shall I say? For he speaks to me and he has acted. I shall go softly all my years

**10:2:1(29e)**

(29e) and was at once freed from his illness;

Ben Sirach

Rabbi Eliezer

Syncellus

Ascension of  
Isaiah**237**

(237) Now when Hezekiah the king fell sick unto death in the 15th year of his reign, (words)<sup>51</sup> he (Hezekiah) and injunction against his himself had witnessed IN life was decreed by THE 15TH YEAR of his Isaah. reign during his sickness.<sup>52</sup>

**1:4**

**48:23b**  
(23b) and he (52b) and was recovered (Yahweh) lengthened the king's (Hezekiah's) life.

**52b**

<sup>51</sup> The reference in this passage is to the promise (words) given by Yahweh and how Hezekiah saw them fulfilled. Also cf. Ascen. Isa., 1:2, "the words of righteousness which the king himself had witnessed."

<sup>52</sup> This statement confirms that the destruction of Sennacherib's army occurred on Phasekh in the 15th year of Hezekiah.

<sup>53</sup> The form יְהֹוָה (Yah Yah) used at this point in the MT is a circumlocution for Yahu Yahweh (for a complete examination of this issue, see TNY); also cf. Isa., 12:2, 26:4; Ps., 118:5f; etc. The Targ. Isa. understood this phrasing to mean יְהֹוָה הַמּוֹעֵד (the powerful yuy [Yahweh]), another circumlocution for Yahu Yahweh. The Vulgate gives "dominu dominum," the *Qumran Isaiah Scroll*, notorious for removing the final ' (u) from the names ending in Yahu, leaves only Yah, and the LXX gives only "the deity."

upon bitterness of my *nephesh*. (16) Adonai, by these things they (men) live. And in all these is the life of my *ruach*. And will you heal me and make me live? (17) Behold, for peace was great bitterness for me. And you desired my *nephesh* from the pit of destruction. You have cast behind your back all my sins. (18) Because *sheol* cannot thank you, death (cannot) praise you. Those going down into the grave cannot hope for your truth. (19) The living, the living, he is thanking you, as I do THIS DAY. A father makes known to sons about your truth. (20) Yahweh is salvation for me. And my songs we will play all the days of our lives upon the house of Yahweh.

## 32:16-19

(16) And again his (Sennacherib's) servants spoke against Yahweh, the *eloahim*, and against Hezekiyahu his servant. (17) And he had written letters to reproach Yahweh *eloahi* of Israel, and to speak against him, saying, As the *eloahi* of the nations of the lands who have not delivered their people from my hand, so the *eloahi* of Hezekiyahu shall not deliver his people from my hand. (18) And they called in a great Judahite voice, against the people of Jerusalem who were on the wall, to frighten them and to terrify them, that they might capture the city. (19) And they spoke against the *eloahi*

of Jerusalem as against the *eloahi* of the peoples of the earth, the work of the hands of man.

**19:14-19****37:14-20**

(14) And Hezekiya-hu received the letters from the hand of the messengers, and he read them, and he went up to the house of Yahweh; and Hezekiyahu spread it before Yahweh. (15) And Hezekiyahu prayed before Yahweh, and he said, Yahweh *eloahi* of Israel, dwelling above the cherubim. You are the cherubim, You are he. You alone are the *eloahim*. For all the kingdoms of the earth; you have made the heavens and the earth.

(16) Yahweh, incline your ear and hear. Yahweh, open your eyes and see; and hear all the words of Sennacherib who has sent it to reproach the living *eloahim*. (17) Truly, Yahweh, the kings of Assyria have laid waste the nations, and lands; all the countries and (18) and have given their *eloahi* into the fire—because they are not *eloahim*, therefore only the work of men's hands, wood and stone; and they destroy them.

(19) And now, Yah-weh our *eloahi*, deliver us, we beg, from his hand, and all the dominions of the earth shall know that you alone are Yahweh *eloahim*.

**19:20-34****37:21-35**

(20) And Isaiah the son of Amoz sent to Hezekiyahu, saying, Thus says Yahweh *eloahi* of Israel, The prayer which

**32:20**

(20) And Heze-kiyah the king, and Isaiah the son of Amoz, the prophet, prayed about this, and he cried to the heavens.

