

Theology on the Web.org.uk

Making Biblical Scholarship Accessible

This document was supplied for free educational purposes. Unless it is in the public domain, it may not be sold for profit or hosted on a webserver without the permission of the copyright holder.

If you find it of help to you and would like to support the ministry of Theology on the Web, please consider using the links below:



Buy me a coffee

<https://www.buymeacoffee.com/theology>



PATREON

<https://patreon.com/theologyontheweb>

[PayPal](#)

<https://paypal.me/robbradshaw>

A table of contents for *The Churchman* can be found here:

https://biblicalstudies.org.uk/articles_churchman_os.php

rest of the night, or that grass was green and abundant near the Lake of Galilee in July or August, but not in March or April, we should, at least, have found ourselves far less ready to credit the rest of what had been written by writers thus inaccurate than when, as at present, St. John and St. Mark fit one another like the key and wards of a lock, though without any obvious attempt to agree with one another, and, indeed, in such a way as to make it all but absolutely certain that no such thought entered either writer's mind. The little touch in St. Matthew is but little, but it is in the same direction.

J. FOXLEY.

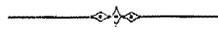
. Since this paper was written I have seen that Dr. Edersheim mentions part of the argument in his "Life and Times of the Messiah."

. In the year 29, which I take to be the year in which these miracles took place, the Paschal full moon fell either on March 18 or on April 17, the same days as those on which full moons occurred in those months in 1897. (See Lewin's "Fasti Sacri," p. 241; or Browne's "Ordo Sæculorum," from which Lewin quotes, p. 55.)

The following details are taken from Whitaker's Almanack for 1897. The hours are for Greenwich, but, so near the equinox, I suppose they would not differ much from the hours in Palestine :

| Day in 1897. | Moon rose. | Moon southed. | Moon set. |
|--------------|----------------|---------------|-------------------|
| March 15 | 1.50 afternoon | 9.38 evening | 4.46 next morning |
| March 16 | 3.13 " | 10.28 " | 5.6 " " |
| April 13 | 2.8 " | 9.4 " | 3.25 " " |
| April 14 | 3.33 " | 9.53 " | 3.40 " " |

Perhaps some astronomer will tell us the exact times, etc., at which the moon rose, southed, and set at Tiberias for a few days before March 18 and April 17, A.D. 29. Is it known whether March 18 or April 17 was taken for the Paschal full moon that year? One table that I have gives April 17 only; the anonymous writer refers to a paper by the Rev. J. R. Lunn in the *Sacristy* for 1872, p. 234, which I have not seen.



ART. III.—TIGLATHPILESER, KING OF BABYLON :
THE KEY TO ISAIAH XIII. 1 TO XIV. 27—III.

IN the extracts from Professors Sayce and McCurdy given in a previous article, reference is made to the remarkable financial system instituted by Tiglathpileser—remarkable because then so novel. It was not merely that this great conqueror every now and then exacted enormous tributes from some vanquished foe, as, for instance, when his general,

the Rabshakeh, took 150 talents of gold from Mitenna of Tyre.¹ Things like this had been done by former Kings, but Tiglathpileser had a more masterly policy. He sought to establish a regular system of finance and the annual payment of a fixed tribute, which was made more oppressive according as the subject peoples were more restive under it. There are still existing fragments of the tribute-lists of this King, in which the amount to be paid by the different cities is nicely apportioned.² Further, it is impossible to acquit this great monarch of that grasping, covetous spirit so characteristic of the Ninevite rulers. All the riches of the provinces were to flow towards the capital. The Assyrian lion was bent on filling "his caves with prey and his dens with ravin."³ Witness the names which he gives to the halls and gateways of his palace at Calah: "Holding abundance"; "Preserving the tribute of mountains and seas"; "Causing the fulness of the lands to enter into the presence of the King their lord."⁴ When, then, a second capital was established in Babylon, the same thing went on still. The wealth that had flowed together to Calah was now diverted to the banks of the Euphrates. Babylon now became "the golden city," or, as some translate it, "the gold exactress,"⁵ and is identified by the prophet with the grasping tyrant who had founded his new capital in her. Hence the opening stanza of the "parable":

"How hath the oppressor ceased,
The golden city ceased."

