

~ASSYRIA (2000) **(As-syr'i-a)**

- **Militarism**
- **Assyrian's Practice Of Religion**
- **Culture, Literature and Laws**
- **Biblical and Secular History**
- **Ashurnasirpal II and Shalmaneser III**
- **Adad-nirari III And His Successors**
- **Tiglath-pileser III**
- **Shalmaneser V**
- **Sargon II**
- **Sennacherib**
- **Esar-haddon**
- **Assyria in Prophecy**

• **The name applied to the country anciently occupying the northern end of the Mesopotamian plain or the extreme northern portion of what is today the modern country of Iraq. Basically, it lay within the triangle formed by the Tigris and Little Zab rivers, these rivers constituting generally its western and southern boundaries, while the mountains of ancient Armenia formed the northern boundary, and the Zagros Mountain range and the land of Media the eastern boundary.**

• **It should be noted, however, that these boundaries were quite fluid, Assyria spreading South of the Little Zab when Babylon weakened, but retreating when Assyrian political fortunes were low and those of Babylon were in ascendancy. Such fluctuation was true of the other boundaries and particularly that of the Tigris, as Assyria early extended its influence West of that river. The Assyrian Empire, of course, came to embrace a far larger area.**

• **There was a continued close relationship between Assyria and Babylon throughout their history. They were neighboring states jointly occupying a region with no real natural division to serve as a frontier between their territories. The region of Assyria proper, however, was mostly a highlands area, generally of rugged terrain, with a more invigorating climate than that of Babylonia.**

• **The people were more energetic and aggressive than the Babylonians. They are represented in carved reliefs as of strong**

physique, dark-complexioned, with heavy eyebrows and beard, and prominent nose.

- The city of Asshur, located West of the Tigris, is considered to have been the original capital of the region. Thereafter, however, Nineveh became its most prominent capital, while both Calah and Khorsabad were used at times by Assyrian monarchs as capital cities. A trade route to the Mediterranean and to Asia Minor ran along the northern part of Assyria, and other routes branched off into Armenia and the region of Lake Urmia. Much of Assyria's warring was in order to gain or maintain control of such trade routes.

·· Militarism

- Assyria was essentially a military power, and the historical picture left of its exploits is one of great cruelty and rapaciousness. One of their warrior monarchs, Ashurnasirpal, describes his punishment of several rebellious cities in this way;

- I built a pillar over against his city gate, and I flayed all the chief men who had revolted, and I covered the pillar with their skins, some I walled up within the pillar, some I impaled upon the pillar on stakes, and I cut off the limbs of the officers, of the royal officers who had rebelled. Many captives from among them I burned with fire, and many I took as living captives.

- From some I cut off their hands and their fingers, and from others I cut off their noses, their ears, and their fingers, of many I put out the eyes. I made one pillar of the living, and another of heads, and I bound their heads to posts, or tree trunks, round about the city. Their young men and maidens I burned in the fire. Twenty men I captured alive and I immured them in the wall of his palace. The rest of them, their warriors, I consumed with thirst in the desert of the Euphrates. [Ancient Records of Assyria and Babylonia, by D. D. Luckenbill, 1926, Vol. I, pp. 145, 147, 153, 162]

- Reliefs often show their captives being led by cords attached to hooks that pierced the nose or the lips, or having their eyes put out at the point of a spear. Thus, sadistic torture was a frequent feature of Assyrian warfare, about which they shamelessly boasted and which they carefully recorded. The knowledge of their cruelty doubtless served them to an advantage militarily, striking terror into the hearts of those in their line of attack and often causing resistance to crumble. Assyria's capital, Nineveh, was aptly described by the prophet Nahum as a **lair of lions** and as **the city of bloodshed**.

