Old Testament Introduction  
The Bible’s Buried Secrets  
Chapter 33, Assyria

<http://www.pbs.org/wgbh/nova/ancient/bibles-buried-secrets.html>

<https://www.youtube.com/watch?v=qalTJzk4kO0>

***About the Video***

What is for the most part an exact copy of the video script follows. There are a few places where individual speakers could neither be heard nor understood: for this we apologize. Every effort was made to be precise: there were just spots that defeated us. Since this is a quote in its entirety it seemed unnecessary to mark it with quotation marks. The notation for each speaker is tedious enough: Narrator, Reader, etc. If you discover bothersome errors, please reply to this website and point them out. You may verify the script more easily by starting to replay it where the “time” stamps indicate discussion begins. The second of the above links is free from advertising and thus easier to use.

***Overview***

Once again, we are confronted by *The Bibles Buried Secrets* (BBS) in its inattention to detail and its oversimplification of complicated problems. We will show how BBS fails to use either biblical or scientific evidence correctly, and thus fails of a neutral point of view. Specifically, the biblical evidence is repeatedly distorted by forcing that evidence into the service of an antiquated and outmoded theory, the Documentary Hypothesis. The scientific evidence fairs no better, mountains of Assyrian, Egyptian, Nuhašše-Hittite, and other evidence simply go unmentioned. What is mentioned is so repositioned from its historical context as to be inside-out, topsy-turvy, and twisted-around meaninglessness. Our treatment of this evidence is not exhaustive by any means, yet we have made every effort to get readers started on a better path of study. BBS is simply a nonstarter.

***Script***

Assyria (time 1:24:50)

Quote:

N: Events seemed to fulfil the Prophets’ dire predictions.[[1]](#endnote-1) Soon after Solomon’s[[2]](#endnote-2) death,[[3]](#endnote-3) the ten northern tribes rebelled and formed the northern kingdom of Israel.[[4]](#endnote-4) Then a powerful new enemy storms out of Mesopotamia[[5]](#endnote-5) to create the largest empire the near east had ever known, the Assyrians.[[6]](#endnote-6)

Machinist: The Assyrians were the overpowering military force and Israel and Judah, the two states that the Bible talks about as the states making up the people Israel, fell under the sway of the Assyrian juggernaut.[[7]](#endnote-7)

N: Numerous Assyrian texts in relief, vividly document their domination of Israel and Judah.[[8]](#endnote-8) In 722 BC the Assyrian army crushes the northern kingdom. Those who escaped capture or exile to Assyria[[9]](#endnote-9) fled south into Jerusalem, where the descendants of David and Solomon continued to reign. One of them, Josiah, according to the Bible, finally sees what the Prophets prescribed.[[10]](#endnote-10)

Unquote.

***Background***

**Assyria**

Only a perverted view of history allows us to leap from Samaritan worship directly to the Assyrians and the kingdom of Josiah as BBS does. Rather, we must proceed from David (1010-970 BC), Solomon (970-930 BC), the opening of Solomon’s temple for worship (946/945 BC), to the division of the kingdom under Jeroboam and Rehoboam (circa 930 BC), both influenced by Sheshonq Ⅰ, aka Shishak (925 BC).[[11]](#endnote-11) Then, and only then, may we work our way through the “Hebrew” kings; interacting along the way with ongoing Egyptian influences, as well as Nuhašše-Hittite[[12]](#endnote-12) influences arising from the northern Levant[[13]](#endnote-13) and from Anatolia[[14]](#endnote-14), plus invasions from far northern tribal entities which are still not clearly understood,[[15]](#endnote-15) when we finally arrive at the Assyrian Empire and the causes that delayed Assyrian development. The kingdom of Israel is not toppled by the Assyrians until 722 BC. This is our normal stopping point; we only continue because of the out-of-place intrusion of Samaritan worship in the previous section of video. We have neglected and passed by much relevant geographic and historic information along the way.[[16]](#endnote-16)

**Babylon**

Josiah (640-609 BC) comes after all of that. The Neo-Babylonian Empire[[17]](#endnote-17) arises around 626 BC, primarily because of a shifting of political alliances, such as the Medes and others, who sacked Nineveh in 612 BC, displacing Assyria as the leading world power. Babylon crushes Judah in 586 BC; afterword, suppressing a series of at least two additional Judean rebellions. This results in the destruction of Solomon’s Temple, razing the walls of Jerusalem, loss of the scrolls archived in the Oracle, as well as the disappearance of Ark, Ephod, Urim, Thummim, and all other priestly garb.

**Medo-Persia**

In 539 BC, a fresh political alliance between the Medes and the Persians shifts the Mesopotamian balance of power back to the north, ending Neo-Babylonia forever. This new Achaemenid (Medo-Persian) Empire[[18]](#endnote-18) (550-330 BC), sweeps from the Indus River in the east, westward over Babylon, over all of Mesopotamia, over the culturally developed eastern Mediterranean to the borders of Macedonia; from the boundaries of Cush in the south, north over eastern Europe, as far as the Balkans, surrounding the Black Sea, enveloping the south half of the Caspian Sea, embracing Azerbaijan, Georgia, Turkmenistan, and Uzbekistan, reaching even the Aral Sea at its northeast corner, thence along the Syr Darya[[19]](#endnote-19) toward its source and back toward the Indus. This Achaemenid Empire is responsible for blessing the return of the Jews to Jerusalem in 516 BC. The Second Temple is built, and ritual animal sacrifice is restored, at least in part; yet, still strictly forbidden in any other location.[[20]](#endnote-20)

**Samaria**

Samaritan worship develops long after this, in a forbidden location, and thus has no relationship either with Torah, or with other developing Jewish practices. The Herodian Temple (20-19 BC) ultimately replaces the Second Temple. From 516 BC, onward, the Jews and the Samaritans remained bitter enemies: the only Good Samaritan is a dead Samaritan as far as the Jews are concerned.[[21]](#endnote-21)

We have now come a long way past our focal point (930-722 BC) just to demonstrate the absurdity of making any connection of Solomon’s Temple and worship with Samaritan worship, on the one hand; or of Samaritan worship with surviving Judaism in the fifth century BC and beyond, on the other hand. Samaritan relationships are so far distant in both space and time from other forms of Israelite worship as to be mythological to non-existent; they are mostly akin to the Samaritan idolatry of Jeroboam Ⅰ. It should be clear that Jeroboam Ⅰ’s system of worship was directly adversarial and antithetical to genuine Yahweh worship in Jerusalem.

**Trivialization**

I can’t believe that BBS has compressed the importance of all African (other than Egyptian), Levantine, Anatolian, and Mesopotamian civilizations into three brief paragraphs, less than 412 words; not to mention a passel of other, seemingly unrelated, civilizations. Until now we have spent the bulk of our focus on Egypt. Because Egypt was the international world empire of the period: at least we think so. We began to learn about other regions: the Levant, Anatolia, Mesopotamia, and even to the north and east of Mesopotamia. We began to dig into the names that Egyptians had for various ancient peoples in an earnest and honest effort to get to meet and understand, even become friends with these ancient peoples. It is far too easy, and far too commonly practiced, to blend all these ancient peoples together into one seething mass of sameness, without giving them the respect that they deserve.[[22]](#endnote-22) We know that all of these civilizations have tangencies with the Bible: we just don’t know how these civilizations interface with the Bible.[[23]](#endnote-23)

**Disassociation**

All of this fits in before the development of Samaritan worship, which BBS has crudely thrust ahead, to force an unwarranted illogical association with Solomon’s Temple. Now we have drifted far beyond our intended course and must return to the time period of our present interest: namely, 930-722 BC.

***Levant***

**Homogenization**

For the purposes of these articles, we have redefined Levant in reduced form: excluding islands, Anatolia, Arabia, and Egypt; anything west of the Mediterranean shore or east of the Euphrates River.

There is a tendency among some modern scholars to call and consider all the peoples of the Levant[[24]](#endnote-24), Canaanites, making them all Hamitic subcultures. Many of these peoples were actually from Semitic subcultures.

The basic Levantine language may actually be Semitic rather than Hamitic; possibly being more strongly reliant on Akkadian influences than on Egyptian influences, as the Amarna letters (circa 1351 BC) suggest. The Amarna letters also attest that a substantial threat to Canaanite civilization has developed in this era.[[25]](#endnote-25)

We have observed that the Mizraim (Egyptians) at least drew distinctions between the many of the inhabitants of the Levant: Kinaḫḫu (Canaanites), Israelites, Nuhašše (Syrians), Peleset (Philistines), Sidon (Phoenicians); as well as others about which we are not so sure: Retenu, Sand Dwellers, Sea Peoples, and Shasu. The Bible specifies Midianites, Canaanites, Hittites, Amorites, Perizzites, Hivites, Jebusites, and possibly others.[[26]](#endnote-26)

**Ugarit**

One place that was largely overlooked in our Levant exploration was Ugarit, mentioned only for Amenhotep Ⅲ (1388-1351 BC), and Horemheb (1319-1292 BC). Ugarit has several tangencies with the biblical record. Several claims have been made that portions of the Bible are actually direct adaptations from Ugaritic literature: yet, claims of copying may be somewhat exaggerated. Without doubt there are linguistic tangencies here.[[27]](#endnote-27)

“On excavation of the site, several deposits of cuneiform clay tablets were found; all dating from the last phase of Ugarit, around 1200 BC. These represented a palace library, a temple library and — apparently unique in the world at the time — two private libraries, one belonging to a diplomat named Rapanu. The libraries at Ugarit contained diplomatic, legal, economic, administrative, scholastic, literary and religious texts. The tablets are written in Sumerian, Hurrian, Akkadian (the language of diplomacy at this time in the ancient Near East), and Ugaritic (a previously unknown language). No less than seven different scripts were in use at Ugarit: Egyptian and Luwian hieroglyphs, and Cypro-Minoan, Sumerian, Akkadian, Hurrian, and Ugaritic cuneiform.”[[28]](#endnote-28)

What excites us about Ugarit is that it serves up a potpourri of Levantine writing extant around 1200, none of which resembles paleo-Hebrew: yet with a literature that clearly overlaps Israelite culture. Some texts resemble biblical literary writing and style, yet not paleo-Hebrew alphabetic script. The clearly Semitic language in this list is Akkadian. Hence, we look for biblical writings, such as Torah-Samuel to be found in Sumero-Akkadian or some other mix from such a linguistic basket full, and not in paleo-Hebrew. Moreover, we have firm evidence that people did not retain important evidentiary information via oral tradition: such kinds of evidence reach far back into Mesopotamian history.

Most importantly the cultural overlap between Israelite and Ugaritic literature, even though the Ugaritic precedes the Israelite by roughly two-hundred years, makes it difficult to date many of the Psalms much later than 1000 BC. This is supporting evidence that Israelite literature is highly developed by 1000 BC even if David cannot be externally identified as one of its authors. It also provides further evidence that the Documentary Hypothesis is not reasonable: for if creation epics are extant at Ugarit, as well as elsewhere throughout Mesopotamia from long before 1200 BC, we have every reason to doubt a P (950) or E (850 BC), and no reason whatsoever to question a 1406-1366 BC creation report, written by Moses in some language other than paleo-Hebrew.[[29]](#endnote-29)

**Divergences**

The development of alphabetic Phoenician, Canaanite, and paleo-Hebrew may all be the same language. That being said, a common language base and a common worship base are not the same thing. The evidence of living relationship with Yahweh, repeatedly testified in the Shəkinah, is not so easily set aside: this is the difference between knowing about God and knowing God; this is the difference between Lex Orandi and “will worship”. Both parties use similar language, sometimes even identical language, but their worship is radically different. Those who have never experienced a relationship with God cannot possibly understand this difference: yet, this is exactly the claim of Noah, Abraham, Moses, and David. The Israelites never claimed to have a piece of clay or stone named El or Ja; their specific claim is that El or Ja lived among them in the form of a pillar of fire and smoke: this El or Ja spoke to their Prophets on a regular basis. Pagan temples claimed to have speaking deities; yet, many of these were exposed as frauds.[[30]](#endnote-30)

We may know the existence of another; that does not mean we have become friends. There is no doubt that all of the children of Noah knew about God; increasingly, few of them wished to walk with God in the way that Noah walked with God, as companion and friend. Eventually, even the factual knowledge of God disappeared from among them, as they turned away to other gods.

**Peoples**

We leave the discussion of the Levant with the claim that the biblical, Table of Nations, distinctions must be maintained; this is still the oldest, clearest archaeological record of international relationships of which we can make sense: it is illogical to ignore it. Mizraim and Kinaḫḫu are Hamitic brothers. Peleset are grandchildren of Mizraim. Sidon is a Kinaḫḫu child. The Nuhašše are a distinct ethnic group, possibly descended from or synonymous with Aram, a Semitic people. The Arameans are distinct from the Assyrians, another Semitic people, though they are often confused. We wish we knew more about these peoples and their ethnic development.[[31]](#endnote-31)

Even though we believe that the Table of Nations contains valuable clues, it may also have a trick or two to avoid. The Table of Nations appears to be written from Abraham’s perspective. People known as Philistines to Abraham are not necessarily the same ethnic people that David knew as Philistines; even though they occupied the same general geographic area: ethnic Philistines appear to have been infiltrated, or overrun by others, who accepted the name as their own.[[32]](#endnote-32) Alternately, such supposed invaders may just be Philistine cousins coming back home. The ethnicities of the city states of Phoenicia and Ugarit are similarly difficult to pin down.

