

~ESAR-HADDON (174)

(E'sar-had'don) [from Assyrian, meaning, Asshur Gives a Brother]

.. The Sixty-Five Years

.. Conquest Of Egypt

- A younger son and successor of Sennacherib, king of Assyria. In one of his inscriptions **Esar-haddon** confirms the Scriptural account of his father's death.
- Hence Sennacherib the king of Assyria pulled away and went and returned and took up dwelling in Nineveh. (**Isaiah 37:37**)
- And it came about that as he was bowing down at the house of Nisroch his god, Adrammelech and Sharezer, his own sons, struck him down with the sword, and they themselves escaped to the land of Ararat. And **Esar-haddon** his son began to reign in place of him. (**Isaiah 37:38**)
- **Saying: A firm determination fell upon my brothers. They forsook the gods and turned to their deeds of violence, plotting evil. To gain the kingship they slew Sennacherib, their father. [Ancient Records of Assyria and Babylonia, by D. Luckenbill, 1927, Vol. II, pp. 200,201]**
- **Esar-haddon** states that, prior to his father's death, he had already been selected as heir apparent, and he seems to have served as viceroy at Babylon before becoming king of Assyria. Following his father's assassination, **Esar-haddon** tells of pursuing the murderers to Armenia, the land of Ararat.
- And it came about that as he was bowing down at the house of Nisroch his god, Adrammelech and Sharezer, his sons, themselves struck him down with the sword, and they themselves escaped to the land of Ararat. And **Esar-haddon** his son began to reign in place of him. (**2 Kings 19:37**)
- Where he defeated them. His official reign is considered to have lasted 12 years.
- Early in his reign **Esar-haddon** began the restoration of Babylon, which Sennacherib had destroyed. The temple of Esagila was restored and, of the city itself, Esar-haddon says: **Babylon; I built anew, I**

enlarged, I raised aloft, I made magnificent. [Ancient Records of Assyria and Babylonia, Vol. II, p. 244]

- His records recount military operations against the *Gimirrai* or Cimmerians, believed to be the descendants of Gomer.
- The sons of Japheth were Gomer and Magog and Madai and Javan and Tubal and Meshech and Tiras. (**Genesis 10:2**)
- Gomer and all its bands, the house of Togarmah, of the remotest parts of the north, and all its bands, many peoples with you. (**Ezekiel 38:6**)
- He also sacked the city of Sidon, setting up a new city on a nearby site, which he named **Kar-Esarhaddon**. In one of his inscriptions he lists some 20 vassal kings, including Manasseh of Judah *Menasi* king of *Yaudi*.
- The record at;
- And Yehowah kept speaking to Manasseh and his people, but they paid no attention. (**2 Chronicles 33:10**)
- Finally Yehowah brought against them the chiefs of the army that belonged to the king of Assyria, and so they captured Manasseh in the hollows and bound him with two fetters of copper and took him to Babylon. (**2 Chronicles 33:11**)
- And as soon as it caused him distress, he softened the face of Yehowah his God and kept humbling himself greatly because of the God of his forefathers. (**2 Chronicles 33:12**)
- And he kept praying to Him, so that He let himself be entreated by him and He heard his request for favor and restored him to Jerusalem to his kingship, and Manasseh came to know that Yehowah is the true God. (**2 Chronicles 33:13**)
- Shows that Manasseh was captured by the chiefs of the army that belonged to the king of Assyria and taken to Babylon. In the past some have thought that this reference to Babylon was in error, considering Nineveh to be the place to which Manasseh would be taken.

- However, as has been seen, **Esar-haddon**, whose inscriptions show him to have been contemporaneous with Manasseh, had rebuilt Babylon and is said to have been much less interested than any other Assyrian king in the embellishment of his capital, Nineveh. [The Interpreter's Dictionary of the Bible, edited by G. Buttrick, 1962, Vol. 2, p. 125]
- If it was during **Esar-haddon's** reign that Manasseh was captured, there would be nothing incongruous about his being taken to Babylon, about whose restoration **Esar-haddon** so proudly boasted. It may be noted, however, that **Esar-haddon's** son Ashurbanipal also makes reference to Manasseh as tributary during his reign.

•• The Sixty-Five Years

- At the time of the rebuilding of the temple at Jerusalem some of the non-Israelite inhabitants of the land referred to their having been brought to Samaria by **Esar-haddon** the king of Assyria.
- They immediately approached Zerubbabel and the heads of the paternal houses and said to them; Let us build along with you, for, just like you, we search for your God and to him we are sacrificing since the days of **Esar-haddon** the king of Assyria, who brought us up here. (**Ezra 4:2**)
- That the Assyrian transplantation of people to and from Samaria continued until his reign is viewed by some as a clue to the understanding of the period of sixty-five years mentioned at;
- For the head of Syria is Damascus, and the head of Damascus is Rezin, and within just sixty-five years Ephraim will be shattered to pieces so as not to be a people. (**Isaiah 7:8**)
- With regard to the desolation of Ephraim with its capital at Samaria. The interval extending from the reign of Tiglath-pileser III, who initiated the deportation of people from the northern kingdom of Israel shortly after Isaiah's prophecy, to that of **Esar-haddon** would allow for such a 65-year period until the complete shattering to pieces of Ephraim so as not to be a people.

•• Conquest Of Egypt

- The outstanding military accomplishment of **Esar-haddon** was the conquest of Egypt, overcoming the Egyptian army under Ethiopian ruler Tirhakah, mentioned as the king of Ethiopia at;

- He heard it said respecting Tirhakah the king of Ethiopia; Here he has come out to fight against you. Therefore he sent messengers again to Hezekiah, saying; (**2 Kings 19:9**)
- And taking the city of Memphis. **Esar-haddon** thus added to his many titles that of King of the kings of Egypt.
- Although **Esar-haddon** organized Egypt into districts and placed Assyrian governor's over the princes of these districts, within a couple of years revolt developed.
- The Assyrian king set out on a second campaign to crush the rebellion, but he died at Haran while on the way. In his inscriptions **Esar-haddon** had said,
- **I am powerful, I am all powerful, I am a hero, I am gigantic, I am colossal.** [**Ancient Records of Assyria and Babylonia, Vol. II, p. 226**]
- Yet, like all other imperfect human's, he was shown to be but an enslaved subject of the rule of Kings Sin and Death, who now claimed him.
- Do not put your trust in nobles, nor in the son of earthling man, to whom no salvation belongs. (**Psalms 146:3**)
- His spirit goes out, he goes back to his ground, in that day his thoughts do perish. (**Psalms 146:4**)
- For as respects whoever is joined to all the living there exists confidence, because a live dog is better off than a dead lion. (**Ecclesiastes 9:4**)
- To what end? That, just as sin ruled as king with death, likewise also undeserved kindness might rule as king through righteousness with everlasting life in view through Jesus Christ our Lord. (**Romans 5:21**)
- Before his death **Esar-haddon** had made arrangements to ensure a smooth succession to the throne by proclaiming his son Ashurbanipal crown prince, while assigning another son, Shamash-shum-u-kin, to be king of Babylon. Thus, upon **Esar-haddon's** death, Ashurbanipal became Assyria's next monarch.