- **Where is the lair of lions, and the cave that belongs to the maned young lions, where the lion walked and entered, where the lion's cub was, and no one was making them tremble? (Nahum 2:11)**
- **The lion was tearing to pieces enough for his whelps, and was strangling for his lionesses. And he kept his holes filled with prey and his hiding places with animals torn to pieces. (Nahum 2:12)**
- **Woe to the city of bloodshed. She is all full of deception and of robbery. Prey does not depart! (Nahum 3:1)**

•• Assyrian's Practice Of Religion

- **Assyria's religion was largely inherited from Babylon, and although their own national god Asshur was viewed as supreme by the Assyrians, Babylon continued to be viewed by them as the chief religious center. The Assyrian king served as the High Priest of Asshur. One seal, found by A. H. Layard in the ruins of an Assyrian palace and now preserved in the British Museum, represents the god Asshur with three heads.**
- **The belief in triads of gods as well as that of a pentad, or five gods, was prominent in Assyrian worship. The chief triad was formed of Aner, representing heaven, Bel, representing the region inhabited by man, animals, and birds, and Ea, representing the terrestrial and subterranean waters.**
- **A second triad was composed of Sin, the moon-god, Shamash, the sun-god, and Ramman, god of storm, although his place was often filled by Ishtar, queen of the stars.**
- **And he put out of business the foreign-god priests, whom the kings of Judah had put in that they might make sacrificial smoke on the high places in the cities of Judah and the surroundings of Jerusalem, and also those making sacrificial smoke to Baal, to the sun and to the moon and to the constellations of the zodiac and to all the army of the heavens. (2 Kings 23:5)**
- **Further, he caused the horses that the kings of Judah had given to the sun to cease from entering the house of Yehowah by the dining room of Nathan-melech the court official, which was in the porticoes, and the chariots of the sun he burned in the fire. (2 Kings 23:11)**

- Then followed the five gods representing five planets. Commenting on the gods forming the trinitarian groups, **Unger's Bible Dictionary (1965, p. 102)** states; **These gods are invoked at times severally in phrases which seem to raise each in turn to a position of supremacy over the others.** Their pantheon, however, included innumerable other minor deities, many serving as patrons of towns. Nisroch is mentioned as being worshiped by Sennacherib at the time of his assassination.
- 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**)
- The religion practiced in connection with these gods was animistic, that is, the Assyrians believed every object and natural phenomenon to be animated by a spirit. It was somewhat distinguished from other nature worship prevalent in surrounding nations in that war was the truest expression of the national religion.
- Thus, Tiglath-pileser I said of his fighting; **My Lord ASHUR urged me on.** In his annals, Ashurbanipal says; **By command of ASSUR, SIN, and SHAMAS, the great gods my lords who protected me, into Minni I entered and marched victoriously.** [**Records of the Past: Assyrian and Egyptian Monuments, London, 1875, Vol. V, p. 18, 1877, Vol. IX, p. 43**]
- Sargon regularly invoked Ishtar's help before going to war. The armies marched behind the standards of the gods, apparently wooden or metal symbols on poles. Great importance was attached to omens, ascertained by examination of livers of sacrificed animals, by the flight of birds, or by the position of the planets.
- The book **Ancient Cities, by W. B. Wright (1886, p. 25)** states: **Fighting was the business of the nation, and the priests were incessant fomenters of war. They were supported largely from the spoils of conquest, of which a fixed percentage was invariably assigned them before others shared, for this race of plunderers was excessively religious.**

· Culture, Literature and Laws

- The Assyrians built impressive palaces, lining the walls with sculptured slabs portraying with quite powerful realism scenes of war and peace. Human-headed, winged bulls, carved from a single block of limestone weighing as much as 36 metric tons, adorned the entranceways. Their cylinder seals show intricate engraving.

See Also **ARCHAEOLOGY**

- Their metal casting indicated considerable knowledge of metallurgy. Their kings built aqueducts and developed systems of irrigation they produced royal botanical and zoological parks containing plants, trees, and animals from many lands. Their palace buildings often gave evidence of a well-planned drainage system and quite good sanitation.

- Of particular interest have been the great libraries built up by certain Assyrian monarchs, containing tens of thousands of cuneiform inscribed clay tablets, prisms, and cylinders setting out major historical events, religious data, and legal and commercial matters. Certain laws dating from one period of Assyrian history, however, illustrate again the harshness so frequently characterizing the nation. Mutilation is provided as punishment for certain crimes.

- Thus, a slave girl was not allowed to go veiled in public, and for violating such ordinance her ears were to be cut off. The lack of legal protection available for a married woman is evidenced by one law stating; **Leaving aside the penalties relating to a married woman which are inscribed on the tablet, a man may flog his wife, pull out her hair, split and injure her ears. There is no legal guilt involved in it.** *Everyday Life in Babylonia and Assyria, by H. W. F. Saggs, 1965, p. 152.*

•• **Biblical and Secular History**

- The first reference to Assyria in the Bible record in Genesis where the Hiddekel River, the Tigris, originally one of the four heads of the river **out of Eden**, is described by Moses in his day as going to the east of Assyria.