A considerable amount of trade passed from east, as far as China, or even Japan; to west, as far as Spain, and even into the Atlantic; from north, into Anatolia and beyond; to south, into Egypt, Cush, and Arabia: such trade opens the door to a great deal of racial intermixture of all sorts.

We always need to keep in mind that in Abraham’s context, his is a relatively insignificant family, traveling through great kingdoms, and empires; the Israelite branch of Abrahamic peoples do not reach any sizable proportions until around 1406 BC: even then, they are still dwarfed beside long established nations in Edom, Ammon, and Moab.

What we do know is that just because a common language seems to be shared, does not mean that these are all the same ethnic people: everyone who lives in Canaan is not, by definition, a Canaanite.

***Anatolia***

We think of Anatolia as a rectangular box shape embracing modern Turkey as far east as the Euphrates; it provides the northern border limit for the Levant. We have already encountered several tribal groups in Anatolia: from west to east — Arzawa, Hatti, Mitanni, Naharin. Clearly, we also need to learn more about these peoples, their cultures, and their languages.[[33]](#endnote-33)

***Nuhašše-Hittite States***

We know very little about the Syro-Hittite states, or rather Nuhašše-Hittite states.[[34]](#endnote-34) Since this is far outside of our subject matter abilities, we do hope that real knowledgeable subject matter experts, such as John David Hawkins will continue boosting this study along for many years to come.

At present, we are sure that this Nuhašše-Hittite complex existed; that it crossed Anatolian and Levantine borders; that it dominated Levantine geography as far south as Hazor, and Megiddo, from time-to-time including both Hazor, and Megiddo as member city-states; that they repeatedly engaged the Egyptians, giving them as good as they got; that it thrived between 1078 and 912 BC.[[35]](#endnote-35)

The Hittite Empire (1600-1178 BC) was disrupted by specific actions on the part of the Kaskians, not to any theoretical generic Bronze Age collapse. We believe that such Bronze Age collapse theories arise because significant details were previously unknown, so there was no better way to describe the phenomenon. The Kaskian invasion resulted in the breakdown into independent city-states, as well as the destruction of many of these. The Egyptians were also adversaries in Nuhašše-Hittite affairs. Even so, Nuhašše-Hittite states continued to exert considerable power until absorbed by the Assyrians.[[36]](#endnote-36)

***LB Collapse***

The theory of a widespread Late Bronze Age collapse rests on little evidence, and mostly accidental coincidence. Theories built around the Santorini (Thera) volcanic eruption (Minoan) date very specifically to 1628 BC, well within the Middle Bronze Age. Other evidence for such a general collapse in 1628 BC is sparse. Theories built around the Hekla 3 volcanic eruption have no certain date, spanning from 1265 to 895 BC. So, our hypothesis is that there is no Late Bronze Age collapse: the term collapse is excessive, similar events in Egypt or Mesopotamia would be identified as intermediate periods between dynasty changes. At most this transition period lasted fifty years. Major Nuhašše-Hittite city-states remained relatively strong throughout the period, although Hattusa seems to have been abandoned.[[37]](#endnote-37)

***Transition***

What really happened in the transition period? Nuhašše-Hittite culture was weakened by scavenging invaders, such as the Kaska. The Assyrians of the Middle Assyrian period, possibly beginning with Tiglath-Pileser Ⅰ (1115-1076 BC) conquered the Kaska, and turned the Nuhašše-Hittite culture into Assyrian client or vassal states. Iron was replacing bronze as the metal of choice because of production costs and eventually superior strength. Egypt had been undermining Nuhašše-Hittite politics for centuries: primarily by playing off Hatti and Mitanni peoples against each other. The Syro-Hittite States (1078-912 BC) emerge as an Anatolian-northern Levant powerhouse, speaking the Akkadian, and Aramaic (and probably Sumerian) languages, whose kings seem to have several Sumerian, Akkadian, or Assyrian sounding names.

**Carchemish**

The Neo-Hittite, Syro-Hittite, or Nuhašše-Hittite kingdom of Carchemish (1175-975 BC) is one such surviving state: continuing in influence until around 712 BC. Carchemish remains a center of power as an Assyrian vassal: paying tribute to Ashurnasirpal Ⅱ (883-859 BC), and Shalmaneser Ⅲ (859-824 BC), until finally being conquered by Sargon Ⅱ (722-705 BC) in 712 BC. The primary biblical interest concerns the Battle of Carchemish (605 BC).[[38]](#endnote-38)

**Melid**

Melid was “the center of an independent Luwian Neo-Hittite state of Kammanu;” and evidently paid tribute to Tiglath-Pileser Ⅰ (1115-1077 BC). Neither Melid nor Kammanu is yet known to have much significance to biblical archaeology.[[39]](#endnote-39)

**Palistin**

Palistin or Walistin is short lived city-state of interest primarily because of its potential for confusion with Philistia or Palestine. It does surface the problem of naming conventions in the ancient world. We often fail to identify peoples and nations because there are multiple names for some of them.[[40]](#endnote-40)

**Aleppo**

It appears that Aleppo has been continuously occupied since around 5000 BC or earlier: this is a rare event for ancient cities. Aleppo was part of the kingdom of Palistin in the eleventh century, became part of Bit Agusi in the tenth century, then a vassal of the Kingdom of Urartu, finally falling to the Assyrians around 743 BC. Aleppo may be mentioned in the Bible, under the name Zobah. The primary deity appears to be Hadad, a well attested biblical name. Its archaeology is complicated by continuous occupation which places excavation in the difficult to impossible to accomplish category.[[41]](#endnote-41)

**Damascus**

Damascus may have been occupied earlier, possibly since 6300 BC. However, Damascus did not attain prominence until the arrival of the Arameans around the twelfth century.[[42]](#endnote-42) The Damascus’ kings for our period of focus (930-722 BC) include: Rezon Ⅰ (950 BC), Tabrimmon, Ben-Hadad Ⅰ (886-865 BC), Hadadezer (865-842 BC), Hazael (842-796 BC), Ben-Hadad Ⅲ (796 BC), Tab-El (c. 770 BC), and Rezon Ⅱ (c. 740 BC). Damascus fell to Assyria around 732 BC. As Kitchen shows us, Hazael is especially important as a chronological dating control: for on the Tel Dan Stela he claims credit for the executions which Jehu (841-813 BC) actually accomplishes, even though Jehu is already an Assyrian vassal according to Shalmaneser Ⅲ (859-824 BC).[[43]](#endnote-43)

***Assyria***

Why did it take the Assyrians so long to gain and maintain control? Obviously, they had longstanding interest in Anatolian and Levantine politics. Still they delayed in taking expedite action, so we must ask why? It was not for any fear of Anatolian or Levantine power. They were in constant contention with Babylon! That is the only thing that retarded their progress toward world domination. Ascending nations and empires did not simply take over new territories by winning wars. The takeover was lasting and successful because the new regime appeared superior to the old one; wide segments of the populace were won over, especially the enemy armies; peace and prosperity likely improved; irritant factors (the Kaska, for example) were removed. Now we must press on with our objective of evaluating the Israelite history of 930-722 BC. Even so, we leave much of the Anatolian-northern Levant puzzle unresolved.

***Egypt***

**Dynasty 22**

After Sheshonq Ⅰ (943-922 BC) the twenty-second dynasty is characterized as mostly peaceful and uneventful, gradually losing control of Thebes. Osorkon Ⅰ (922-887 BC), Sheshonq Ⅱ (887-885 BC), and Takelot Ⅰ (885-872 BC) were evidently happy to let their Israelite vassal state control things in the north: even so Israel is forced to juggle ascending Assyrian power with strange political alliances. By the time that Osorkon Ⅱ (872-837 BC), allied with Israel and Byblos, and possibly helped engage Shalmaneser Ⅲ at the Battle of Qarqar (853 BC), it is evidently too late to halt Assyrian aggression, even though the battle itself ends in a standoff. Israel becomes an Assyrian vassal. Sheshonq Ⅲ (837-798 BC) loses control of Thebes. Sheshonq Ⅳ (798-785 BC), and Pami (785-778 BC) are uneventful. Sheshonq Ⅴ (778-740 BC) ends the twenty-second dynasty, which now breaks down in separate city-states under Pedubast Ⅱ (740-730 BC), and Osorkon Ⅳ (730-716 BC). If the festival of Bubastis is any indication of the spirit of the age, the Meshwesh were more interested in living life in joy, peace, and quiet than they were in international conquest, domination, and intrigue.[[44]](#endnote-44)

**Dynasties 23-24**

The twenty-third dynasty (837-728 BC) appears to be an independent Theban dynasty, yet still largely Meshwesh in influence and makeup. Similarly, the twenty-fourth dynasty (732-720 BC) is an independent Sais dynasty, controlling little more than Sais in the western Nile delta.[[45]](#endnote-45)

**Dynasty 25**

The real power of the period is the twenty-fifth dynasty (732-653 BC), a Nubian-Kushite dynasty that takes control of all of Egypt except for a handful of Nile delta city-states like Sais. The Kushites restore and rebuild much of the culture, monuments, and tombs of places like Thebes. It appears that Sais ceased to be a center of power under Kushite rule.[[46]](#endnote-46)

**Dynasty 26**

So, who is Pharaoh Necho Ⅱ (610-595 BC)? The twenty-sixth dynasty (672-525 BC) returns power to Sais. Pharaoh Necho Ⅱ will join Ashur-uballit Ⅱ at the Battle of Carchemish in their war against the rising common scourge of the Neo-Babylonian Empire (626-539 BC). Yet we are now ahead of ourselves once again, and will need to return to an earlier date to pick up events in Israel and Judah, as well as the development and rise of the Neo-Assyrian Empire (911-609 BC).[[47]](#endnote-47)

***Kitchen***

After much research, we are unable to produce a decent chronology, summary, or biblical review of the kings of Israel and Judah. Moreover, it may require of us a decade, or decades of additional research to absorb and digest the growing, vast mountain of available information. That’s the bad news.[[48]](#endnote-48) The good news is that we have found in Kenneth A. Kitchen’s, *On the Reliability of the Old Testament* (Eerdmans, Grand Rapids, 2003, paperback 2006: 662 pages), which Kitchen lovingly dubs, *O! Rot!*, a better summary than we could ever hope to write. Chapters 1 through 4 of *O! Rot!* provide the summary for the “Hebrew” kings (930-722 BC).[[49]](#endnote-49)

***Israel***

Israel, as evil as it turned out to be, was not entirely evil.

Jeroboam Ⅰ (930-910 BC) had a chance to return Israel to the sincere worship of Yahweh, and put a stop to Solomon’s oppressive policies: he failed to seize the opportunity that Yahweh had offered him. As a result, Jeroboam’s dynasty ended with the death of his son Nadab.

Baasha and Elah, likewise had an opportunity to turn the tide; yet, did not.

Then the power struggle between Zimri, Tibni, and Omri, ended with Omri in control. His son Ahab had the opportunity to be the next big thing; yet, he married Jezebel instead. He was killed by an “accidental” arrow shot in a battle at Ramoth-Gilead. His son, Ahaziah of Israel died after a serious accident. Ahaziah’s little brother, Jehoram of Israel died in 841 BC at the hand of Jehu.

The highlight of Israelite affairs came when Elijah anointed Hazael as king of Syria, Jehu as king of Israel, and Elisha as the next prophet. This set the great Israelite purge in motion.

Jehu (841-814 BC) cleaned house in fulfilment of his mission. He ended the dynasty of Omri by slaying Jehoram of Israel, Ahaziah of Judah, Jezebel, all seventy of the other sons of Ahab, and all forty-two of the brothers of Ahaziah of Judah, as well as numerous Baal worshipers in rapid succession in 841 BC. Only those who were slain by Athaliah of Judah escaped his hand. Jehu had the royal opportunity to make things right with Yahweh; yet, fell short by not destroying the idols of Jeroboam Ⅰ at Bethel and Dan, which had been torn down and replaced at least once before. Still, these events in 841 BC provided a cardinal turning point for both Israel and Judah. Then, Jehu became an Assyrian vassal.

From this point on Assyrian dominance over Israel steadily increases, while Israel steadily declines until it collapses in 722 BC.[[50]](#endnote-50)

***Judah***

It is easy to blame Rehoboam (930-914 BC) and Jeroboam Ⅰ (930-910 BC) for the great schism of the Israelite monarchy. However, this is not where God places the fundamental cause. Instead He lays blame at the feet of David.