**10:1:4(16a)**

(16a) When Heze-kiyah read these words, he made light of them because of his confidence inspired by the deity, but he folded up the letter and laid it away within the temple. And, when he offered A SECOND PRAYER to the deity on behalf of the city and the safety of all,

**10:1:4(16b-c)**

(16b) the prophet Isaiah told him that he (Yahweh) had hearkened to his prayer,

**10:2:1 (20f)**

(29f) then he went up to the temple and did obeisance to the deity (Yahweh) and offered prayers to him.

**51c-d**

(51c) But Ezekias, in no wise disturbed by these threats, is said to have prayed to the deity

(51d) so that he would not allow the so great insolence of this man to pass unavenged.

was to me, as to Sen- which was to me, as to nacherib the king of Sennacherib the king of Assyria, I have heard. Assyria.

(21) This is the word that Yahweh spoke against him (Senna-cherib): The virgin daughter of Zion has despised you and despised you and mocked you; the daughter of Jerusalem has mocked you; the daughter of Jerusalem has shaken her head behind you. (22) Whom have you reproached and reviled? And against whom have you lifted up a voice? And you have a voice? And you have lifted up your eyes on high against the sacred one of Israel!

(23) By the hand of your messengers you have reproached the adonai, *adonai*, and you said, and you said, With the multitude of my chariots my chariots I will be upon the sides upon the sides of the spacious mountains of Lebanon, and I Lebanon, and I will cut down its tall cedar trees, and I will enter from the best of its fir trees, and I will enter trees, and I will enter towards the furthest habitation, its densest forest, its densest forest.

(24) I shall dig and I shall drink foreign wa- (25) I shall dig and I shall drink waters and ters, and shall dry up with the sole of my feet all the all the rivers of Egypt.<sup>54</sup> rivers of Egypt.<sup>55</sup>

(25) Have you not heard from a distance? THESE ARE MY DESIGN FROM AN- CIENT DAYS, AND I IMAGINED THEM. NOW I HAVE CAUSED IT TO COME, and you are a crashing are a crashing storm, storm, waves ruining fortifed cities. (27) And waves ruining fortifed cities. (26) And their inhabitants were deficient of hand, afraid of hand, afraid and as the herbs of the field

<sup>54</sup> Here the verb is pointed to read future tense by the Masoretic Text, "I shall dry up," not "I have dried up" (HPM, 2, p. 301). Kemper Fullerton thinks that a future reading is against the context (BS, 63, p. 627, n. 62). Yet, there is no sound reason for this conclusion. Yahweh is merely informing Hezekiah of the

which was to me, as to the virgin daughter of Zion has despised you and despised you and mocked you; the daughter of Jerusalem has mocked you; the daughter of Jerusalem has shaken her head behind you. (23) Whom have you reproached and reviled? And against whom have you lifted up a voice? And you have a voice? And you have lifted up your eyes on high against the sacred one of Israel!

(22) This is the word that Yahweh spoke against him: The virgin daughter of Zion has despised you and mocked you; the daughter of Jerusalem has shaken her head behind you. (24) Whom have you reproached and reviled? And against whom have you lifted up a voice? And you have a voice? And you have lifted up your eyes on high against the sacred one of Israel!

(24) By the hand of your servants you have reproached the adonai, and you said, With the multitude of my chariots I will be upon the sides upon the sides of the spacious mountains of Lebanon, and I Lebanon, and I will cut down its tall cedar trees, and I will enter from the best of its fir trees, and I will enter trees, and I will enter towards the furthest habitation, its densest forest, its densest forest.

(25) I shall dig and I shall drink waters and ters, and shall dry up with the sole of my feet all the all the rivers of Egypt.<sup>54</sup> rivers of Egypt.<sup>55</sup>

(25) Have you not heard from a distance? THESE ARE MY DESIGN FROM AN- CIENT DAYS, AND I IMAGINED THEM. NOW I HAVE CAUSED IT TO COME, and you are a crashing are a crashing storm, storm, waves ruining fortifed cities. (27) And waves ruining fortifed cities. (26) And their inhabitants were deficient of hand, afraid of hand, afraid and as the herbs of the field

attitude of the king of Assyria: he had already conquered many nations and was next intending to overthrow Egypt. This passage demonstrates that the defeat of Egypt was Sennacherib's original and ultimate goal.

<sup>55</sup> Ibid.

2 Kings

Isaiah

Josephus,  
*Antiquities*

ashamed. They were as and shoots of the new herbs of the field and blades of grass. Grass of shoots of the new blades the roof tops, and blight-of grass. Grass of the ed before being a stalk. roof tops, and scorched before being a stalk.