- Now there was a river issuing out of Eden to water the garden, and from there it began to be parted and it became, as it were, four heads. (**Genesis 2:10**)

- The land derived its name from Shem's son Asshur.

- The sons of Shem were Elam and Asshur and Arpachshad and Lud and Aram. ([Genesis 10:22](#))
- It thus appears to have been first populated by Semites shortly after the Flood. However, it was early subjected to infiltration, as Ham's grandson Nimrod entered into Assyria and built Nineveh and Rehoboth-Ir and Calah and Resen between Nineveh and Calah, this is the great city.
- Out of that land he went forth into Assyria and set himself to building Nineveh and Rehoboth-Ir and Calah. ([Genesis 10:11](#))
- And Resen between Nineveh and Calah, this is the great city. ([Genesis 10:12](#))
- The sons of Shem were Elam and Asshur and Arpachshad and Lud and Aram. ([Genesis 10:22](#))
- Whether this was subsequent to the erection of the Tower of Babel and the resulting confusion of tongues is not stated.
- Now all the earth continued to be of one language and of one set of words. ([Genesis 11:1](#))
- And it came about that in their journeying eastward they eventually discovered a valley plain in the land of Shinar, and they took up dwelling there. ([Genesis 11:2](#))
- And they began to say, each one to the other; Come on! Let us make bricks and bake them with a burning process. So brick served as stone for them, but bitumen served as mortar for them. ([Genesis 11:3](#))
- They now said; Come on! Let us build ourselves a city and also a tower with its top in the heavens, and let us make a celebrated name for ourselves, for fear we may be scattered over all the surface of the earth. ([Genesis 11:4](#))
- And Yehowah proceeded to go down to see the city and the tower that the sons of men had built. ([Genesis 11:5](#))
- After that Yehowah said; Look! They are one people and there is one language for them all, and this is what they start to do. Why,

now there is nothing that they may have in mind to do that will be unattainable for them. (**Genesis 11:6**)

- **Come now! Let us go down and there confuse their language that they may not listen to one another's language. (**Genesis 11:7**)**
- **Accordingly Yehowah scattered them from there over all the surface of the earth, and they gradually left off building the city. (**Genesis 11:8**)**
- **That is why its name was called Babel, because there Yehowah had confused the language of all the earth, and Yehowah had scattered them from there over all the surface of the earth. (**Genesis 11:9**)**
- **Although different **tongues** are already mentioned in this tenth chapter of Genesis.**
- **From these the population of the isles of the nations was spread about in their lands, each according to its tongue, according to their families, by their nations. (**Genesis 10:5**)**
- **These were the sons of Ham according to their families, according to their tongues, in their lands, by their nations. (**Genesis 10:20**)**
- **These were the sons of Shem according to their families, according to their tongues, in their lands, according to their nations. (**Genesis 10:31**)**
- **Nevertheless, it is established that Nineveh, the capital of Assyria, was developed from Babylon, and secular history harmonizes with this. At a later date, the tribes that descended from Abraham's son Ishmael are described as reaching up to Assyria in their nomadic movements.**
- **And they took up tabernacling from Havilah near Shur, which is in front of Egypt, as far as Assyria. In front of all his brothers he settled down. (**Genesis 25:18**)**
- **The period between about **1100 and 900 B.C.E.** following the rule of Tiglath-pileser I, was a period of decline for Assyria, and this has been suggested as a favorable circumstance for the extension of the**

boundaries of the nation of Israel under the rule of David **1077-1038 B.C.E.** and the further extension of its influence under Solomon's reign **1037-998 B.C.E.** The success of such expansion was, of course, due primarily to God's backing and hence not dependent on Assyrian weakness.