Further, when we read a little later of "the *continual* stroke" with which the conquered peoples were smitten, it is impossible not to see a reference to the financial policy and the fixed yearly tributes first devised by Tiglathpileser.

In xiv. 17 the tyrant is described as "making the world as a wilderness, and overthrowing the cities thereof"; whilst in xiv. 21 it is implied that he was also a builder of cities. Like other powerful Kings of Assyria, Tiglathpileser comes before

¹ "Records of the Past," New Series, vol. v., p. 126.

² *Ibid.*, Old Series, vol. xi., pp. 139-144.

³ Nahum ii. 12.

⁴ "Records of the Past," New Series, vol. v., p. 128.

⁵ Heb. מְרֻחָה = (1) "golden city," from root רָחַב, Chaldee = Heb. רוּחַב; (2) "place of languishing," from רָאָה, "to languish" (Delitzsch); but (3) some ancient versions read מְרֻחָה = "proud oppression," which forms a suitable parallel to נָגַשׁ, "the oppressor." Compare Isa. iii. 5, where both these words occur. Hence Ewald renders:

"How still is the despot!
Still, the imperious rage!"

us as a great devastator. To use his own phraseology, he breaks a conquered kingdom "like a potter's vessel"; "threshes it as with a threshing instrument"; "shatters it to atoms"; "treads it down like dust"; "sweeps over it like a mountain wave." But he was not only a destroyer; according to Professor Maspero he raised cities and fortresses throughout the length and breadth of Assyria and its more recently acquired provinces.¹ Hence on the Clay Tablet from Nimrud, when speaking of his conquests in Media and other Eastern lands, he adds, "the cities which were in them I built anew."

In xiv. 12 the prophet uses a striking simile to portray the sudden downfall of this most ambitious tyrant: "How art thou fallen from heaven, O day star, son of the morning!" This simile, so strikingly beautiful, is no less suitable. In Assyria, as Oppert observes, the Morning Star was called *kakkabu mustelil*, "l'étoile brillante," where *mustelil* comes from the same root as the Hebrew word *helal*, "radiant one" —R.V., "day star"—here used by Isaiah. Thus, in the syllabary given in Rawlinson's "Western Asia Inscriptions," vol. iii., p. 57, we read in line 60, "*kakkab ilu Nabu, kakkab sarri, kakkabu mustelil*"—"l'étoile de Nabu, l'étoile du roi, l'étoile brillante"—i.e., Mercury, Jupiter, and Venus respectively. Also in line 36 of the same syllabary, Venus as the Morning Star is identified with Ishtar: *Dilbat ina Samas asi Istar kakkabi*—i.e., "Dilbat (Venus) at the sunrise is the star of Ishtar."² Why is the usurper likened to the Morning Star, the star of Ishtar? Not merely because of its brilliance, but because among the Assyrians Ishtar, as the Morning Star—i.e., Ishtar of Arbela—was the war goddess, "the lady of battle and war," "the lady of onset," "the strengthener of battle," "the chieftain of heaven and earth." "Not only," writes Professor Sayce, "was Ishtar the Evening Star, the companion of the Moon: she became also the Morning Star, the companion and herald of the Sun. It was thus that she assumed the attributes of a male deity, since Dun-khud-e, 'the hero who issues forth at daybreak,' was both a god and the Morning Star"—i.e., among the Accadians, the primitive inhabitants of Babylonia.³ It was, then, this masculine goddess who was identified with the Morning Star. Further, in Babylonia Ishtar bore the name of Nanâ and the title

¹ See "The Passing of the Empires," p. 207, footnote, where the names of some of these cities are given.

² See *Journal Asiatique* for the year 1871, p. 448.

³ See the Hibbert Lectures for 1887, p. 258; and for Ishtar as the war goddess, see the seal impression in Maspero's "Dawn of Civilization," p. 670.