“Specifically: a. war would never depart from David’s house until the empire was destroyed; b. four of David’s sons would die for Uriah’s death; c. David’s wives would commit adultery with Absalom in open public view, to avenge David’s secret adultery with Bathsheba. David’s sin is the root cause, but parental failure with Amnon and Absalom are the instruments. Even David’s absolution does not stop the wrath and vengeance of God from working out its inexorable completion. Even the Davidic Covenant appears to be destroyed because of these sins, but God has a better plan in resurrection.”[[51]](#endnote-51)

No secular historian is likely to find the first cause of Israel’s demise here in the life of David.

Josiah is not the only righteous king in Judea, or even the first. Asa (912-872 BC), Jehoshaphat (872-848 BC), Uzziah (772-749 BC), Jotham (749-734 BC), Hezekiah (719-691 BC), Josiah (636-606 BC) were all considered righteous kings, even though less than perfect. Joash (835-796 BC) remained faithful as long as he had moral support. Amaziah (796-772 BC) was morally righteous, but disobedient.[[52]](#endnote-52)

***Mesopotamia***

Mesopotamia has a rich and varied history reaching back as far as 10,000 BC. Had BBS not begun with 1208 BC, we would have no doubt started here.

Little is known about the Pre-Pottery Neolithic A (10,000-8700 BC), Pre-Pottery Neolithic B (8700-6800 BC), Hassuna-Samarra-Halaf (circa 6000 BC), Ubaid (5900-4400 BC), Uruk (4400-3100 BC), or Jemdet Nasr (3100-2900 BC) periods and cultures. If we understand the biblical record correctly these could all refer to Antediluvian civilizations.[[53]](#endnote-53) Since floods were a common occurrence in Mesopotamia, as Kitchen points out, a flood worth writing about must have been truly extraordinary.[[54]](#endnote-54) For the gainsayers, who deny historicity to Genesis, there is no shortage of flood stories outside of Genesis.

According to the present limits of our knowledge, Sumerian written language first emerges around 3350 BC, which also appears to be Antediluvian. Semitic, Subartu, Hurro-Urartian, and Akkadian follow relatively rapidly. Within the limits of our knowledge, Sumerian and Akkadian seem to dominate the literary scene. Eventually, Aramaic became the language of the region.

Early (2900-1900 BC), Middle (1900-1600 BC), and Late Bronze (1600-1100 BC) Ages follow rapidly. It really is a shame that we shall have to skip these periods without comment. Tiglath-Pileser Ⅰ (1114-1076 BC) is the Assyrian king who finally puts the Kaskians out of business and stabilizes Anatolia.

The Iron Age (1100-600 BC) is our focal interest, and really only the late middle and last half of that (930-722 BC). The first iron known was probably from a meteor. Casting iron is difficult compared to bronze. In the 1950s we made cast iron, wrought iron would develop from that. Steel was made in Bessemer Converters and Open Hearth Furnaces. The ancients seem to have imported some sort of puddled iron from India. Steel could be formed during hammering as carbon burns away from heat. Such a discovery of hot forging may have originated among the Hittites. Damascus steel is well known. This information would have been a valuable military and trade secret; because, ultimately iron was cheaper and steel was stronger than bronze. So control of steel meant power.

This emphasizes once more the importance of the Syro-Hittite states (1178-912 BC). For David to overcome the technological advantage of such states indicates better archery, better strategy, a lot of luck, and much, much more.[[55]](#endnote-55)

**Neo-Assyria**

While the Neo-Assyrian Empire (911-609 BC) is on the rise, they still cannot bring much military influence on Cisjordan.[[56]](#endnote-56)

Sargon of Akkad (2334-2279 BC) first unites the Sumerians and Akkadians. His empire maintains theoretical control over Syria. However, given the practical limits of population and transportation around 2300 BC, his realistic control over Syria must be in some doubt: perhaps some honorary taxes were paid, possibly some raiding parties swept into the west, with a unity of language being the most likely civilizing influence.[[57]](#endnote-57)

With Adad-nirari Ⅱ (911-891 BC) Assyria reemerges as a separate empire. He may have led raids as far north as Haran, possibly into Tyre, and definitely against Babylon. His major impact appears to be economic, as he opens up trade routes into Syria and Egypt, restoring prosperity to the region. However, we should be aware that he possibly receives credit for the accomplishments of Israelite kings (930-841 BC). Tukulti-Ninurta Ⅱ (891-884 BC), follows; yet seems to have done little more than consolidate his father’s accomplishments.[[58]](#endnote-58)

Ashurnasirpal Ⅱ (883-859 BC) continued expansion and exacted tribute from cities such as Carchemish.[[59]](#endnote-59)

Shalmaneser Ⅲ (859-824 BC) is still occupied with Babylonian affairs; yet finds time to continue exacting tribute from Carchemish, and engage in the less than decisive Battle of Qarqar (853 BC). Most notably, He convinces Israel that it is more prudent to grovel a little than to maintain the war.[[60]](#endnote-60)

Shamshi-Adad Ⅴ (824-811 BC) introduces a period of weakness as the throne is contested by his brother, Assur-danin-pal. We would connect the prophet Jonah with Shamshi-Adad Ⅴ; or at least prior to 793 BC. Adad-nirari Ⅲ (811-783 BC) is not reported to have a powerful reign. Shalmaneser Ⅳ (783-773 BC) was also a weak and unknown king. Shalmaneser Ⅳ’s brother, Ashur-dan Ⅲ (772-755 BC) was marked by internal revolt and a plague. A third brother, Ashur-nirari Ⅴ (755-745 BC) was limited by further revolt.[[61]](#endnote-61)

Tiglath-Pileser Ⅲ, King of Assyria (745-727 BC), King of Babylon (729-727 BC), who may be initiating a new, secret, dynasty, brings Assyrian affairs under control with massive reform, organizes an already highly developed army, subjugates Babylon and Arabia farther south, and invades Israel (738 BC); thus, surrounding Judea on all sides. Shalmaneser Ⅴ (727-722 BC) is less than spectacular; yet gets credit for the conquest. Sargon Ⅱ (722-705 BC) gets credit for the mop-up; yet manages to lose control of Babylon to Marduk-apla-iddina Ⅱ (722-710 BC) until he regains control in 710 BC. Assyria possibly reaches the peak of its power under Sargon Ⅱ. However, Babylon is ascending, and Sennacherib (705-681 BC) is unable to maintain control of Babylon. Tiglath-Pileser Ⅲ has done all the heavy lifting.[[62]](#endnote-62)

Esarhaddon (681-669 BC) conducts campaigns deeply into Egypt and elsewhere.[[63]](#endnote-63)

Ashurbanipal (668-627 BC), the last strong king of Assyria is perhaps best remembered for his remarkable library. After the death of Ashurbanipal, Assyria quickly wilts and then evaporates (605 BC). Nineveh fell in 612 BC. Two major battles in 609 BC, one at Megiddo, and one at Harran, spelled the end. The Assyrians retreated from Nineveh to Harran to Carchemish, where the final battle took place (605 BC), with the Babylonians in hot pursuit. A minor rebellion arose (482 BC). Still for all intents and purposes, it was all over in 605 BC.[[64]](#endnote-64)

**Rise of Neo-Babylon**

We already noted that since Tiglath-Pileser Ⅲ, Assyrians claimed the title, King of Babylon (729-727 BC). Then Shalmaneser Ⅴ (727-722 BC) was followed by Marduk-apla-iddina Ⅱ (722-710 BC), Sargon Ⅱ (710-705 BC), Sennacherib (705-703 BC) Marduk-zakir-shumi Ⅱ (703 BC), Marduk-apla-iddina Ⅱ (703-702 BC), Bel-ibni (703-700 BC), Ashur-nadin-shumi (700-694 BC), Nergal-ushezib (694-693 BC), Mushezib-Marduk (693-689 BC), Sennacherib (689-681 BC), Esarhaddon (681-669 BC), Shamash-shum-ukin (668-648 BC), Kandalanu (648-627 BC), Nabopolassar (626-605 BC), Nebuchadnezzar Ⅱ (605-562 BC). Ironically, both Nabopolassar and his son, Nebuchadnezzar are ethnic Assyrians. Since all of these Babylonians fall outside of our time target (930-722 BC), we will address them in another place. It is sufficient to show the great difficulty that Assyria had in keeping the lid on things in the south.[[65]](#endnote-65)

***Convergence***

Kitchen provides a detailed explanation of archaeological and biblical convergence for Assyrian, Israelite-Judean, and Nuhašše-Hittite affairs.[[66]](#endnote-66)

Especially, Tiglath-Pileser Ⅲ, Shalmaneser Ⅴ, Sargon Ⅱ, Sennacherib, and Esarhaddon of Assyria are all named in the Bible; as are also the Babylonians, Merodach-Baladan (Marduk-apla-iddina Ⅱ), Nebuchadnezzar Ⅱ, and Evil-Merodach (Amel-Marduk, 562-560).

Several biblical events and names are also referenced in Assyrian and Babylonian records: Ahab, Jehu, Jehoash, Menahem, Pekah, Ahaz, Hoshea, the Fall of Samaria, Hezekiah, Manasseh, and Jehoiachin.

Also of interest is that the fact that the Mizraim commonly referenced their enemies in terms of pejorative epithets. Hence, we do not expect Egyptian monuments to record Israelite distinction and honor by name. With the rise of Meshwesh dominance, this practice changed somewhat. Assyria also had considerable influence on Egyptian styles of record keeping.

***Conclusion***

Development factors for Israel-Judah are seen, on the one hand, in Egyptian, Hittite, Nuhašše-Hittite, and Libyan conflicts; on the other hand, in Assyrian, Babylonian, Elamite, Median, and Persian conflicts. Israelite-Judean adversaries were always too busy with bigger fish to fry, to take much interest with minuscule Israel-Judah.

David starts an avalanche in his sin with Bathsheba, and Uriah; this avalanche upsets the regional balance of power, resulting in division, and ultimately annihilation of the kingdom of the flesh. Solomon is no remedy for this: so we look for another, greater Solomon.[[67]](#endnote-67) As a result Israel and Judah form separate kingdoms, which the biblical record characterizes as being constantly at war with each other.

In these incessant internecine wars, Israel seeks alliance with Egypt, while Judea seeks help from Syria. Inevitably these deals of desperation backfire, as the power players seek a bigger hand in affairs. Eventually, both Assyria and Babylon become involved.

Increasingly, if only intermittently, the Assyrians resolve their many internal Mesopotamian conflicts. At first this was a good deal: Assyria brought peace, trade, and wealth to the whole region. However, as the money ran out, Assyria turned more and more to military oppression to enforce its will on others. Suddenly, Babylon looked like a better deal, albeit short lived. When Babylon failed to secure popular needs, the Achaemenid Empire immediately became the only game in town.

No one: not the Hittites, nor the Syrians; not Israel-Judah; not even Egypt were any match for Assyrian military might, the most powerful in the ancient world. Once the Assyrians got their act together, they picked up all the chips: only Babylon retained sufficient influence to really threaten. However, a new force is arising in the south in the form of the Nubian-Kushite dynasty.[[68]](#endnote-68)

In 722 BC Israel as an independent national entity is gone. Judea barely survives.

[[69]](#endnote-69)

[[70]](#endnote-70)

1. We must not now lose sight of BBS objectives. BBS has set out to prove that the Israelites are a people who sprang up as repentant Canaanites from within the Canaanite culture: a merger of a couple of handfuls of Canaanite refugees from Hazor and from Egypt. Torah is a set of books that developed as distinguishable proto-documents in stages: J (950), E (850), D (600), P (500 BC); other biblical books are not significant enough to discuss, and may not even exist according to the BBS hypothesis. So, according to BBS, D and P have not even been written yet, and Torah is an unfinished document. Since the latter prophets, according to this line of reasoning, have not yet been written, they are records of the disaster written after the fact, not predictions, proclamations, or warnings of disaster written before the fact: hence, they merely “seemed to fulfil.”

   On the morrow after Solomon’s death (930 BC), it is indeed ironic for BBS to say something as ludicrous as, “Events seemed to fulfil the Prophets’ dire predictions.” What dire predictions? According to the BBS revival of the antiquated and outlandish Documentary Hypothesis, the first thing penned just four years before the opening of Solomon’s Temple (946/945 BC) is J (950 BC). J, according to Wellhausen, is the only Scripture that will exist for another hundred years. J itself is ostensibly a collection of mostly secular narrative, having little or no historic reliability, containing the supposed mythology or superstitions of Canaanites coming from Egypt who called deity by the name YHWH. If these legends have any prophetic content whatsoever it would be on the order of no more world floods, murder is bad, Abraham will have a big family, Israel will journey into Egypt, and the like. The dire cosmic predictions of D (600 BC) will not arise for another 330 years after Solomon’s death; the writing prophets must come after that. So, when BBS claims, “Events seemed to fulfil the Prophets’ dire predictions,” BBS is just blowing smoke: for BBS, by its own admission, does not believe that any dire predictions exist in 930 BC. According to BBS, dire predictions will not arise until the reign of Jehoiakim (606-596 BC), well after it’s too late to do anything about it: for destruction is already banging on the door. By that time, the Assyrians will have come and gone. BBS has created a very garbled view of History: it doesn’t even fit the Assyrian record: nor the Hittite, Babylonian, or Egyptian records for that matter.