(27) And your sitting down and your going out and your coming in I know, and your rage towards me. (28) Paying attention, your rage towards me and your pride have come up in my ears. And I will put my hook in your nose and my bridle in your lips, and I will turn you back by the road on which you came in.

(28) And your sitting down and your going out and your coming in I know, and your rage towards me. (29) Paying attention, your rage towards me and your pride have come up in my ears. And I will put my hook in your nose and my bridle in your lips, and I will turn you back by the road on which you came in.

(29) And this shall be a sign for you: eat (Hezekiah): eat this year that which is sown of itself, and in the second year that which grows of the same, and in the third year you shall sow, and reap, and plant vineyards and eat their fruit.<sup>56</sup>

(30) And this shall be a sign for you: eat this year that which is sown of itself, and in the second year that which grows of the same, and in the third year you shall sow, and reap, and plant vineyards and eat their fruit.

(30) And the escaped of the house of Judah remaining shall accumulate, taking root downward, producing fruit upward. (31) For out of Jerusalem shall go forth a remnant, and the escaped out of Mount Zion. The zeal of Yahweh of hosts shall do this.

(31) And the escaped of the house of Judah remaining shall accumulate, taking root late, producing downward, producing fruit upward. (32) For out of Jerusalem shall go forth a remnant, and the escaped out of Mount Zion. The zeal of Yahweh of hosts shall do this.

## 10:14(16d)

(16d) while in the future his subjects, relieved of all apprehension, would till their land in peace and look after their own possessions without fear of anything.

Seder Olam

Targ. Jon.  
2 KingsTarg. Jon.  
Isaiah

## 23 (l. 50-51)

(50) Thus it was said, "And this shall be a sign for you: eat in this year that which is sown of itself, and in the second year the third Assyrians) came up (51) crop, and in the third in the time before Passover, and they were not able to plant,<sup>57</sup> and so they ate what grows of itself.

## 19:29-31

(29) And this shall be a sign for you: eat in this year that which is sown of itself, and in the second year that which is sown of itself, and in the third year you shall sow, and reap, and plant vineyards and eat their fruit.

## 37:30-32

(30) And this shall be a sign for you: in this year eat that which is sown of itself, and in the second year that which is sown of itself, and in the third year you shall sow, and reap, and plant vineyards and eat their fruit.

## (30) And the escaped

of the house of Judah shall continue like a tree that sends forth its roots below and raises up its branch above. (31) For out of Jerusalem shall go forth a remnant of the just ones, and the escaped of those upholding the law out of Mount Zion. By the *memra* (Word) of Yahweh of Zion. By the *memra* hosts this shall be done. (Word) of Yahweh of hosts this shall be done.

## (31) And the escaped

of the house of Judah remaining shall continue, and will be left as a tree which sends its roots downward, and raises its top upward. (32) For out of Jerusalem shall go forth a remnant of the righteous, and the escaped of those upholding the law out of Mount Zion. By the *memra* (Word) of Yahweh of Zion. By the *memra* hosts this shall be done. (Word) of Yahweh of hosts this shall be done.

<sup>56</sup> These instructions mark the Sabbath and Jubilee cycle, the Sabbath year falling in the 15th year of Hezekiah and the Jubilee falling in the 16th year of Hezekiah, cf., Exod., 23:10f; Lev., 25:4-7, 11f.

<sup>57</sup> The S.O., 23, errs in its chronology and, incorrectly, does not make this year a Sabbath year. Nevertheless, planting time in Judah began at mid-November and continued until mid-January. Late planting

occurred in February and March (HBC, pp. 33f). Therefore, since the Sabbath year had begun, the true sign was established by the fact that the Judahites remained in their land to enjoy the Sabbath year, eating directly out of the field from that which grows of itself.

## 2 Kings

## Isaiah

## 2 Chronicles

Josephus,  
*Antiquities*

(32) Therefore, thus says Yahweh to the king of Assyria, He shall not come into this city, nor shoot an arrow there, nor come before it with shield, nor shall he build up a siege mound against it.<sup>58</sup> (33) On the road which he came on, he shall return, and he shall not come into this city, declares Yahweh. (34) For I shall defend over this city, for its deliverance, for my sake and for the sake of David, my servant.

(33) Therefore, thus says Yahweh to the king of Assyria, He shall not come into this city, nor shoot an arrow there, nor come before it with shield, nor shall he build up a siege mound against it.<sup>59</sup> (34) On the road which he came on, he shall return, and he shall not come into this city, declares Yahweh.