"Queen of Babylon," and it was under this name and title that Tiglathpileser offered sacrifices to her in Babylonia.¹ She was also called "Queen of the Mountain of the World," a mountain supposed by some writers to be "the mount of congregation in the uttermost parts of the north"² referred to in the "parable." If, then, a great and successful ruler be not unsuitably represented by a brilliant star, it is clear that the prophet could not have chosen a more fitting simile than the one now before us, for he thus identifies Assyria's warrior King with the star of her "goddess of battles," and Babylon's—nay, the world's—ruler with the star of "the Queen of Babylon," "the Queen of the Mountain of the World." Further, it will be noticed that this identification of the King with the war-goddess is not unlike that of verse 4, where the oppressor is identified with the oppressing city.

But whilst the prophetic "parable" seems admirably suited to the great personality of Tiglathpileser, yet it is not denied that formidable difficulties meet us when we look at other parts of the Burden of Babylon. Perhaps the chief difficulty is the mention, in chap. xiii. 17, of the Medes as the instrument of the Divine vengeance on Babylon: "Behold I will stir up the Medes against them, which shall not regard silver, and, as for gold, they shall not delight in it"—*i.e.*, revenge rather than plunder will be their motive. The question thus arises, What was the position of the Medes, politically and geographically, in the days of Tiglathpileser, and what was their special grudge against Assyria, or, rather, against Babylon? To this question, owing to the scanty scraps of Babylonian history bearing on this period which have come to hand, only an imperfect answer can be given. The Medes first appear in the Assyrian annals in the twenty-fourth year of Shalmaneser II., B.C. 836, more than a hundred years before the time at which we are looking. They are styled by the Assyrians *dannuti*, "mighty," an epithet only given to them and to the Manda or nomads of the steppes, of whom they are believed by some to have been a branch. They are also styled *rukuti*, "distant," and *samuti*, by some rendered "obscure," by others "distant." They dwell over a wide extent of mountainous country, from Illip, the name of the region round the Southern Ecbatana, to Mount Bikni, "the mountain of *uknu* stone," supposed to be the snowy height of Demavend on the south of the Caspian. To the east of them are "the

¹ See lines 15 and 16 of Slab Inscription No. 1, given in Schrader's "Keilinschriftliche Bibliothek," vol. ii., pp. 2-9; and for some of the many titles of Ishtar, see the hymn to this goddess given in Budge's "Babylonian Life and History," pp. 129, 130.

² Isa. xiv. 13.

Arabs of the rising sun" and "the mighty Manda," to the south Elam, to the west the district of Namri, forming part of the Assyrian Empire. In the days of Tiglathpileser and his successors Media was divided into numerous districts, and was under the rule of *khazanati*, or "town-governors." We read of the *khazanati* of the mountains, and of *khazanati dannuti*, "mighty governors," for not only were the Medes formidable in the mass, but even separate chieftains were regarded as foes of some importance. In these *khazanati* we see "the Kings of the Medes," spoken of in Jer. xxv. 25; while such expressions as "the distant Medes," "the mighty Medes," "mighty *khazanati*," "the *khazanati* of the mountains," are in substantial harmony with the description of the foe which meets us near the commencement of the burden: "The noise of a multitude in the mountains, like as of a great people!"—great even in the eyes of the warlike Assyrians—"the noise of a tumult of the kingdoms of the nations gathered together!" . . . "They come from a far country, from the uttermost part of heaven, even the LORD, and the weapons of His indignation."¹

But what grudge have the Medes against Babylon?—for it is implied that they are urged on by the spirit of revenge. The Medes, no doubt, have a grievous grudge against Babylon as the seat of the Assyrian tyrant; for this Tiglathpileser, according to his own showing, has carried into captivity 60,500 of their people, together with a countless spoil of horses, mules, oxen, and sheep. Their cities he has destroyed, laid waste, and burnt with fire, rebuilding some as garrison cities, whilst new-comers from distant parts of the empire have been introduced by him into their land.² Finally, large districts of Media have been annexed and placed under Assyrian governors, the worship of "Asshur, my lord," has been established, and the tyrant's hateful image set up in various places as a standing insult.³ It is thus easy to see that Media must be the deadly foe of Tiglathpileser, King of Assyria, and now also King of Babylon. But has she any ground for enmity against the Babylonians themselves apart from their forced connection with Assyria? As stated above, our scanty acquaintance with Babylonian history, and the darkness which envelops the period immediately before the era of Tiglathpileser, prevents us giving any sufficient answer to this question. Yet there is one single expression in the historical inscriptions of Tiglath-

¹ Isa. xiii. 4, 5.