   “It is obvious to the discerning student” that BBS intends to teach that there is no such thing as prophetic prediction at all, dire or otherwise. To claim that Babylon will destroy Jerusalem, when they are battering down the door with rams, is no prophecy at all. This is like warning your wife that you invited a dozen guests to dinner as they pull their bus into the driveway. So let’s end this senseless discussion right now. You either believe in the existence of predictive prophecy or you do not…. If, a priori, you do not allow or recognize the existence of predictive prophecy you need some sort of ridiculous alibi like JEDP to cover up your denial and rejection of the evidence as it stands. On the other hand, if you claim to accept the evidence as it stands, you are deceiving yourself, if you have no concept of predictive prophecy whatsoever.

   If we put up with the fallacious method of BBS that runs all the evidence, both archaeological and biblical, through a paper shredder, then reassembles it in accordance with its own hypothesis; we may prove any hypothesis we wish. This is not the rational treatment of evidence in accordance with the scientific, or any other logical method. Nor is it the neutral point of view. [↑](#endnote-ref-1)
2. It is not Solomon who is pivotal here; rather specific prophesies for the life of David form the cardinal points. The prophesies concerning David are built on the foundation of Deuteronomic code, not the other way around. 2 Samuel 12:5-18 [↑](#endnote-ref-2)
3. A reasonable person would begin here with Sheshonq Ⅰ (Shishak) in 925 BC and trace the Egyptian chronology (timeline) through to 722 BC and the defeat of Israel. Then other national chronologies, especially the Syro-Hittite states, and the Assyrian development leading up to 722 BC and beyond would be weaved into the historic tapestry.

   So far we have observed the Nuhašše-Hittite (Syro-Hittite) states from the Egyptian perspective: they need to be analyzed from the Nuhašše-Hittite perspective. Unfortunately, little is known about the Nuhašše-Hittite states, or about the workings of the Anatolian complex, let alone activities from farther north. The vast majority of Egyptian campaigns were directed against the Nuhašše-Hittite states. The rest of Egyptian campaigns were against Libya. The first real Egyptian campaigns into Israel-Judah began with the rise of Meshwesh (Libyan) dominance in Egypt: Sheshonq Ⅰ (Shishak) was a Meshwesh who was raised in Egypt.

   <https://en.wikipedia.org/wiki/Syro-Hittite_states>

   This jumping to Assyria, without considering the background material, leads to oversimplified conclusions. The farther one moves away from an accurate historic timeline, the more difficult it becomes to fit the puzzle pieces together. BBS has no interest in the discovery of an accurate historic timeline: it doesn’t fit their agenda. [↑](#endnote-ref-3)
4. The northern rebellion was brewing long before Solomon’s death. We can find the seeds of division as far back as the tensions between Leah and Rachael; the tribes were, at first, lining up behind their mothers. Later, we see a tension develop between Ruben and Judah over the treatment of Joseph: Judah prevails in freeing Joseph. During the famine, Judah again prevails over Ruben in the plan to protect Benjamin. In Egypt, now powerful Joseph contests with Judah over Benjamin. When Joseph receives the tribal inheritance of the double portion the scales seem tipped in Joseph’s favor; but Jacob/Israel does not fail to note that “Judah is a lion’s whelp.” When the smoke clears, the Ruben, Issachar, and Zebulun families/tribes from Leah’s line, together with the concubine families/tribes; Dan, Naphtali, Gad, and Asher; are aligned behind Joseph (Ephraim and Manasseh). Judah is left as the protector of Simeon, Levi, and Benjamin. Had it not been for Saul’s abysmal failure, the kingdom would never have passed to Judah. Now, because of sin, the kingdom is rent from Israel forever. Salvation history now requires that to be saved, an Israelite must become a Judean. Israel in unbelief is now pitted against Israel struggling to cling to the shreds of faith. Joshua’s dilemma now rules both day and night, “Choose whom you will serve.” After 516 BC, the former Judeans will emerge as Jews. [↑](#endnote-ref-4)
5. <https://en.wikipedia.org/wiki/Mesopotamia> [↑](#endnote-ref-5)
6. Long before Assyria came, Israel had to contend with the Syro-Hittite states.

   <https://en.wikipedia.org/wiki/Syro-Hittite_states>

   <https://en.wikipedia.org/wiki/Assyria>

   <https://en.wikipedia.org/wiki/Neo-Assyrian_Empire>

   <https://en.wikipedia.org/wiki/Old_Aramaic_language>

   <https://en.wikipedia.org/wiki/Akkadian_language>

   <https://en.wikipedia.org/wiki/Akkadian_Empire>

   <https://en.wikipedia.org/wiki/Sumer>

   <https://en.wikipedia.org/wiki/Sumerian_language> [↑](#endnote-ref-6)
7. While this is not untrue, Machinist seems to have already forgotten that Sheshonq Ⅰ (Shishak) did what he wished in Jerusalem (1 Kings 11:40; 14:25; 2 Chronicles 12:2, 5, 7, 9); the Syrians took Jerusalem as well (2 Chronicles 24:23-25); Jehoash king of Israel also had his way there (2 Kings 14:8, 11, 13; 2 Chronicles 25:23). Syria also had a regular practice of raiding Israel (1 Kings 20:1; 2 Kings 5:1-9; 6:8-33). [↑](#endnote-ref-7)
8. While it is true that thousands upon thousands of cuneiform tablets have been found, as well as many monuments, and numerous inscriptions; many of these refer to civilizations that predate Assyrian, or even Syrian by many decades. The Black Obelisk of Shalmaneser (858-824 BC) is the particular monument featured in the video.

   <https://en.wikipedia.org/wiki/Black_Obelisk_of_Shalmaneser_III>

   <https://en.wikipedia.org/wiki/Kurkh_Monoliths>

   <https://en.wikipedia.org/wiki/Battle_of_Qarqar> [↑](#endnote-ref-8)
9. This is an inaccurate statement of Assyrian policy. Exile for the Assyrians, did not mean relocating the conquered peoples to central Assyria itself; rather, it meant dispersion to the farthest reaches and throughout the empire. Its function served as far more than an exile. Through dispersion, interspersion, intermarriage, and survival, the conquered people would lose all historical identity and cease to exist as a distinct ethnic people: they would be obliterated. Only the poorest of the poor were left in Israel; these were diluted with foreigners to obliterate their racial identity as well; they evolved into a people called Samaritans. There is no reason to believe that they had any continuity with Yahweh worship in 722 BC. In 516 BC, the Samaritans acted out of jealousy against the returning Jews: the Pentateuch may have become reestablished among them as a result of this jealousy. Of course, it is possible, yet unlikely, that a handful of Samaritans had escaped the wrath of their own kings, the Assyrians, and ethnic dilution, remaining faithful to Yahweh from 722 to 516 BC. However, this does not explain their vehement opposition to the returning Jews. When Jesus encounters the “Woman at the Well” we see the first real indication of the restoration of Yahweh worship in Samaria. Samaritan worship today is totally other than Yahweh worship of any age. Animal sacrifices were only permitted in Jerusalem; Solomon sinned and was forgiven for offering Yahweh sacrifices in places other than Jerusalem; Solomon’s sacrifices to idols were not so easily forgiven or forgotten. Drawing parallels from modern Samaritan worship is an absurdity. On the other hand, the Samaritan Pentateuch might have some minimal value for text criticism, especially where it may support Septuagint, Vulgate, or other readings. [↑](#endnote-ref-9)
10. How is it possible for “Josiah … to … finally see what the Prophets prescribed,” since, according to BBS, the prophets did not write until at least nine years after Josiah’s death?

    There are many obvious errors of assumption being made here: one such error of assumption is that we know what this document was and why it was lost to begin with. We do not know what documents were read. We do know what documents were available. We do know why they were “lost” to begin with.

    Another less obvious error of assumption, which BBS is suggesting is that the document was Deuteronomy, and that it was written in 600 BC, just in time to get the kingdom straightened out under Josiah (640-609 BC). Of course, if we are to press these dates for precision, we would have to say that Deuteronomy was not found: for it would have been written nine years after Josiah’s death, if this were the reality of the matter. If this could possibly be the case, then Deuteronomy would be the result of Josiah’s reform rather than the cause of it.

    Since this article on Assyria was first penned, the Documentary Hypothesis article has been rewritten, removing the date chart: this is the article we link, but the data are removed. Nevertheless, the supposed dates for D would have to be moved a considerable time before Josiah, to make any sense of the narrative: at least to 700 BC. We will explore this idea in greater detail.

    <https://en.wikipedia.org/wiki/Documentary_hypothesis>

    This means that other documents would have had to be found, unless Josiah pressed for reform without cause and only concocted the story as a justification for his own agenda. This, then, would not be made into the only historical period where false religion was used to prop up imperial ambition.

    Let us rather assume that the account is an accurate reality as it stands. So perhaps the discovered documents were J and E, which would amount to the bulk of Genesis-Numbers without their prophetic component, which according to this guess would not be written until 500 BC. Yet, without the prophetic component, what motivation would Josiah have to act on the merely secular history remaining? In addition, without the prophetic component of Torah, about what topic did the later prophets write? So we have uncovered another error of assumption.

    We can continue to refute false assumptions until we conclude that the only thing left is that all of Torah was available to Josiah, and that it was necessarily written in its entirety quite a while prior to 640 BC, the earliest date at which it could have been found.

    For example: since P is not written until 500 BC, how is it that documents are found in Solomon’s Temple when priestly worship does not yet exist, so no temple would have been built: else Solomon’s Temple exists without priestly functions for 446 or more years, from 946/945 to 500 BC? None of the possible combinations and permutations of the Documentary Hypothesis result in a sensible reality: logical contradictions multiply until the whole theory breaks down into ashes. dust and sand.

    How was the document lost? We know that it was found because Josiah ordered repairs and cleanup of Solomon’s Temple (2 Kings 22:1-10) around the years 622/621 BC, when he was twenty-five or twenty-six years old. These documents were archived in the Oracle. During the evil reign of Manasseh (687-642 BC) and his equally wicked son, Amon (642-640 BC); people stopped attending Temple services; priests and Levites found it best not to be visible; no one entered the Oracle; the Scripture was not read for Manasseh’s 55 years, Amon’s 2 years, and Josiah’s first 18 years, an aggregate of around 72 or more years. Thus a whole generation lived and died without hearing any of Scripture at all, while the overlapping generations heard very little Scripture. Even those of the Levites who were tasked with scribal duties fell out of Scripture practice and into safer secular pursuits. Torah wasn’t lost, it was simply disused. Thus the discovery comes as no surprise: that’s what normally happens when people dust off old books in the attic and begin to read them. This means that the entire Torah corpus necessarily existed since 687 BC, the start of Manasseh’s evil reign.

    This being said, Josiah wasn’t the only king who reformed Judah. The narrative lists a whole slew of reforming Judean kings, all of whom were motivated by Scripture. There is no rational reason to accept the evidence of any one in preference over any other. Hence, if Josiah has a credible historic record, then so must Asa (912-870 BC) have a credible historic record; and if Asa, then David (1010-970 BC), whose love of Torah in Psalms is unmistakable (Psalm 1:1-2; 37:22, 30; 119:9, 12). So now we have demonstrated with very little doubt that the whole corpus of Torah was extant prior to 1040 BC (David’s birth) and that the whole Documentary Hypothesis is fallacious. Those who will continue to cling to the Documentary Hypothesis owe at least two things to reason: one, they must now rewrite the whole theory as taking place prior to 1040 BC; two, they must show evidence that documents such as J and E, existed in reality, rather than as mere figments of Wellhausen’s fertile imagination.

    We are just getting started, these are not the only problems with the JEDP recipe for disaster. For example: if Canaanites migrating from Egypt discover YHWH, then mingle with other indigenous Canaanites, finally convincing them to all become Israelites because of the name YHWH; then J and E are backwards. This pseudo-history presupposes that E becomes J: hence E (950 BC), J (850 BC), becomes the corrected necessary hypothesis. This is no good either: for now David and Solomon are made into E worshippers. Hence, a second correction must be made to the basic hypothesis: E (1150 BC), J (1050 BC). This is still no good: for Merneptah knows of Israel in 1208 BC. So, a third correction must now be made: E (1350 BC), J (1250 BC). Now we have arrived at the doorstep of Moses’ death or disappearance (1366-1364 BC); so, that anyone falsely claiming that Moses wrote certain documents would surely be caught in the lie: since it was a mere sixteen years away from “hot off the press.” At the very least, we have made a fairly convincing demonstration that pseudo-Moses Ⅰ, an indigenous Canaanite, wrote E. Within one hundred years or so, pseudo-Moses Ⅱ, wanders into camp with J, claiming to have just defeated both Sihon and Og (Numbers, Chapters 21 and following), which is pretty hard to fabricate when you think about it. Within a little more than 300 years, these “Canaanite-Israelite” conquests form the basis of a territorial claim in Judges, Chapters 11 and 12. But, wait, all of these narratives mix E and J in the same sentence: Genesis, 42 times; Exodus, 54; Leviticus, 38; Numbers, 13; Deuteronomy, 284; Old Testament, 1525 times. That’s a lot of scribal stitching just to explain something that never really happened, according to BBS. Occam’s Razor must be applied: this silly hypothesis needs a shave. It is simpler to believe that real-Moses wrote Torah, possibly in Akkadian Cuneiform, except for a few minor notations, finishing around 1366-1364 BC, exactly as the narrative claims.