- As for Solomon, he proved to be ruler over all the kingdoms from the River to the land of the Philistines and to the boundary of Egypt. They were bringing gifts and serving Solomon all the days of his life. (**1 Kings 4:21**)

- And Solomon's food for each day regularly proved to be thirty cor measures of fine flour and sixty cor measures of flour. (**1 Kings 4:22**)

- Ten fat cattle and twenty pastured cattle and a hundred sheep, besides some stags and gazelles and roebucks and fattened cuckoos. (**1 Kings 4:23**)

- For he was holding in subjection everything this side of the River, from Tiphseh to Gaza, even all the kings this side of the River, and peace itself became his in every region of his, all around. (**1 Kings 4:24**)

· Ashurnasirpal II and Shalmaneser III

- Assyrian aggression began drawing close to Israel during the rule of Ashurnasirpal II, who was noted for his ruthless warring campaigns and cruelty, already mentioned. Inscriptions show him crossing the Euphrates and overrunning northern Syria and exacting tribute from the cities of Phoenicia. His successor, Shalmaneser III, is the first king who records direct contact with the northern kingdom of Israel.

- Assyrian records show Shalmaneser advancing to Karkar on the Orontes River, where, he claims, he fought against a coalition of kings. The result of the battle was indecisive. Shalmaneser's Black Obelisk at Nimrud lists Jehu **circa 904-877 B.C.E.** as paying tribute to him and carries a carving in relief possibly depicting Jehu's emissary delivering the tribute to the Assyrian monarch.

See Also SHALMANESER NO. 1

· Adad-nirari III And His Successors

- After Shamshi-Adad V, the successor of Shalmaneser III, Adad-nirari III came to the Assyrian throne. Inscriptions report his attacking Damascus and receiving tribute from Jehoash of Samaria. Perhaps sometime around the middle of the **Ninth Century B.C.E, circa 844**, the prophet Jonah was sent on a mission to Assyria's capital Nineveh, and as a result of his warning of coming destruction, the entire city, including its king, responded with repentance.

- Get up, go to Nineveh the great city, and proclaim to her the proclamation that I am speaking to you. (**Jonah 3:2**)

- At that, Jonah got up and went to Nineveh in accord with the word of Yehowah. Now Nineveh herself proved to be a city great to God, with a walking distance of three days. (**Jonah 3:3**)

- Finally Jonah started to enter into the city the walking distance of one day, and he kept proclaiming and saying; Only forty days more, and Nineveh will be overthrown. (**Jonah 3:4**)

- And the men of Nineveh began to put faith in God, and they proceeded to proclaim a fast and to put on sackcloth, from the greatest one of them even to the least one of them. (**Jonah 3:5**)

- When the word reached the king of Nineveh, then he rose up from his throne and put off his official garment from himself and covered himself with sackcloth and sat down in the ashes. (**Jonah 3:6**)

- It may be that the **Assyrian** king at that time was Adad-nirari III, but this is not certain. History records that the kings following Adad-nirari III included Shalmaneser IV, Ashur-dan III, and Ashur-nirari V, all sons of Adad-nirari III. This period was one of decline as far as **Assyrian** aggressiveness is concerned.

•• Tiglath-pileser III

- The first **Assyrian** king to be mentioned by name in the Bible is **Tiglath-pileser III**.

- In the days of Pekah the king of Israel, Tiglath-pileser the king of **Assyria** came in and proceeded to take Ijon and Abel-beth-maacah and Janoah and Kedesh and Hazor and Gilead and Galilee, all the land of Naphtali, and to carry them into exile in

Assyria. (2 Kings 15:29)

- So Ahaz sent messengers to Tiglath-pileser the king of **Assyria**, saying; I am your servant and your son. Come up and save me out of the palm of the king of Syria and out of the palm of the king of Israel, who are rising up against me. (2 Kings 16:7)
- Then King Ahaz went to meet Tiglath-pileser the king of **Assyria** at Damascus, and he got to see the altar that was in Damascus. So King Ahaz sent Urijah the priest the design of the altar and its pattern as respects all its workmanship. (2 Kings 16:10)
- Is also called, **Pul** at;
- Pul the king of **Assyria** came into the land. Consequently Menahem gave Pul a thousand talents of silver, that his hands might prove to be with him to strengthen the kingdom in his own hand. (2 Kings 15:19)
- Consequently the God of Israel stirred up the spirit of Pul the king of **Assyria** even the spirit of Tilgath-pilneser the king of **Assyria**, so that he took into exile those of the Reubenites and of the Gadites and of the half tribe of Manasseh and brought them to Halah and Habor and Hara and the river Gozan to continue until this day. (1 Chronicles 5:26)
- Here both names are used, and this caused some in the past to view them as separate kings. However, the Babylonian King List A refers to **Pulu**, indicating that both names apply to the same individual. The suggestion is made by some that this king was originally known as Pul and that he assumed the name Tiglath-pileser upon ascending to the Assyrian throne.
- It was during the reign of Menahem of Israel, circa 790-781 B.C.E, that Tiglath-pileser III entered the domain of that northern kingdom. Menahem made a payment to him of a thousand silver talents (\$6,606,000) and thus obtained the withdrawal of the Assyrian.
- Pul the king of **Assyria** came into the land. Consequently Menahem gave Pul a thousand talents of silver, that his hands might prove to be with him to strengthen the kingdom in his own hand. (2 Kings 15:19)
- So Menahem brought forth the silver at the expense of Israel, at