² Compare the policy of Sargon (2 Kings xvii. 6).

³ See the Clay Tablet Inscription, lines 32-37, given in "Records of the Past," New Series, vol. v., pp. 115-128.

pileser which throws a ray of light on the question, and renders it probable that in the period immediately before B.C. 745, when Assyria was lying very low, Babylon made some attempt to subjugate part of Media. Among the districts or towns of Media conquered by Tiglathpileser mention is twice made of "Silkhazi, which men call *the stronghold of the Babylonians*."¹ The name is remarkable, and certainly warrants a supposition, natural enough in itself, that Media had been invaded by Babylon; for the Medes, pressing forward from the east, must of necessity be held in check by the ruling power on the Euphrates and Tigris, whether that power be Assyria or Babylon, and they are best held in check by offensive rather than defensive operations. If, then, this was actually the case, the Medes have a grudge against Babylon as well as against her great King.

But here a further and yet greater difficulty meets us. How are we to answer the difficult question, When did Media, according to the prediction contained in the burden, avenge herself on Babylon? I would reply that the utter destruction and desolation with which Babylon is threatened, were to take place, so it would seem, subsequent to the downfall of the usurper and the uprooting of his family. This is indicated by the little word "also" in chap. xiv. 23. As a matter of fact, this destruction took place some forty years after the death of Tiglathpileser, and at the hands of Sennacherib, the second King of the next dynasty. Did the Medes, then, take any part in that destruction? Had Sennacherib any Median allies? We cannot say; but this much is worthy of notice, that while Sargon, the father of Sennacherib, made expeditions in the direction of Media in the four successive years B.C. 716 to 713, and Esarhaddon, the son of Sennacherib, penetrated beyond the many folds of the Zagros Mountains, *Sennacherib himself let the Medes alone*. Only once does he mention them in his inscriptions, and that quite casually. He was returning from Ellipi at the close of his second campaign, when, as he casually remarks, "I received from the land of the distant Medes a heavy tribute; I placed them beneath my yoke."² This comparatively peaceful attitude of Sennacherib towards the Medes suggests that, influenced by prudential motives, he may have sought an alliance with this powerful people, and endeavoured to make use of them in his attack on Babylon. True, he does not even breathe a hint of this, for to do so would be to detract from his own glory; nevertheless, one can well conceive that the wily Assyrian would be only too glad to make use of

¹ See the Clay Tablet Inscription," lines 31, 32, and 38.

² "Records of the Past," New Series, vol. vi., pp. 87, 88.

an alliance with the "mighty Medes" as a counterpoise to the united strength of Babylon and her staunch ally the Elamite.

It has been already stated somewhat confidently that the predicted vengeance on Babylon, as distinct from that denounced against her great King, was executed by Sennacherib. The fulfilment of the prophecy is so striking that I give the story in full, and part of it in the destroyer's own words.