    On the other hand, there are good reasons for believing that Josiah would have focused his attention on the book of Deuteronomy, extant from at least 1040 BC; and in all likelihood, since Moses in 1366-1364 BC. Deuteronomy specifically applies the law to the Yahweh’s Rest, that Rest into which the Israelites must now enter (Psalm 95:11; Hebrews 3:11, 18). Genesis is explanatory introduction; Exodus-Numbers are set in the context of a yet-not-fully-realized salvation history, which began with the first Pesach (1406 BC). By 1366 BC, Pesach was an historic reality, as were also Shavuot, and now, a few days previous to Jordan, Sukkot. Entry into the Yahweh’s Rest is immediately ahead and Deuteronomy is the Covenant renewal document delivered in preparation for that event, that Rest: for, Jordan and Jericho lie directly ahead. Josiah is especially brought to grief as he realizes all that Judah and Israel have thrown away: even as we must also realize all that Christendom has thrown away. Nevertheless, nothing in the narrative specifies exactly what Josiah heard. We know for a fact that the originals of canonical books were archived in the Oracle since circa 1366-1040 BC, our knowledge ends there: this is what we have demonstrated thus far. [↑](#endnote-ref-10)
11. Before we even think of doing this, we need to return to the cultures mentioned between 1366 and 1010 BC, particularly the Philistines and the Phoenicians, giving careful scrutiny to each of them, scouring them for interfaces with the Israelites. Instead, we have proceeded thus far on the assumption that the Egyptians are the only game in town: if Egypt does not acknowledge Israel, then Israel must not exist, or so the fallacious opinion goes. Egypt is not the only game in town. Egypt has no real reason to interact or interface with Israel; Israel is the “Mouse that Roared”, an insignificant entity between 1366 and 1010 BC, with whom Egypt has no need to interface. That being observed, there are other insignificant entities in this era, with whom Israel has every need to interface. This is where we need to be looking for historic confirmation. One does not find the raw evidence for hemp rope manufacture in Indiana in Washington DC; one finds such raw evidence beginning at the Indiana/Ohio boarder and moving west. We must look among the Ammonites, Amorites, Bashanites, Moabites, Philistines (ἀλλόφυλοι), Phoenicians, and many others for supporting evidence.

    <https://en.wikipedia.org/wiki/Ammon>

    <http://www.newworldencyclopedia.org/entry/Ammon>

    <http://www.jewishencyclopedia.com/articles/1414-ammon-ammonites>

    <https://en.wikipedia.org/wiki/Amorite>

    The following article contains conflated evidence. The information for 1366-1364 BC, has been mixed together with later Aramean history to produce a false, conflated report.

    <https://en.wikipedia.org/wiki/Israelite%E2%80%93Aramean_War>

    <https://en.wikipedia.org/wiki/Moab>

    <http://www.newworldencyclopedia.org/entry/Moab>

    <https://www.britannica.com/place/Moab-kingdom-ancient-Palestine>

    <https://en.wikipedia.org/wiki/Edom>

    <https://www.britannica.com/place/Edom>

    <http://www.jewishvirtuallibrary.org/the-edomites>

    <https://www.biblicalarchaeology.org/daily/ancient-cultures/ancient-near-eastern-world/ammonites-moabites-edomites-in-the-bible/>

    <https://en.wikipedia.org/wiki/Ishmaelites>

    <https://www.britannica.com/topic/Ishmaelite>

    <http://nabataea.net/12tribes.html>

    <https://en.wikipedia.org/wiki/Philistines>

    <https://www.britannica.com/topic/Philistine-people>

    <https://www.biblicalarchaeology.org/daily/ancient-cultures/ancient-israel/the-philistines-to-the-north/>

    <http://www.jewishvirtuallibrary.org/the-philistines>

    <http://www.newworldencyclopedia.org/entry/Philistines>

    <https://en.wikipedia.org/wiki/Gaza_City>

    <https://en.wikipedia.org/wiki/Ashdod>

    <https://en.wikipedia.org/wiki/Ashkelon>

    <https://en.wikipedia.org/wiki/Ekron>

    <https://en.wikipedia.org/wiki/Gath_(city)>

    <https://en.wikipedia.org/wiki/Phoenicia>

    <https://www.britannica.com/place/Phoenicia>

    <http://www.newworldencyclopedia.org/entry/Phoenician_Civilization>

    <http://ngm.nationalgeographic.com/features/world/asia/lebanon/phoenicians-text.html>

    <https://www.metmuseum.org/toah/hd/phoe/hd_phoe.htm>

    <http://www.phoenician.org/origin_of_phoenicians.htm>

    <http://www.theancientworld.net/civ/phoenicians_culture.html>

    <https://www.youtube.com/watch?v=ojiOLBt7q_Y>

    <http://www.ushistory.org/civ/4f.asp>

    <https://en.wikipedia.org/wiki/Tyre,_Lebanon>

    <https://en.wikipedia.org/wiki/Sidon>

    <https://en.wikipedia.org/wiki/Arwad>

    <https://en.wikipedia.org/wiki/Berytus>

    <https://en.wikipedia.org/wiki/Byblos>

    <https://en.wikipedia.org/wiki/Ancient_Carthage>

    <https://en.wikipedia.org/wiki/Phoenician_alphabet>

    <https://en.wikipedia.org/wiki/Sea_Peoples> [↑](#endnote-ref-11)
12. Further north in the Levant and inland from Phoenicia we must consider Nuhašše, and Syrian (Aram), Eblaite, Yamhadite, and Damascus influences; as well as Crete and Cyprus.

    <https://en.wikipedia.org/wiki/Nuha%C5%A1%C5%A1e>

    <https://www.google.com/search?rlz=1C1CHBF_enUS691US691&biw=1269&bih=620&ei=zSY4Wu_0F-bi0gLmrJTQCg&q=ancient+Nuha%C5%A1%C5%A1e&oq=ancient+Nuha%C5%A1%C5%A1e&gs_l=psy-ab.3...1496420.1496420.0.1497448.1.1.0.0.0.0.227.227.2-1.1.0....0...1c.1.64.psy-ab..0.0.0....0.uXB5HlHcwu0>

    <https://en.wikipedia.org/wiki/Luhuti>

    <https://en.wikipedia.org/wiki/Zakkur>

    <https://en.wikipedia.org/wiki/Tunip>

    <https://en.wikipedia.org/wiki/Syria>

    Before we undervalue Aram, we should note that these were the people that dominated Israel, the northern kingdom, before Assyria. Aram’s contribution to history was so powerful that their language overtook and eventually replaced Akkadian as the dominant world language. It is an interesting fact, even though Egypt claims imperial dominance of the ancient world, that Egyptian language never held the spotlight: for both Akkadian Cuneiform, and Aramaic are Semitic languages. We do not believe that Aram receives due scholarly attention on par with their actual influence.

    <https://en.wikipedia.org/wiki/Aram_(biblical_region)>

    <https://en.wikipedia.org/wiki/Aramaic_language>

    <https://www.britannica.com/place/Aram>

    <https://www.britannica.com/topic/Aramaean>

    <https://en.wikipedia.org/wiki/Helam>

    <https://en.wikipedia.org/wiki/Hadadezer_bar_Rehob>

    <https://www.themaparchive.com/davids-wars-of-conquest-1008970-bce.html>

    <https://en.wikipedia.org/wiki/Ebla>

    <https://en.wikipedia.org/wiki/Yamhad>

    <https://en.wikipedia.org/wiki/Damascus>

    <http://www.historyfiles.co.uk/KingListsMiddEast/SyriaDamascus.htm> [↑](#endnote-ref-12)
13. See “Timeline”: <https://www.ancient.eu/levant/>

    <https://www.levantineceramics.org/>

    <https://en.wikipedia.org/wiki/History_of_the_ancient_Levant>

    <https://en.wikipedia.org/wiki/Crete#Mycenean_civilization>

    <https://en.wikipedia.org/wiki/Cyprus#Prehistoric_and_Ancient_Cyprus> [↑](#endnote-ref-13)
14. In Anatolia, we encounter Arzawan, Hattian, Kaskian, Luwian, Hittite, Hurrian, Mitanni, and several other cultures. A more complete list is found at:

    <https://en.wikipedia.org/wiki/List_of_ancient_kingdoms_of_Anatolia#Bronze_and_Iron_Age>

    We know that Abraham claims dealings with Gerar, Heth, and Hittites

    <https://en.wikipedia.org/wiki/Arzawa>

    <https://en.wikipedia.org/wiki/Hattians>

    <https://en.wikipedia.org/wiki/Kaskians>

    <https://en.wikipedia.org/wiki/Luwian_language>

    <https://en.wikipedia.org/wiki/Hittites>

    <https://en.wikipedia.org/wiki/Syro-Hittite_states>

    <https://en.wikipedia.org/wiki/Hurrians>

    <https://en.wikipedia.org/wiki/Mitanni>

    We know that Abraham claims dealings with Gerar, Heth, and Hittites

    <https://en.wikipedia.org/wiki/Gerar>

    <https://en.wikipedia.org/wiki/Biblical_Hittites> [↑](#endnote-ref-14)
15. New discoveries are continually found; old discoveries are eventually deciphered and published; finally, we hope that each discovery, new or old is fitted into its proper place in the great puzzle of history. Not long ago, nobody believed or knew that the Hittite Empire or the Nuhašše-Hittite states even existed. Israelite history cannot be correctly explained as a tiny kingdom caught between the jaws of Egypt and Assyria, or even Egypt and Mesopotamia. [↑](#endnote-ref-15)
16. In particular, we have not said three words about Jordan, the land between the Jordan River and the Euphrates River, or the Arabian Peninsula.

    <https://en.wikipedia.org/wiki/History_of_Jordan>

    <https://www.britannica.com/place/Jordan>

    <http://www.kinghussein.gov.jo/history.html>

    <https://en.wikipedia.org/wiki/Pre-Islamic_Arabia>

    <https://en.wikipedia.org/wiki/Arabian_Peninsula>

    <http://krc.orient.ox.ac.uk/aalc/index.php/en/>

    <https://www.metmuseum.org/toah/ht/04/wap.html>

    <https://www.metmuseum.org/toah/ht/03/wap.html>

    <https://www.metmuseum.org/toah/ht/02/wap.html>

    <http://etc.ancient.eu/interviews/the-wealthy-kingdoms-of-ancient-arabia/>

    <https://www.timemaps.com/encyclopedia/history-of-arabia/> [↑](#endnote-ref-16)
17. <https://en.wikipedia.org/wiki/Neo-Babylonian_Empire>

    <http://www.livius.org/articles/place/babylonian-empire/>

    <https://www.britannica.com/place/Neo-Babylonian-Empire> [↑](#endnote-ref-17)
18. <https://en.wikipedia.org/wiki/Achaemenid_Empire>

    <https://www.ancient.eu/Achaemenid_Empire/>

    <http://www.livius.org/articles/dynasty/achaemenids/>

    <https://www.metmuseum.org/toah/hd/acha/hd_acha.htm>

    <http://www.iranicaonline.org/articles/achaemenid-dynasty>

    <http://www.crystalinks.com/Achaemenid_Empire.html> [↑](#endnote-ref-18)
19. <https://en.wikipedia.org/wiki/Indus_River>

    <https://en.wikipedia.org/wiki/Indus_Valley_Civilization>

    <https://en.wikipedia.org/wiki/Caspian_Sea>

    <https://en.wikipedia.org/wiki/Aral_Sea>

    <https://en.wikipedia.org/wiki/Syr_Darya> [↑](#endnote-ref-19)
20. Achaemenid policy involves more than a mere permission to return: it was a blessing of the work. Evidently the Achaemenids saw it as in their best interests to support foreign nationals, requesting their prayers for the good of the empire. Doubtless, this resulted in considerable good will, gratitude, and loyalty.

    <https://en.wikipedia.org/wiki/Second_Temple> [↑](#endnote-ref-20)
21. <https://en.wikipedia.org/wiki/Second_Temple#Herod.27s_Temple>

    <https://en.wikipedia.org/wiki/Herod_the_Great#Architectural_achievements>

    There is no certainty about the number or extent of remodeling or repair sequences that took place between the Second Temple and Herod’s Temple. Solomon’s Temple stood for at least 373 years; the Second Temple might have lasted nearly 496 years.

    In John 4:22, Jesus draws a clear distinction between His acceptance of the Samaritan woman as a person, and His disapproval of Samaritan worship. The ongoing thread of Yahweh’s monotheism as a world religion will develop from Jerusalem worship, outside of any association with Samaritan worship, which is clearly apostate and heretical. However, it should be equally clear that ritual Judaism also later rejected the ongoing thread of Yahweh’s monotheism as a world religion, and ceased to be part of it: hence Judaism is not Yahweh’s monotheism in any form. Ritual Judaism ceased to exist in 70 AD.