Hippolytus  
*On Isaiah*

3  
(3) We find in the commentaries, written by our predecessors, that that day had 32 hours. For when the sun had run its course, and reached the 10th hour, and the shadow had gone down by the 10 degrees in the house of the temple, the sun turned back again by the 10 degrees, according to the word of the sovereign, and there were thus 20 hours. And again, the sun accomplished its own proper course, according to the common law, and reached its setting. And thus there were 32 hours.

<sup>58</sup> The assault ramparts or siege mounds mentioned here must not be confused with the “earthworks” thrown up against Hezekiah which are reported in Sennacherib’s records (see above n. 28). In the Assyrian account, Hezekiah is shut up in Jerusalem like “a caged bird.” The earthworks are not thrown against the walls of the city but against the gates so that “the one coming out of the city gate” was “turned back to his misery.” The Assyrian account only discusses the blockade and never mentions either assault ramparts or an assault upon Jerusalem, which is in full accord with the report from Scriptures.

<sup>59</sup> Ibid.

<sup>60</sup> After discussing Egyptian dynasties from Menes, the pharaoh of Dynasty I, to the battle between

## Rabbi Eliezer

## Rabbi Eliezer

## 10:1:4(16c)

(16c) and that at the present time he would not be besieged by the Assyrian,

## 52i

(52i) All the kings (var. “nations”) of the earth saw, and they were astonished, for there had been nothing like it from the day when the world was created.<sup>60</sup>

Sennacherib and Sethos, Herodotus goes on to say, “Four times in this period, so they told me, the sun rose contrary to his wont; twice he rose where he now sets, and twice he sets where now he rises” (Herodotus, 2:141–142). This same view was expressed by Mela, 1:9 §59; Solinus, *Poly.*, 32:39. The story of Atreus and Thyestes appears to have occurred in the days of Ahaz (Sophocles, frag. 738; Euripides, *Electra*, 727ff; *Orestes*, 1001ff; Plato, *State.*, 268e–271c; Aristotle, *Heavens*, 2:2; S. Flaccus in Greek Anth., 9:98; Strabo, 1:2:15; Plutarch, *Isis*, 49; Ps.-Plutarch, *Philo.*, 2:10; Apollodorus, 2:11ff; Lucian, *Astro.*, 12; Hyginus, *Fab.*, 88; Ovid, *Art Amator*, 1:328ff; *Tristia*, 2:391ff; Seneca, *Thyestes*, 776–870; and numerous other pieces of data from all over the ancient world.

2 Kings

Isaiah

Josephus,  
*Antiquities*Josephus,  
*Wars*EVENTS OF ABIB 14, NIGHTTIME<sup>61</sup>

19:35a

37:36a

32:21a

5:9:4 (388b)

(35a) And it was in THAT NIGHT, and the Yahweh went out and angel Yahweh went out struck in the camp of Assyria 185,000. Assyria 185,000.

(36a) And the angel sent an angel, and cut off all the mighty ones of valor, both the leader and the head, in the camp of the king of Assyria.

(21a) And Yahweh (388b) . . . was it by sent those hands at rest from arms and raised in prayer, while an angel of the deity, in ONE NIGHT, destroyed that countless host?

## EVENTS OF ABIB 14, DAYTIME

19:35b

37:36b

10:1:4-5(21b)  
[Berosus]

5:9:4(388c)

(35b) And they rose up in *baqar* (morning up early in *baqar*, and twilight), and behold, all behold, all of them were of them were dead dead corpses.

(36b) And they rose up early in *baqar*, and the force under Rapsakés in danger FROM A PLAGUE, for the deity had visited a pestilential sickness upon his army, and ON THE FIRST NIGHT OF THE SIEGE 185,000 men had perished with their commanders and officers.

(21b) there he found day the Assyrian rose up finding 185,000 corpses.

<sup>61</sup> That the Assyrian army was destroyed on the first night of Passover, also see Tosef.-Targ.,

2 Baruch

Severus  
*Sacred History*Mid. Rab.  
*Exodus*Mid. Rab.  
*Song*Targum  
*2 Chron.*

## EVENTS OF ABIB 14, NIGHTTIME

63:6-8

51e

18:5a

1:12:3

32:21a

(6) And there-upon the Mighty One commanded Ramiel, his angel who speaks with you. (7) And I went forth and destroyed their multitude, the number of whose chiefs only was 185,000, and each one of them had an equal number (at his command). (8) And at that time I burned their bodies within, but their raiment and arms I preserved outwardly, in order that the still more wonderful deeds of the Mighty One might appear, and so that thereby his name would be spoken of throughout the whole earth.