The Babylonians and Chaldeans, with their allies, the Elamites, were constantly giving Sennacherib trouble; possibly because, as Professor Maspero points out, he refused "to take the hands of Bel," and to have himself legitimately proclaimed King of Babylon, as his father, Sargon, had done. Sennacherib, it seems, was bent on relegating Babylon to the rank of a vassal State, and this was more than the haughty Babylonian spirit could submit to. Consequently, a very formidable insurrection broke out, headed by Merodach-baladan, who had maintained his seat on the throne of Babylon during the first twelve years of Sargon's reign, B.C. 722 to 710. The first campaign of Sennacherib, in B.C. 703, was directed against the Babylonian insurgents. After defeating Merodach-baladan and putting him to flight, he captured no fewer than seventy-five strong fortresses in Chaldea, and returned to Assyria with 208,000 captives. Terrible in his wrath, but not so strategic in his policy as Tiglathpileser and Sargon, Sennacherib was soon forced to take further measures. Accordingly, in his fourth campaign, B.C. 699, we find him again in Chaldea, overthrowing the chieftain Mushezib-Marduk, and tracking out Merodach-baladan to his home in the marshland. That wily Prince a second time fled before the face of the foe, and betook himself with his gods and his treasures across the head of the Persian Gulf to Elam. Sennacherib, for want of ships, was unable then to follow him; he therefore contented himself with devastating Bit-Jakin, the hereditary principality of Merodach-baladan, and carrying away to Assyria all the members of his family whom he had left behind. On his way home Sennacherib placed his eldest son, Asshur-nadinshumu, on the throne of Babylon. As time was required to make preparations for a campaign by sea, and it was necessary to give a check to the mountaineers on the north-west frontier, it was not till the year B.C. 694 that Sennacherib found himself able to cross the head of the Gulf, and pursue his foe to Elam. This feat, no small undertaking for an inland people like the Assyrians, was successfully accomplished with the help of Phœnician shipwrights and sailors, and wrath poured out to the full on the fugitive Chaldeans and their Elamite neighbours.

But meanwhile Khallushu, King of Elam, created a diversion by marching upon Babylon, carrying off to Elam Asshur-nadin-shumu, and placing Nergal-ushezib on the throne of the sacred city. This Nergal-ushezib, after a short reign of eighteen months, was defeated by an Assyrian army and carried captive to Assyria. But the spirit of rebellion or of patriotism, whichever we choose to consider it, was still active in Babylon and among the Chaldeans. When Nergal-ushezib was carried captive to Assyria, "the Babylonians, wicked devils, closed their city gates; their heart planned the making of a rebellion."¹ This time they rallied round the Chaldean chieftain Mushezib-Marduk, placed him on the throne, and, opening the treasure-house of their chief temple, sent a costly bribe to Ummân-minânu, the new King of Elam, and entered into an alliance with him. The allied forces of these two Kings—"many as the locusts," "the dust of whose feet, like a storm-cloud, covered the broad face of heaven"²—were defeated by Sennacherib at the great battle of Khalule, on the banks of the Tigris, in B.C. 691. But though the Assyrian claims a complete victory on that occasion, the Babylonian Chronicle gives the impression that Khalule was a drawn battle;³ at any rate, Mushezib-Marduk and his ally, the King of Elam, escaped the conqueror's hands, and the struggle might have been prolonged indefinitely had not Ummân-minânu been struck down with paralysis,⁴ so that Elam, occupied with her own affairs, was unable to render further help to her ally. Perceiving his advantage, Sennacherib prepared to seize it, and, by pursuing a ruthless policy on which none of his predecessors had ever ventured, sought to rid himself once for all of his troublesome foes.

To the Assyrians Babylon was always the sacred city, the mother city, to be treated with a respect and indulgence shown to no other people. But Sennacherib's patience was exhausted; he saw no other way but summary vengeance to complete the good work only half done at Khalule. "In my second expedition," so he tells us, "I marched with haste to Babylon, which I planned to capture. Like the coming of a hurricane I raged; like a storm I cast it down. The city I surrounded with a cordon; with *bilti* and *napalkati* I captured that city; I left none of its inhabitants, small or great, and I filled the square of the city with their corpses.

¹ Taylor Cylinder, col. v., line 6. See "Records of the Past," New Series, vol. vi., p. 96.

² Taylor Cylinder, col. v., lines 43, 45.

³ "Records of the Past," New Series, vol. i., p. 27.

⁴ *Ibid.*

Shuzub (*i.e.*, Mushezib-Marduk), King of Babylon, together with his family, I captured alive; into my land I carried him off. The treasure of that city I carried away—gold, precious stone, possessions, treasure; into the hands of my men I delivered, and they took charge of them (or, took for themselves). The gods dwelling therein the hands of my men took, and they brake them in pieces; also they took their possessions and their treasure. . . . The city and the houses from foundation to roof I pulled down, dug up, and burnt with fire. The wall and the rampart, the temples of the gods, the temple towers, bricks and mortar, every vestige, I dragged away and threw into the river Arakhtu. *In the midst of that town I dug ditches; I covered its site with water; I destroyed its site. I caused it to be more ruinous than if it had been overflowed with a tidal wave. In order that posterity might not find the site of that city and of the temples of the gods, I made it glisten with water; I destroyed it utterly.*"¹