    Continuing to insist upon this equation with the Samaritans is just intellectually dishonest. So is any equation drawn between Christianity and Judaism intellectually dishonest: there are historic threads, as well as possible future involvement; yet, that is where the equation begins and ends, with dirty tattered threads. [↑](#endnote-ref-21)
22. In reality it only seems as if Egypt is the only show in town. Because our attention was focused on Egyptian-Israelite developments and interactions in the south, and growing Nuhašše-Hittite relationships in the north, we had been oblivious to Mesopotamian empirical developments. Still the Sumerian, and Akkadian Empires had both come and gone. The Old-Babylonian power center had passed. The Assyrian Empire had risen, but was unable to exert influence in the west, because Old-Babylon still contested for Mesopotamian supremacy. The Elamites seem to have drifted east of the Tigris; mostly in some sort of state as Mesopotamian (Sumerian?) vassals: yet, these may all be false impressions born from ignorance. The principal thing coming out of Mesopotamia into the west appears to be the migration of Arameans, with whom Abram may have been drifting as he left Ur. It may very well be that Elamite pressure forced Abram’s move as part of the general migration north and west.

    <https://en.wikipedia.org/wiki/Elam>

    <https://www.britannica.com/place/Elam>

    <https://www.ancient.eu/timeline/elam/>

    <https://www.timemaps.com/encyclopedia/history-elam/>

    The following is the best article on the subject.

    <http://www.cais-soas.com/CAIS/History/Elamite/elam_history.htm>

    <http://www.crystalinks.com/elam.html>

    Even our awareness of Nuhašše-Hittite affairs was dimmed by the brightness of Egypt’s glory, and by our ignorance of archeological reality elsewhere. This is not a statement crowing about how much we now know; rather, it is a confession of how little we truly do know. It is our very ignorance with which we must persist to grapple. Egypt merely looks like the only game in town. Even as our scope extends, we still remain largely unaware of how world expansion had flowed into India and China, north into Russia, south into Africa, around the globe into the Americas, and elsewhere, wherever man had gone. Because we have a focus on Egypt and developments in the southern Levant, we must not overlook the fact that God’s creation has a far larger scope. Empire development is going on in many central locations. We also have a jaundiced view of how adventurous, courageous, and creative ancient humans could be: some of their accomplishments boggle the modern mind: we commonly think them to be stupid: we continually crack jokes about cavemen.

    No one questions the fact of Israelite-Judean interfaces with other nations in the period between 930-586 BC. There might be a minor squabble or two over a date; yet, nothing major occurs concerning whether or not Israel-Judah are in fact nations, located where the Bible says they are located: the evidence is fairly overwhelming.

    But, in the period between 1010-930 BC, debate could hardly be more poisonous and vitriolic. Supposed university scholars on both sides of the argument think nothing of trashing tons of evidence to make their twisted points.

    Statistically, this sort of growth for Israel from being a nobody, to Israel becoming a somebody is exactly what we expect. Scaling down the time picture to a one hour model, most of the hour would pass, without anyone noticing that growth was taking place; nobody would care until the final minutes of the hour. Most people do not pay attention to what’s going on, until it’s too late to matter. Professor Al Bartlett makes the point in a lecture on fossil fuel consumption, Part 3 of 8:

    <http://www.albartlett.org/presentations/arithmetic_population_energy_video1.html> [↑](#endnote-ref-22)
23. Genesis 18:18; 22:18; 26:4; 27:29; Psalm 72:17; Isaiah 45:23; Ezekiel 21:7; Malachi 3:12; John 3:16; Romans 3:19; 14:11; Galatians 3:8; Philippian 2:10; Revelation 1:7; 5:9; 14:6; 21:1-7; 22:1-7, 12, 14, 16-17 [↑](#endnote-ref-23)
24. The Levant is an excessively generic term that can include pretty much anything east of Rome. We have much preferred the terms Promised Land, or Cisjordan and Transjordan. However, depending on how you understand Promised Land, it may be smaller or much larger than the Levant. Neither do we like the term Syria-Palestine: for Palestine is the land of the Philistines, and Syria appears to be a relatively modern term; terms which also neglect modern Jordan, the Negev, and the like.

    Now we would like to restrict our approximate use of Levant to the geographical space bounded by a straight line from Aqaba north by northwest to the southern end of the Gaza Strip, northward along the Mediterranean shore, excluding Cyprus, past Tartus to approximately Osmaniye, then due east to Carchemish and the Euphrates head waters, down the Euphrates River to Abu-Kamal, southwest along the Syrian border to the Jordan border, south along the Jordan border, and west to the Jordan rift, at Aqaba. Our reduced Levant excludes Islands, anything west of the Mediterranean shore, anything east of the Euphrates River; it borders exactly on Anatolia to the north, and includes the Negev Desert in the south, Cisjordan, as well as Transjordan.

    <https://en.wikipedia.org/wiki/Levant> [↑](#endnote-ref-24)
25. For a peek at the profundity of the linguistic problem see:

    <https://en.wikipedia.org/wiki/List_of_language_families>

    <http://webspace.ship.edu/cgboer/languagefamilies.html>

    Anyone proposing a simple solution to this problem is simply not attending to the mountain of evidence, which is still growing according to groups like Wycliffe Bible Translators.

    <https://en.wikipedia.org/wiki/Wycliffe_Global_Alliance>

    <https://www.wycliffe.org/>

    Anyone limiting the search for document origins to paleo-Hebrew or some variation of it, is simply looking with the eyes closed, and other senses turned off.

    We have dated Joshua’s raids to 1364-1354 BC; the settlement movements of Judges to 1354-1064 BC; and the Philistine influence on the western front running from around 1291 to after 1003 BC, with its peak dominance occurring between 1064 and 1010 BC. After 1003 BC the Philistines continue, possibly as a vassal nation under Solomon, but with greatly reduced strength and influence. Thus the Amarna letters (circa 1351 BC) seem to center on or immediately follow Joshua’s raids and introduce the Judges corpus. If these Israelites are converted Canaanites it seems strange that the Amarna letters cannot identify them more specifically. On the other hand, if these Israelites are, as they claim to be, Semites; seemingly appearing out of nowhere in the Canaanite perspective of things; it is not so strange that some Canaanite city-states would find them difficult to identify by their previously forgotten and unheard name, Israel. [↑](#endnote-ref-25)
26. This is merely the list from Exodus 3:1, 8. Diligent search might discover others. [↑](#endnote-ref-26)
27. ANET: page 243

    <https://en.wikipedia.org/wiki/Ugarit>

    <https://en.wikipedia.org/wiki/Ugaritic_language>

    Psalms and Proverbs always were collections of literature. Doctrines of Revelation, Inspiration, Canonicity, and Authority do not require that every piece in the collection come from an Israelite prophet, or that Israelite prophets may never quote a pagan source.

    Some folks expect God to have the first word in every matter. This is rarely the case. God usually reserves His comments for the last word. This is the process we see in Job. It is also the reality we seen in Noah: mankind has had its say; now it is gone; start over. Similarly, Abraham represents the end of a process; start over. Moses terminates a whole empire; start over. One may argue that Egypt continued, Mesopotamia continued: nevertheless, the historic reality is that things did not go very well for Mesopotamia after the flood or Egypt after the Exodus. David marks the end of the Judges; start over. Now we have reached the termination of Israel as a nation. It makes no difference that the first words seem to come from Ugarit, or the first laws came from Hammurabi. God is now having the last word. It makes no difference, who said what, when. It only matters who is walking in conversation with Yahweh: this is the real voice of prophecy. Human knowledge comes through a variety of paths, all possibly valid, all potentially true. Life comes only from one path. Ugarit does not change reality. [↑](#endnote-ref-27)
28. <https://en.wikipedia.org/wiki/Ugarit#Archaeology>

    <https://en.wikipedia.org/wiki/Ugarit>

    Note the erroneous assumption, “transmitted orally”, in the following:

    <https://www.ancient.eu/ugarit/>

    <https://www.britannica.com/place/Ugarit>

    <https://www.metmuseum.org/toah/hd/ugar/hd_ugar.htm> [↑](#endnote-ref-28)
29. <http://religion.oxfordre.com/view/10.1093/acrefore/9780199340378.001.0001/acrefore-9780199340378-e-90>

    <https://www.logos.com/ugaritic>

    Mr. Benner’s article may have problems; it needs to be checked by an expert:

    <http://www.ancient-hebrew.org/bible_ugarit.html> [↑](#endnote-ref-29)
30. The incessant quest for Torah written in paleo-Hebrew before 1366 BC is a nonstarter. Documents from this period may just as easily be written in cuneiform or alphabetic cuneiform. We have no evidence for the existence of paleo-Hebrew prior to circa 1000 BC from the Zayit Stone discovery at Tel Zayit (2005), and from similar earlier discoveries. The search for earlier paleo-Hebrew script is very possibly barking up the wrong tree. What comparison between Amarna and Tel Zayit may very well demonstrate is that paleo-Hebrew is now in its early developmental stage, and we are witnessing a major breakthrough in the technology of writing: a breakthrough in which paleo-Hebrew (Tel Zayit, 1000 BC) is eclipsing Akkadian (Amarna, 1351 BC). Very possibly such a technological breakthrough was first invented at Ugarit.

    Will worship is dependent on the exercise of the human will, and nothing more. Much of the evidential record, Israelite, Egyptian, Nuhašše-Hittite, or Mesopotamian, mixes physical, tangible narrative with spiritual, intangible narrative. The spiritual, intangible narrative cannot be excised from the whole narrative without damaging the evidence. Such spiritual, intangible narrative may express demonism, idolatry, superstition, the genuine worship of the living God, or something else. Whatever it is, it is what ancient peoples believed. It may explain ancient motivations, it may reveal ancient methods of spinning reality: whatever it is, it may not be discarded or removed, it is still evidence. It is evidence; work with it: this is the neutral point of view.

    Philosophically, one either worships another, God; or one worships one’s self. There is either an authority outside of self, or there is not. It is not essential to this study that the reader hold such religious views. What is absolutely essential is that the reader recognize that ancient people held such religious views and mixed them with the secular historic narrative. Ancient civilizations simply did not draw any distinction between secular and spiritual as modern people do….

    <http://swantec.blogspot.com/2013/11/pluralism-defense-of-religious.html>

    <http://www.andrewmbailey.com/ap/Pluralism.pdf>

    Even in dualism, the two aspects are invariably treated together.

    <https://en.wikipedia.org/wiki/Dualism>

    It is likely that the Greeks are the first to posit a distinction or separation between the phenomenal and the noumenal, Plato (428-347 BC).

    <https://en.wikipedia.org/wiki/Noumenon>

    <https://en.wikipedia.org/wiki/Theory_of_Forms> [↑](#endnote-ref-30)
31. Table of Nations (Genesis 10) is a bit of a misnomer. The table itself uses the term, nations; however, the Table is nothing more than a list where the idea of nations is never fully developed. Clearly the meaning of such claims is that the nations which may later exist will develop from this list; still, nothing is said about how such nations form. The list itself is nothing more than a partial family genealogy. The implication is that nationality or nation formation is nothing more than an extended genealogical development, which is pretty obviously true.

    We say that it is a partial family genealogy. One has only to play with modern computer genealogical searches for a few hours to realize how difficult this subject is, and how frequently holes are discovered in one’s own genealogy. Such exploration also exposes the futility of keeping such records orally.

    We believe that someone accessed the official genealogical record, kept in Sumerian, Akkadian, or some other cuneiform language on clay tablets, and filed in a central repository at Ur; then brought along a copy of that record as it was extant at that time, perhaps from the days of Peleg: for Peleg seems to be used as a point of demarcation. Other points of demarcation concern Nimrod (Genesis 10:8-12), who provoked a massive migration of Semites away from Mesopotamia; and Babel (11:9), where all the languages began to separate. Nothing prohibits these three demarcations from being coterminous. The obvious copier of such a record was Abram.

    In any case, the evidence from the list itself, is that it loses track of many branches of the familial genealogical record. Parts of such a record could have been extant in Egypt circa 1806 BC, so that corrections to the Hamitic branches could be made. Most likely Abram or Terah could have taken such a record with them in their journeys from Ur, and Abram added to it as he left Haran, and wandered into Egypt. Whatever the case may be, it is well-nigh unthinkable that such record keeping was suddenly invented from out of nowhere in 1406 BC: such records are simply impossible to maintain and enforce without some written documentation. At a very minimum, kings would have kept such records for taxation purposes.

    That record ceased to be updatable for every branch of Noah’s family; the list first focuses on the Semitic branch; then it focuses further on the life and family of Abram; and finally introduces the subject matter of Exodus. It does not provide a science of nation formation; yet, it does survey some of the possibilities for such a science. For example:

    <https://en.wikipedia.org/wiki/Philistines>

    Nuhašše is generally thought to specify a geographic area. However this is somewhat disjointed in Nuhašše-Hittite, since Hittite seems to be ethnic in the biblical record, and definitely sourced in the ethnic Hatti. Since such geographic areas are frequently eponymous: we find it difficult to deny the possible existence of a Nuhašše ethnic group: for what else should we call them. This means that the Nuhašše-Hittite state possibly consists of Arzawa, Hatti, Mitanni, Nuhašše, perhaps Arameans, and other tribes, none of which appear to be Canaanites.