the expense of all the valiant, mighty men, to give to the king of **Assyria** fifty silver shekels for each man. At that the king of **Assyria** turned back, and he did not stay there in the land. (2 **Kings 15:20**)

- Later, however, King Pekah of Israel, circa **778-759 B.C.E**, joined together with King Rezin of Syria against Judean King Ahaz, **761-746 B.C.E**. Despite Isaiah's prophecy foretelling the certain elimination of this Syro-Israelite threat through the power of the king of **Assyria**.
- Now it came about in the days of Ahaz the son of Jotham the son of Uzziah, the king of Judah, that Rezin the king of Syria and Pekah the son of Remaliah, the king of Israel, came up to Jerusalem for war against it, and he proved unable to war against it. (**Isaiah 7:1**)
- And a report was made to the house of David, saying; Syria has leaned upon Ephraim. And his heart and the heart of his people began to quiver, like the quivering of the trees of the forest because of a wind. (**Isaiah 7:2**)
- And Yehowah proceeded to say to Isaiah; Go out, please, to meet Ahaz, you and Shear-jashub your son, to the end of the conduit of the upper pool by the highway of the laundryman's field. (**Isaiah 7:3**)
- And you must say to him; Watch yourself and keep undisturbed. Do not be afraid, and do not let your heart itself be timid because of the two tail ends of these smoking logs, because of the hot anger of Rezin and Syria and the son of Remaliah. (**Isaiah 7:4**)
- For the reason that Syria with Ephraim and the son of Remaliah has advised what is bad against you, saying; (**Isaiah 7:5**)
- Let us go up against Judah and tear it apart and by breakthroughs take it for ourselves, and let us make another king reign inside it, the son of Tabeel. (**Isaiah 7:6**)
- This is what the Sovereign Lord Yehowah has said; It will not stand, neither will it take place. (**Isaiah 7:7**)
- 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**)

- **And the head of Ephraim is Samaria, and the head of Samaria is the son of Remaliah. Unless **you** people have faith, **you** will in that case not be of long duration. (Isaiah 7:9)**
- **For before the boy will know how to reject the bad and choose the good, the ground of whose two kings you are feeling a sickening dread will be left entirely. (Isaiah 7:16)**
- **Yehowah will bring against you and against your people and against the house of your father days such as have not come since the day of Ephraim's turning away from alongside Judah, namely, the king of **Assyria**. (Isaiah 7:17)**
- **Then I went near to the prophetess, and she came to be pregnant and in time gave birth to a son. Yehowah now said to me; Call his name Maher-shalal-hash-baz. (Isaiah 8:3)**
- **For before the boy will know how to call out; My father! And; My mother! One will carry away the resources of Damascus and the spoil of Samaria before the king of **Assyria**. (Isaiah 8:4)**
- **Ahaz chose the unwise course of sending a bribe to Tiglath-pileser so that he might attack that combine and thus relieve the pressure upon Judah. The **Assyrian** monarch responded by capturing a number of cities in the northern part of the kingdom of Israel, as well as the regions of Gilead, Galilee, and Naphtali. Earlier in his reign, Tiglath-pileser had inaugurated the policy of transplanting the populations of conquered areas in order to reduce the possibility of future uprisings, and he now proceeded to deport some of the Israelites.**
- **Beerah his son, whom Tilgath-pilneser the king of **Assyria** took into exile, he being a chieftain of the Reubenites. (1 Chronicles 5:6)**
- **Consequently the God of Israel stirred up the spirit of Pul the king of Assyria even the spirit of Tilgath-pilneser the king of Assyria, so that he took into exile those of the Reubenites and of the Gadites and of the half tribe of Manasseh and brought them to Halah and Habor and Hara and the river Gozan to continue until this day. (1 Chronicles 5:26)**