This destruction of Babylon by Sennacherib is also referred to about 130 years later by Nabonidus, the last Chaldean King of Babylon, in the following striking terms: "He (Sennacherib) cursed the land, and mercy he granted not. To Babylon he came: he cursed the shrines, he erased the sculptures, the ceremonies he caused to cease. The hand of the Prince Merodach he took, and he caused him to enter into the midst of the city of Asshur. As with the anger of a god he acted in the land, he ceased not his vengeance."² In this case, then, so remarkably does the historic event answer to the prediction as to leave little doubt upon the mind that we have here the actual fulfilment of the words of the burden: "Babylon, the glory of kingdoms, the beauty of the Chaldean's pride, shall be as when God overthrew Sodom and Gomorrah." "I will also make it a possession for the porcupine and *pools of water*; and I will sweep it with the besom of destruction, saith the LORD of Hosts." In one point only does this fulfilment fall short of the prophet's words. The destruction inflicted by Sennacherib, utter and complete as it was, lasted only for a time. After eleven years, according to an inscription of Esarhaddon, the compassionate god Merodach selected him from amongst his brothers to take in hand the work of rebuilding the sacred city. When, then, it is said in xiii. 20 that Babylon "shall never be inhabited, neither shall it be

¹ See the Bavian Inscription of Sennacherib, lines 43-48 and 50-54. "Records of the Past," Old Series, vol. ix.

² See the important inscription of Nabonidus discovered at Babylon by Dr. Schiel, given in the *Babylonian and Oriental Record* for September, 1896.

dwelt in from generation to generation," we can only understand the prophet to be glancing down the vista of the future to what would be the ultimate fate of this great seat of world empire. Sennacherib's destruction was not final, but it was a vivid foreshadowing of what the final state of the city would be.

Here, then, I bring this somewhat lengthy paper to a close; and in doing so I venture to affirm that, despite one or two points on which, for lack of historic information, we are still in the dark, sufficient evidence has, nevertheless, been obtained from the page of contemporary history to substantiate the title which heads this famous prophecy, "THE BURDEN OF BABYLON WHICH ISAIAH, THE SON OF AMOS, DID SEE."

CHARLES BOUTFLOWER.

NOTE 1. *On the Isaianic Character of the Terms employed in the Burden of Babylon.*

The Isaianic character of many of the terms and expressions used in this burden is easily seen by anyone who will take the pains to turn over the pages of a Hebrew concordance.

The opening verse—xiii. 2—is strikingly Isaianic. The expression "Set ye up an ensign" occurs four times both in Isaiah and Jeremiah, but the Hebrew word for "ensign" occurs no less than ten times in Isaiah—eight times in the former and twice in the latter portion of the book. In Jeremiah it occurs only five times, and is met with only six times in the remainder of the Old Testament. "Lift up the voice": this expression, used as an imperative, is found only in Isaiah. It occurs again twice in the latter portion of the book; see xl. 9, lviii. 1. "Wave the hand" is found four times in Isaiah; see x. 32, xi. 15, xix. 16. It occurs once in three other books; see 2 Kings v. 11, Job. xxxi. 21, Zech. ii. 9. The word for "world" in xiii. 11, of frequent use in the Psalms, is found no less than nine times in the earlier part of Isaiah, and only four times in the remainder of the prophetic books. The word for "beauty" in xiii. 19 is of frequent occurrence in this book; it appears eight times in the former and ten times in the latter portion of the book, but never more than six times in the other books of the Old Testament.

The five Hebrew words in xiii. 21, 22, rendered "wild beasts of the desert," "ostriches," "satyrs," "wolves," "jackals," are all met with again in xxxiv. 13, 14. The word for "wild beasts of the desert" is also found in xxiii. 13. In the rest of the Old Testament it occurs thrice. The word for "ostriches" appears a third time in xliii. 20, but never more than once in any other book.