    For Aram, see Genesis 10:22.

    <https://en.wikipedia.org/wiki/History_of_Syria>

    <https://en.wikipedia.org/wiki/Syro-Hittite_states>

    <https://en.wikipedia.org/wiki/Arameans>

    <https://en.wikipedia.org/wiki/Assyrian_people>

    The Greek historians in particular were not able to distinguish Arameans from Assyrians. They were distinct “brother” nations, not identical, yet related: as was also the case between Egyptians and Canaanites.

    It is virtually impossible for us to visualize this world. Evidently all of civilization first lived in Mesopotamia. With eight people for starters, this was a virgin wilderness. By the time of Abraham, estimating from growth statistics, two million or more people packed the space between the two rivers. By the time of Joseph, again using a statistical estimate, 114 or more million people were spread around a relatively crowded world. These statistical estimates should not be treated like real census figures. They do, however, provide a crude idea of the population scale differences between then and now. Contrasted with over seven-and-a-half-billion people today, this appears as nothing. The social interchanges were not anything like the modern world. When we attempt to analyze this ancient world, we must try to think in terms of what is possible with such a reduced scale. [↑](#endnote-ref-31)
32. The so-called Sea Peoples:

    <https://www.ancient.eu/Sea_Peoples/>

    The authenticity of the following discovery is being contested:

    <https://phys.org/news/2017-10-luwian-hieroglyphic-inscription-bronze-age.html#jCp> [↑](#endnote-ref-32)
33. Arzawa – <https://en.wikipedia.org/wiki/Arzawa>

    <https://en.wikipedia.org/wiki/Carian_language>

    <https://en.wikipedia.org/wiki/Luwian_language>

    <https://en.wikipedia.org/wiki/Lydian_language>

    Hatti – <https://en.wikipedia.org/wiki/Hattians>

    <https://en.wikipedia.org/wiki/Hattic_language>

    <https://en.wikipedia.org/wiki/Hittites>

    <https://en.wikipedia.org/wiki/Hittite_language>

    Mitanni – <https://en.wikipedia.org/wiki/Mitanni>

    <https://en.wikipedia.org/wiki/Hurrian_language>

    The Mitanni and Naharin are thought to be identical. Even so, the Ramessides tend to see them as distinct entities. If distinct, we expect Naharin lay east of Mitanni.

    Naharin – <https://en.wikipedia.org/wiki/Naharin> [↑](#endnote-ref-33)
34. Note that the Nuhašše-Hittite states may not be united at this time (852-841 BC), 2 Kings 7:6. [↑](#endnote-ref-34)
35. <https://en.wikipedia.org/wiki/Syro-Hittite_states>

    <https://en.wikipedia.org/wiki/Luwian_language>

    Hawkins, John David, *Corpus of Hieroglyphic Luwian Inscriptions: Volume I. Inscriptions of the Iron Age* (Cambridge)

    <http://www.jstor.org/stable/4145849?seq=1#page_scan_tab_contents>

    <http://www.amazon.com/Corpus-Hieroglyphic-Luwian-Inscriptions-Kulturwissenschaft/dp/311010864X/ref=sr_1_1?ie=UTF8&qid=1450340967&sr=8-1&keywords=corpus+of+hieroglyphic+luwian+inscriptions+vol+1> [↑](#endnote-ref-35)
36. The distinction between city-states and empires may be excessive. The narrative of Joshua demonstrates that such city-states could readily form armed coalitions whenever a military threat arose. These may have been coordinated by covenant treaty, without the need or presence of any imperial administration. This also appears to be the case in Egyptian campaigns into Anatolia and the northern Levant: the trumpet blast summoned independent armies to battle. Thus an overwhelming ad hoc inter-city army formed within hours.

    Empire – <https://en.wikipedia.org/wiki/Hittites>

    Kaskians – <https://en.wikipedia.org/wiki/Kaskians>

    <https://en.wikipedia.org/wiki/Kaskian_language>

    <https://www.ancient.eu/Kaska/> [↑](#endnote-ref-36)
37. LB Collapse –

    <https://en.wikipedia.org/wiki/Late_Bronze_Age_collapse>

    Santorini – <https://en.wikipedia.org/wiki/Santorini>

    <https://en.wikipedia.org/wiki/Minoan_eruption>

    Hekla 3 – <https://en.wikipedia.org/wiki/Hekla_3_eruption>

    Power States – <https://en.wikipedia.org/wiki/Melid>

    <https://en.wikipedia.org/wiki/Carchemish>

    <https://en.wikipedia.org/wiki/Karkam%C4%B1%C5%9F>

    Hattusa – <https://en.wikipedia.org/wiki/Hattusa> [↑](#endnote-ref-37)
38. None of the Carchemish kings appears to have influenced Israelite politics except possibly in support of Damascus; nor are they known to be referenced in the biblical record (still, the possibility of oversight exists due to differences in naming conventions. The king’s names are Suhi Ⅰ (c. 975 BC), Astuwalamanza (c. 950 BC), Suhi Ⅱ (c. 925 BC), Katuwa (c. 900 BC), Sangara (c. 870-848 BC), Astiru (c. 830 BC), Yariri (regent) (c. 815 BC), Kamani (c. 790 BC), Sastura (c. 760 BC), Astiru Ⅱ (?), and Pisiri (c. 730 BC).

    <https://en.wikipedia.org/wiki/Carchemish#Kings_of_Carchemish>

    Ashurnasirpal – <https://en.wikipedia.org/wiki/Ashurnasirpal_II>

    Shalmaneser –

    <https://en.wikipedia.org/wiki/Shalmaneser_III>

    Sargon – <https://en.wikipedia.org/wiki/Sargon_II>

    Conquest –

    <https://en.wikipedia.org/wiki/Carchemish#History>

    Battle – Isaiah 10:9 (circa 750); Jeremiah 46:2 (circa 600) [↑](#endnote-ref-38)
39. Melid – <https://en.wikipedia.org/wiki/Melid>

    <https://www.dailysabah.com/history/2016/11/18/archaeologists-dig-out-pieces-of-ancient-anatolian-city-state-of-melid>

    <https://www.academia.edu/2204701/Malatya-Melid_between_the_Late_Bronze_and_the_Iron_Age._Continuity_and_Change_at_Arslantepe_during_the_2nd_and_1st_Millennium_BC_Preliminary_Observations_on_the_Pottery_Assemblages>

    Luwian – <https://en.wikipedia.org/wiki/Luwian_language>

    Kammanu – <https://en.wikipedia.org/wiki/Kammanu>

    Tiglath-Pileser – <https://en.wikipedia.org/wiki/Tiglath-Pileser_I> [↑](#endnote-ref-39)
40. Palistin – <https://en.wikipedia.org/wiki/Palistin>

    Such confusion might explain why some authorities find a reference to Hadad coming from the south. This would tend to make such authorities mistaken by disclosing the possibility that they have confused Palistin for Pelishtim. [↑](#endnote-ref-40)
41. Aleppo –

    <https://en.wikipedia.org/wiki/Ancient_City_of_Aleppo>

    <https://en.wikipedia.org/wiki/Aleppo#History>

    The Silk Road was active over two millennia before Marco Polo (1254-1324 AD) –

    <https://en.wikipedia.org/wiki/Silk_Road>

    Bit Agusi – <https://en.wikipedia.org/wiki/Bit_Agusi>

    Urartu – <https://en.wikipedia.org/wiki/Urartu>

    Zobah – 1 Samuel 14:47; 2 Samuel 8:3, 5, 12; 23:36; 1 Kings 11:23, 24; 1 Chronicles 18:3, 5, 9; 1 Chronicles 19:6; <https://en.wikipedia.org/wiki/Zobah>

    Hadad – 2 Samuel 8:3, 5, 7, 8, 9, 10, 12; 1 Kings 11:14, 17, 19, 21, 23, 25; 20:12, 34; 1 Chronicles 1:30, 46, 47, 50, 51; Zechariah 12:11;

    <https://en.wikipedia.org/wiki/Hadad>

    David’s wars with Hadadezer, put to the test any assertion that David merely ruled over a “minor fiefdom, a cow-town”. Such rash denials of even partial evidence are not scientific. If David did in fact only rule over a cattle ranch, why would a later prophet know or invent such a cock and bull story. The very detail of the era specific events, speaks to its historic credibility. A priest or scribe writing after 600 BC would not be aware of such details, or realize their significance (2 Samuel 8, Chapter 8). [↑](#endnote-ref-41)
42. This seems to indicate that Abraham precedes the migration of Aram by several centuries. We seem to know very little about such migrations. The general idea seems to stem from the hypothesis that Mesopotamia is the cradle of civilization; yet, we need a way to explain the existence of places like Egypt long before Abraham. To be sure, ancient man loved to travel. The idea that Mesopotamia is the cradle of civilization is now being disputed: Africa is a main proposed contender. [↑](#endnote-ref-42)
43. Damascus – 2 Samuel 8:5, 6; 1 Kings 11:24; 15:18; 19:15; 20:34; 2 Kings 5:12; 8:7, 9; 14:28; 16:9, 10, 11, 12; 1 Chronicles 18:5; 2 Chronicles 16:2; 24:23; 28:5, 23; Song of Solomon 7:4; Isaiah 7:8; 8:4; 10:9; 17:1, 3; Jeremiah 49:23, 24, 27; Ezekiel 27:18; 47:16, 17, 18; 48:1; Amos 1:3, 6; 3:12; 5:27; Zechariah 9:1;

    <https://en.wikipedia.org/wiki/Damascus#Aram-Damascus>

    <https://en.wikipedia.org/wiki/List_of_rulers_of_Damascus#Aram_Damascus>

    Rezon Ⅰ – 1 Kings 11:23;

    <https://en.wikipedia.org/wiki/Rezon_the_Syrian>

    Tabrimmon – <https://en.wikipedia.org/wiki/Tabrimmon>

    Hadad – 1 Kings 20:12, 34;

    <https://en.wikipedia.org/wiki/Ben-Hadad_I>

    Hadadezer – 2 Samuel 8:3, 5, 7, 8, 9, 10, 12; 11:23;

    of Damascus,

    <https://en.wikipedia.org/wiki/Hadadezer>

    of Zobah,

    <https://en.wikipedia.org/wiki/Hadadezer_bar_Rehob>

    Hazael – 1 Kings 19:15, 17; 2 Kings 8:8, 9, 12, 13, 15, 28, 29; 9:14, 15; 10:32; 12:17, 18; 13:3, 22, 24, 25; 2 Chronicles 22:5, 6; Amos 1:4;

    <https://en.wikipedia.org/wiki/Hazael>

    Ben-Hadad –

    <https://en.wikipedia.org/wiki/Ben-Hadad_III>

    Rezon (Rezin) – 2 Kings 15:37; 16:5. 6, 9; Isaiah 7:1, 4, 8; 8:6; 9:11;

    <https://en.wikipedia.org/wiki/Rezin>

    Tel Dan Stela – 2 Kings 9:24; 27; OROT, pages 14, 27 f, 36 f;

    <https://en.wikipedia.org/wiki/Tel_Dan_Stele>

    <https://en.wikipedia.org/wiki/Black_Obelisk_of_Shalmaneser_III> [↑](#endnote-ref-43)
44. Sheshonq Ⅰ –

    <https://en.wikipedia.org/wiki/Sheshonq_I>

    Dynasty 22 –

    <https://en.wikipedia.org/wiki/Twenty-second_Dynasty_of_Egypt>

    Osorkon Ⅰ –

    <https://en.wikipedia.org/wiki/Osorkon_I>

    Sheshonq Ⅱ –

    <https://en.wikipedia.org/wiki/Sheshonq_II>

    Takelot Ⅰ – <https://en.wikipedia.org/wiki/Takelot_I>

    Osorkon Ⅱ – <https://en.wikipedia.org/wiki/Osorkon_II>

    Shalmaneser Ⅲ –

    <https://en.wikipedia.org/wiki/Shalmaneser_III>

    Battle of Qarqar –

    <https://en.wikipedia.org/wiki/Battle_of_Qarqar>

    <https://en.wikipedia.org/wiki/Kurkh_Monoliths>

    Israel an Assyrian vassal –

    <https://en.wikipedia.org/wiki/Black_Obelisk_of_Shalmaneser_III>

    Sheshonq Ⅲ –

    <https://en.wikipedia.org/wiki/Sheshonq_III>

    Sheshonq Ⅳ –

    <https://en.wikipedia.org/wiki/Sheshonq_IV>

    Pami – <https://en.wikipedia.org/wiki/Pami>

    Sheshonq Ⅴ –

    <https://en.wikipedia.org/wiki/Sheshonq_V>

    Bubastis – <https://en.wikipedia.org/wiki/Bubastis> [↑](#endnote-ref-44)
45. Dynasty 23 –

    <https://en.wikipedia.org/wiki/Twenty-third_Dynasty_of_Egypt>

    Dynasty 24 –

    <https://en.wikipedia.org/wiki/Twenty-fourth_Dynasty_of_Egypt> [↑](#endnote-ref-45)
46. Dynasty 25 –

    <https://en.wikipedia.org/wiki/Twenty-fifth_Dynasty_of_Egypt> [↑](#endnote-ref-46)
47. Dynasty 26 –

    <https://en.wikipedia.org/wiki/Twenty-sixth_Dynasty_of_Egypt> [↑](#endnote-ref-47)
48. Nevertheless, in spite of inadequacies, there are several principles to which we must cling.