- Additionally, Judah was now in a subservient position toward **Assyria**, and Ahaz of Judah traveled to Damascus, which had also fallen to the **Assyrians**, and evidently rendered homage to Tiglath-pileser.
- In the days of Pekah the king of Israel, Tiglath-pileser the king of Assyria came in and proceeded to take Ijon and Abel-beth-maacah and Janoah and Kedesh and Hazor and Gilead and Galilee, all the land of Naphtali, and to carry them into exile in **Assyria**. (2 Kings 15:29)
- It was then that Rezin the king of Syria and Pekah the son of Remaliah the king of Israel proceeded to come up against Jerusalem in war and laid siege against Ahaz, but they were not able to fight. (2 Kings 16:5)
- At that time Rezin the king of Syria restored Elath to Edom, after which he cleared out the Jews from Elath, and the Edomites, for their part, entered Elath and kept dwelling there down to this day. (2 Kings 16:6)
- So Ahaz sent messengers to Tiglath-pileser the king of **Assyria**, saying; I am your servant and your son. Come up and save me out of the palm of the king of Syria and out of the palm of the king of Israel, who are rising up against me. (2 Kings 16:7)
- Accordingly Ahaz took the silver and the gold that was to be found at the house of Yehowah and in the treasures of the king's house and sent the king of Assyria a bribe. (2 Kings 16:8)
- At that the king of **Assyria** listened to him and the king of **Assyria** went up to Damascus and captured it and led its people into exile at Kir, and Rezin he put to death. (2 Kings 16:9)
- Then King Ahaz went to meet Tiglath-pileser the king of **Assyria** at Damascus, and he got to see the altar that was in Damascus. So King Ahaz sent Urijah the priest the design of the altar and its pattern as respects all its workmanship. (2 Kings 16:10)
- And the covered structure for the Sabbath that they had built in the house and the king's outer entryway he shifted from the house of Yehowah because of the king of Assyria. (2 Kings 16:18)
- At that time King Ahaz sent to the kings of **Assyria** for them to help him. (2 Chronicles 28:16)

- Eventually Tilgath-pilneser the king of **Assyria** came against him and caused him distress, and did not strengthen him. (**2 Chronicles 28:20**)
- For Ahaz stripped the house of Yehowah and the house of the king and of the princes and thus made a gift to the king of **Assyria**, but it was of no assistance to him. (**2 Chronicles 28:21**)
- Yehowah will bring against you and against your people and against the house of your father days such as have not come since the day of Ephraim's turning away from alongside Judah, namely, the king of Assyria. (**Isaiah 7:17**)
- And it must occur in that day that Yehowah will whistle for the flies that are at the extremity of the Nile canals of Egypt and for the bees that are in the land of Assyria. (**Isaiah 7:18**)
- And they will certainly come in and settle down, all of them, upon the precipitous torrent valleys and upon the clefts of the crags and upon all the thorn thickets and upon all the watering places. (**Isaiah 7:19**)
- In that day, by means of a hired razor in the region of the River, even by means of the king of **Assyria**, Yehowah will shave the head and the hair of the feet, and it will sweep away even the beard itself. (**Isaiah 7:20**)

·· **Shalmaneser V.**

- **Shalmaneser V** succeeded Tiglath-pileser III. Hoshea, **circa 758-740 B.C.E.**, who usurped the throne of Israel, at first submitted to **Assyria's** exaction of tribute. Later he conspired with Egypt to free Israel from the **Assyrian** yoke, and Shalmaneser began a three-year siege of the city of Samaria that eventually brought its fall, **740 B.C.E.**, and Israel's exile.
- In the twelfth year of Ahaz the king of Judah, Hoshea the son of Elah became king in Samaria over Israel for nine years. (**2 Kings 17:1**)
- And he continued to do what was bad in Yehowah's eyes, only not as the kings of Israel that happened to be prior to him. (**2 Kings 17:2**)