The word for "pleasant" in xiii. 22 is only found again in lviii. 13. The cognate verb occurs four times in the latter part of Isaiah, and only six times in the remainder of the Old Testament. The expression "Break forth into singing," found in xiv. 7, is peculiar to this book. It occurs again four times in the latter portion; see xliv. 23, xlix. 13, liv. 1, lv. 12; compare also lii. 9. The word for "fir-trees" in xiv. 8 is found five times in this book and in the First Book of Kings; never more than twice in the other books of the Old Testament. "Fir-trees" and "cedar-trees" are mentioned together here, and in xxxvii. 24 and xli. 19; compare also lx. 13. Isaiah has a liking for trees and their different woods. The word for "branch"—xiv. 19—occurs three times in Isaiah; see xi. 1 and lx. 21.

It is found again in Dan. xi. 7, and nowhere else. The expression "seed of evil doers"—xiv. 20—is only met with again in i. 4. The word for "porcupine" in xiv. 23 appears again in xxxiv. 11, also in Zeph. ii. 14, and nowhere else. The word for "pool" in the same verse occurs thrice in the earlier and twice in the latter portion of this book. It is only found five times in the rest of the Old Testament, never more than twice in the same book.

In Isa. ix. 4 (3) no less than four Hebrew words are used of the Assyrian oppression—viz., *'ol*, *sóvel*, *matteh*, and *shévet*. Of these, the two last occur in the Burden of Babylon (see xiv. 5), and the two first in the postscript to that burden (see xiv. 25). *Matteh* and *shévet* are also used of the oppression in x. 5, 24, *'ol* and *sóvel* in x. 27; *sóvel* is only found in Isaiah.

In view of the above, it is impossible to assent to Professor Driver's opinion that the Burden of Babylon "exhibits few or none of the accustomed marks of Isaiah's style."¹ On the contrary, it is strikingly Isaianic, and is linked by favourite words and expressions both to the earlier and later portions of the book.

NOTE 2. *On the Inscriptions of Tiglathpileser III.*

The inscriptions of Tiglathpileser III. come to us from Nimrud, the ancient Calah; see Gen. x. 12. The most important are:

1. The Annals, contained in friezes of seven, twelve, and sixteen lines—most valuable, but much defaced. For an account of these, see Schrader's "Cuneiform Inscriptions and the Old Testament," English edition, pp. 234 to 237. They mention Azariah of Judah, Pekah and Hoshea of Israel, and the captivity of the Northern Kingdom.

2. The summarizing or triumphal inscriptions, in which facts are grouped according to the geographical position of the countries, and only with a partial regard to their chronological order. To this class belong:

(1) The inscription on a clay tablet, now in the British Museum, a good translation of which will be found in "Records of the Past," New Series, vol. 5, p. 120. This Clay Tablet Inscription, as the King himself informs us, is a summary of conquests "from the beginning of my sovereignty to the seventeenth year of my reign"—i.e., from B.C. 745 to 729, in which latter year it was no doubt written. An unfortunate break of fifty lines, according to P. Rost, occurs in the middle of this inscription. The tablet mentions Ahaz of Judah as among the tributaries.

(2) A parallel inscription to that on the Clay Tablet, but somewhat briefer, is known as Slab Inscription No. 2. This is given by P. Rost in "Die Keilschrifttexte Tiglathpileser's III.," p. 48. The original is still *in situ*.

(3) A summary inscription, embracing only the earlier years of the reign, written in B.C. 743 to 742, or possibly a little later. This is known as Slab Inscription No. 1. The original, cut in large, bold characters, stands in the British Museum, near the top of the stairs leading to the Basement Room. A comparison of this inscription with Slab No. 2 enables us to discern between the different events of the earlier and later Babylonian campaigns.

In addition to the above, most valuable chronological data are supplied by the Assyrian Chronicle and the Babylonian Chronicle, for translations of which see "Records of the Past," New Series, vol. ii., p. 120, and vol. i., p. 22; whilst the fragments of tribute lists given in "Records of the Past," Old Series, vol. xi., are very suggestive as to the financial policy pursued by Tiglathpileser.

¹ "Isaiah: His Life and Times," p. 86.