(51e) Accordingly, in THE SAME NIGHT, an angel attacking the camp of the Assyrians, caused the death of many thousands men.

(5a) Israel and yah and his followers were still eating their paschal lambs in Jerusalem, *elohim* had already fallen into his (Sennacherib's) hand.

(3) Rabbi Judan said: While Hezekiyah sat that night and recited the Hallel, for IT WAS PASSOVER, yet were in terror lest at any moment Jerusalem might fall into his (Sennacherib's) hand. (21a) And the word of Yahweh sent an angel, Gabriel, and he destroyed them in the night of Passover with fire pouring out. And he burnt the vital breath within their midst and destroyed all the valiant warriors, and officers, and princes out and struck in the king of Assyria.

## EVENTS OF ABIB 14, DAYTIME

Tertullian  
*On Fasting*Bar  
*Hebraeus*

3 Maccabees

7c

3b

18:5b

6:5

(7c) After that, what else (except angel of the the arose in *baqar* to fasting) swept away sovereign slew in recite the *shema* and a 184,000 from his camp of Sennacherib 185,000 men. their enemies' dead corpses.

(5) you, sovereign, did demolish him and did show forth your might to many nations.

2 Kings, 19:35-37; J. Pes., 9:36d.

2 Kings	Isaiah	Josephus, <i>Antiquities</i>	Josephus, <i>Wars</i>
<b>19:36</b> (36) And Sennacherib the king of Assyria set out, and went and returned, and he dwelt in Nineveh.	<b>37:37</b> (37) And Sennacherib the king of Assyria set out, and went and returned, and he dwelt in Nineveh.	<b>10:1:5(22)</b> (22) By this calamity he was thrown into a state of alarm and terrible anxiety, and, fearing for his entire army, he fled with the rest of his force to his own realm, <sup>62</sup> called the kingdom of Ninos.	<b>5:9:4(388d)</b> (388d) And with the remainder (of his army), he fled from the Hebrews who were neither armed nor pursuing.
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## CONCLUSION

**10:2:1(24a)**  
(24a) Having been thus wonderfully delivered from the fate which he feared,

## Syncellus

237	39:1	10:2:1(24b)
(237) Now Marodach-Baladan was awe-struck by the sign of the sun's regression, and upon hearing what had happened in relation to Ezechias' affliction, he sent out envoys and gifts, rejoicing with him over his life.	(1) At that time Merodach-Baladan, the son of Baladan, king of Babylon, sent letters and a present to Hezekiah. And he had heard that he was ill and had been made strong.	(24b) King Hezekiah together with all the people offered sacrifices of thanksgiving to the deity, for the destruction of some of the enemy and the removal of the rest from Jerusalem <sup>64</sup> had had no other cause than the aid given by their ally, the deity (Yahweh).

<sup>62</sup> This statement shows that the 185,000 destroyed at Jerusalem and the others who were destroyed at Pelusium were two different branches of the total army, and that what was left returned to Nineveh with Sennacherib.

2 Baruch	Bar Hebraeus	2 Chronicles	Severus <i>Sacred History</i>
<b>3c</b> (3c) And he heard that Tarhak, king of the Kushites, had come forth to fight with him, <sup>63</sup> and straightway he departed to Nineveh.	<b>32:21b</b> (21b) And he returned to his land with shame of face.	<b>51f</b> (51f) The king in terror fled to the town of Nineveh,	

## CONCLUSION

**63:9**  
(9) And Zion was saved and Jerusalem delivered: Israel also was freed from tribulation.

**63:10**  
(10) And all those who were in the sacred land rejoiced, and the name of the Mighty One was glorified so that it was spoken of.

**32:22**  
(22) And Yahweh delivered Hezekiyahu and the inhabitants of Jerusalem from the hand of Sennacherib the king of Assyria, and from the hand of all; and he guided them on every side.

**32:23**  
(23) And many brought an offering to Yahweh, to Jerusalem, and precious gifts to Hezekiyahu the king of Judah; and he was exalted for the eyes of all the nations after this.

<sup>63</sup> This statement demonstrates that Tirhaqah was now moving towards Jerusalem in pursuit of Sennacherib and his Assyrian army.

<sup>64</sup> See above n. 62.