    First, we do not believe that the same God, Who created the Universe and started the conversation that produced the Bible, would ever give us biblical and scientific evidence in conflict. Neither the real biblical evidence, nor the real scientific evidence can ever be wrong. On the other hand, our interpretations, studies, transmission, and understanding can all be wrong, and often are wrong. We do not hold all of the vast evidence of either the Bible or the Universe; weak minded as we are, we hold very little of it clearly. The fault is always with us, never with God.

    We believe that the original Scripture as John pictures it in Revelation 5 is absolutely errorless. However, mere humans are unfit to touch this Scroll. We also believe that the “little book” in Revelation 10, part of the Great Scroll of Revelation 5, that part of God’s record which He is willing to share with mankind, is absolutely errorless, as well. This is to say that what the angel tells John to eat is without error; yet, as soon as John takes the “little book” it immediately becomes subject to error and corruption because of the frailty of man.

    Thus we are compelled to reject any idea of a Received Text (TR) being error free due to the protective providence of God. Such notions are contrary to fact and place us dangerously close to bibliolatry. The evidence is that we have many manuscripts, all of which do not agree. Resolution of these disagreements is the very difficult study called Textual Criticism. For the same reasons we also reject any notion of the primacy or priority of the Masoretic Text (MT). As far as Received Texts are concerned, about which Received Text are we talking? For the sixteenth century Protestant, MT is the TR. For the sixth century Roman, the Vulgate is the TR. For the first century Christian, the Septuagint is the TR. We are simply not free to make an idol out of any age: if humans touched it, it is liable, even prone to human error.

    These comments can most likely be applied to most manuscripts. Very little of any manuscript provenance survives. What we have, must be pieced together by a complex system of technology. Time has simply destroyed the Hebrew manuscripts.

    While we are thrilled to have what is left of the so-called Dead Sea Scrolls, there is no guarantee that they are within the line of evidence for a Jerusalem priestly recension: hence, they are utterly without authority, and can at most clarify a dispute between recensions. They also provide evidence that certain readings are in existence at such-and-such a period: yet, whose readings are they?

    As far as Masoretic Texts are concerned there is no certain clear textual picture: for there is no such thing as a single standardized MT, as Orlinsky has faithfully showed us (Ginsburg, Christian D., *Introduction to the Massoretico-Critical Edition of the Hebrew Bible*; with a Prolegomenon by Orlinsky, Harry M., *The Masoretic Text: A Critical Evaluation* (KTAV, New York, 1966: 1028 pages), page xxxvi f). So a Septuagint or Vulgate reading may very well preserve a better Hebrew prototype than all of the Masoretic Texts combined. [↑](#endnote-ref-48)
49. OROT, pages 1-158 [↑](#endnote-ref-49)
50. Ahab – This highlights the conflict between politically centered thinking and spiritually centered thinking. Judah and Phoenicia had always been close. The politicized marriage between Ahab and Jezebel, does at least two things: It blocks the maintenance of a Judean political leverage in Phoenicia. It puts Ahab under the direct control of his psychologically-stronger, manipulative wife. Spiritually centered thinking all but disappears in Israel. Ahab listens to Elijah until Jezebel gets hold of his ear.

    Ahab’s accidental death – 1 Kings 22

    Jehu –

    <https://en.wikipedia.org/wiki/Black_Obelisk_of_Shalmaneser_III>

    Assyrian dominance – OROT, pages 23 f [↑](#endnote-ref-50)
51. Swanson [↑](#endnote-ref-51)
52. The Sword – The expression, “the sword shall never depart from your house,” is a clear declaration of war. David’s house, according to the common idiom, is David’s dynasty, not his personal family. David’s house or dynasty is the united monarchy: hence, the wars, especially, that will never depart from David’s house are the internecine wars between Israel and Judah. The sword speaks of far more than perpetual murders in David’s family. Very few of the Judean kings were actually slain. However, one war after another, especially the incessant wars between Israel and Judah, eventually reduced Judean power, resulting in a final Babylonian defeat. Henceforth, Judea will always be enslaved; the Davidic dynasty seemingly ends. Even when Jesus comes, the Jews and the Samaritans are still at each other’s throats. 2 Samuel 12:10; Psalm 89:38-45.

    The Sons Slaughtered – 2 Samuel 12:6, 18 (the child); 13:29 (Amnon); 18:14-15 (Absalom); 1 Kings 2:23-25 (Adonijah).

    The Harem Defiled – 2 Samuel 12:11-12; 16:21-22.

    The Covenant Broken – Psalm 89;

    <http://swantec-oti.blogspot.com/2015/10/david.html>

    Dates – These dates are compromises between Kitchen, Thiele, and our own calculations. They do need perfecting.

    <https://en.wikipedia.org/wiki/Kings_of_Judah> [↑](#endnote-ref-52)
53. We are not here affirming a worldwide inundation. There is considerable scientific evidence to support a global flood theory: massive tectonic plate movements, and much, much more. There is equally convincing evidence to support a local flood theory, such as the Black Sea deluge hypothesis: the great unexplained diversity of cultures, peoples, and languages. There is also biblical evidence seemingly supporting both ideas: Genesis 7-8; Psalm 104:9. Let’s face it, we don’t know; we’re not likely to find out either; not until we get a lot closer to an original Akkadian Cuneiform or other text. Noah is writing from his own perspective; he cannot see the whole earth, or witness a global deluge; on the other hand, God could have given him the necessary information. Massive tectonic plate movement could be the result of creation. Psalm 104:9 could have poetically leaped from creation to the flood; it’s not necessarily about creation: the scope of the Psalm covers all the purposes of water. Until we have much more evidence, and much better understanding of that evidence, the jury will still be out on this hotly debated issue.

    <https://en.wikipedia.org/wiki/Black_Sea_deluge_hypothesis> [↑](#endnote-ref-53)
54. We believe that Noah’s flood was truly extraordinary; yet, not necessarily global. [↑](#endnote-ref-54)
55. Mesopotamia –

    <https://en.wikipedia.org/wiki/Mesopotamia>

    <http://www.ancient.eu/Mesopotamia/>

    Pre-Pottery Neolithic A – Circular or oval (yurt like) houses, flint tools,

    <https://en.wikipedia.org/wiki/Pre-Pottery_Neolithic_A>

    Pre-Pottery Neolithic B – Naviform or rectangular houses

    <https://en.wikipedia.org/wiki/Pre-Pottery_Neolithic_B>

    Hassuna-Samarra-Halaf – Pottery development

    <https://en.wikipedia.org/wiki/Hassuna_culture>

    <https://en.wikipedia.org/wiki/Samarra_culture>

    <https://en.wikipedia.org/wiki/Halaf_culture>

    Ubaid – <https://en.wikipedia.org/wiki/Ubaid_period>

    Uruk – <https://en.wikipedia.org/wiki/Uruk_period>

    Jemdet Nasr –

    <https://en.wikipedia.org/wiki/Jemdet_Nasr_period>

    Sumerian –

    <https://en.wikipedia.org/wiki/Sumerian_language>

    Semitic –

    <https://en.wikipedia.org/wiki/Semitic_languages>

    Subartu – <https://en.wikipedia.org/wiki/Subartu>

    Hurro-Urartian –

    <https://en.wikipedia.org/wiki/Hurro-Urartian_languages>

    Akkadian –

    <https://en.wikipedia.org/wiki/Akkadian_language>

    Aramaic – Since Aramaic does not arise until around 900, it suggests that the dominant language of Cisjordan may have been the remnant of the Sumerian-Akkadian complex.

    <https://en.wikipedia.org/wiki/Aramaic_language>

    Tiglath-Pileser Ⅰ –

    <https://en.wikipedia.org/wiki/Tiglath-Pileser_I>

    Steel –

    <https://en.wikipedia.org/wiki/Ferrous_metallurgy>

    Technological Advantage – 2 Samuel 8; 1 Kings 11; 1 Chronicles 18;

    <https://en.wikipedia.org/wiki/Syro-Hittite_states> [↑](#endnote-ref-55)
56. <https://en.wikipedia.org/wiki/Neo-Assyrian_Empire> [↑](#endnote-ref-56)
57. <https://en.wikipedia.org/wiki/Sargon_of_Akkad> [↑](#endnote-ref-57)
58. Adad-nirari Ⅱ –

    <https://en.wikipedia.org/wiki/Adad-nirari_II>

    Tukulti-Ninurta Ⅱ –

    <https://en.wikipedia.org/wiki/Tukulti-Ninurta_II> [↑](#endnote-ref-58)
59. <https://en.wikipedia.org/wiki/Ashurnasirpal_II> [↑](#endnote-ref-59)
60. Shalmaneser Ⅲ –

    <https://en.wikipedia.org/wiki/Shalmaneser_III>

    Battle of Qarqar –

    <https://en.wikipedia.org/wiki/Battle_of_Qarqar>

    Groveling –

    <https://en.wikipedia.org/wiki/Black_Obelisk_of_Shalmaneser_III> [↑](#endnote-ref-60)
61. Shamshi-Adad Ⅴ –

    <https://en.wikipedia.org/wiki/Shamshi-Adad_V>

    Assur-danin-pal –

    <https://en.wikipedia.org/wiki/Assur-danin-pal>

    Adad-nirari Ⅲ –

    <https://en.wikipedia.org/wiki/Adad-nirari_III>

    Shalmaneser Ⅳ –

    <https://en.wikipedia.org/wiki/Shalmaneser_IV>

    Ashur-dan Ⅲ –

    <https://en.wikipedia.org/wiki/Ashur-dan_III>

    Ashur-nirari Ⅴ –

    <https://en.wikipedia.org/wiki/Ashur-nirari_V> [↑](#endnote-ref-61)
62. Tiglath-Pileser Ⅲ – 2 Kings 15:9; 1 Chronicles 5:6, 26; 2 Chronicles 28:20; Isaiah 66:19;

    <https://en.wikipedia.org/wiki/Tiglath-Pileser_III>

    Shalmaneser Ⅴ – 2 Kings 17:3; 18:9;

    <https://en.wikipedia.org/wiki/Shalmaneser_V>

    Sargon Ⅱ – Isaiah 20:1;

    <https://en.wikipedia.org/wiki/Sargon_II>

    Marduk-apla-iddina Ⅱ –

    <https://en.wikipedia.org/wiki/Marduk-apla-iddina_II>

    Sennacherib – So it is rather Tiglath-Pileser Ⅲ, who “came down like a wolf on the fold.” Yet it is Sennacherib who retreats with his tail between his legs. 2 Kings 18:13; 19:16, 20, 36; 2 Chronicles 32:2, 9, 10, 22; Isaiah 36:1; 37:17, 21, 37

    <https://en.wikipedia.org/wiki/Sennacherib>

    <https://en.wikipedia.org/wiki/The_Destruction_of_Sennacherib> [↑](#endnote-ref-62)
63. 2 Kings 19:37; Ezra 4:2; Isaiah 37:38;

    <https://en.wikipedia.org/wiki/Esarhaddon> [↑](#endnote-ref-63)
64. Ashurbanipal –

    <https://en.wikipedia.org/wiki/Ashurbanipal>

    <https://en.wikipedia.org/wiki/Library_of_Ashurbanipal>

    Nineveh –

    <https://en.wikipedia.org/wiki/Battle_of_Nineveh_(612_BC)>

    Megiddo – in the irony and mystery of life, Josiah, in league with Babylon, moved to block Necho Ⅱ, who had become an Assyrian ally. Josiah was killed for his troubles and Judah briefly became an Egyptian vassal. 2 Kings 23:29, 30; 23:34; 2 Chronicles 35:20, 22; 36:4;

    <https://en.wikipedia.org/wiki/Battle_of_Megiddo_(609_BC)>

    Harran –

    <https://en.wikipedia.org/wiki/Fall_of_Harran>

    Carchemish –

    <https://en.wikipedia.org/wiki/Battle_of_Carchemish> [↑](#endnote-ref-64)
65. <https://en.wikipedia.org/wiki/List_of_kings_of_Babylon>

    <https://en.wikipedia.org/wiki/Neo-Babylonian_Empire> [↑](#endnote-ref-65)
66. OROT, pages 23-24, especially [↑](#endnote-ref-66)
67. Psalm 72 [↑](#endnote-ref-67)
68. <https://en.wikipedia.org/wiki/Assyria>

    <http://www.aina.org/articles/toah.htm> [↑](#endnote-ref-68)
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    <http://www.creationwiki.org/Leslie_McFall> [↑](#endnote-ref-69)
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