- It was against him that Shalmaneser the king of **Assyria** came up, and Hoshea came to be his servant and began to pay tribute to him. (**2 Kings 17:3**)
- However, the king of Assyria got to find conspiracy in Hoshea's case, in that he had sent messengers to So the king of Egypt and did not bring the tribute up to the king of **Assyria** as in former years. Hence the king of **Assyria** shut him up and kept him bound in the house of detention. (**2 Kings 17:4**)
- And the king of **Assyria** proceeded to come up against all the land and to come up to Samaria and lay siege against it for three years. (**2 Kings 17:5**)
- In the ninth year of Hoshea, the king of **Assyria** captured Samaria and then led Israel into exile in **Assyria** and kept them dwelling in Halah and in Habor at the river Gozan and in the cities of the Medes. (**2 Kings 17:6**)
- And it came about in the fourth year of King Hezekiah, that is, the seventh year of Hoshea the son of Elah the king of Israel, that Shalmaneser the king of **Assyria** came up against Samaria and began to lay siege to it. (**2 Kings 18:9**)
- And they got to capture it at the end of three years, in the sixth year of Hezekiah, that is, the ninth year of Hoshea the king of Israel, Samaria was captured. (**2 Kings 18:10**)
- After that the king of **Assyria** took Israel into exile in Assyria and set them down in Halah and in Habor at the river Gozan and in the cities of the Medes. (**2 Kings 18:11**)
- And Ephraim proves to be like a simpleminded dove without heart. To Egypt they have called, to **Assyria** they have gone. (**Hosea 7:11**)
- For it is wind that they keep sowing, and a storm wind is what they will reap. Nothing has standing grain. No sprout produces flour. Should any perhaps produce it, strangers themselves will swallow it down. (**Hosea 8:7**)
- Israel must be swallowed down. Now they must come to be among the nations, like a vessel in which there is no delight.

(Hosea 8:8)

- For they themselves have gone up to **Assyria**, as a zebra isolated to itself. In Ephraim's case, they have hired lovers. (**Hosea 8:9**)
- Also, although they keep hiring them among the nations, I shall now collect them together, and they will be a little while in severe pains because of the burden of king and princes. (**Hosea 8:10**)
- Most reference works state that Shalmaneser died before completing the conquest of Samaria and that Sargon II was king by the time the city finally fell.

See, Also SARGON

See Also SHALMANESER NO. 2

· Sargon II

- Sargon's records speak of the deportation of 27,290 Israelites to locations in the Upper Euphrates and Media. Description is also given of his campaign in Philistia in which he conquered Gath, Ashdod, and Asdudimmu. It was at the time of this campaign that the prophet Isaiah was instructed to warn of the futility of putting trust in Egypt or Ethiopia as a means of protection against the **Assyrian** aggressor.
- In the year that Tartan came to Ashdod, when Sargon the king of Assyria sent him, and he proceeded to war against Ashdod and to capture it. (**Isaiah 20:1**)
- At that time Yehowah spoke by the hand of Isaiah the son of Amoz, saying; Go, and you must loosen the sackcloth from off your hips, and your sandals you should draw from off your feet. And he proceeded to do so, walking about naked and barefoot. (**Isaiah 20:2**)
- And Yehowah went on to say; Just as my servant Isaiah has walked about naked and barefoot three years as a sign and a portent against Egypt and against Ethiopia. (**Isaiah 20:3**)
- So the king of **Assyria** will lead the body of captives of Egypt and the exiles of Ethiopia, boys and old men, naked and barefoot, and with buttocks stripped, the nakedness of Egypt. (**Isaiah 20:4**)

- And they will certainly be terrified and be ashamed of Ethiopia their looked-for hope and of Egypt their beauty. (**Isaiah 20:5**)
- And the inhabitant of this coastland will be certain to say in that day; There is how our looked-for hope is, to which we fled for assistance, in order to be delivered because of the king of **Assyria!** And how shall we ourselves escape? (**Isaiah 20:6**)
- It was perhaps first during Sargon's reign that people from Babylon and Syria were brought into Samaria to repopulate it, the **Assyrian** king later sending an Israelite priest back from exile to instruct them in the religion of the God of the land.
- Subsequently the king of Assyria brought people from Babylon and Cuthah and Avva and Hamath and Sepharvaim and had them dwell in the cities of Samaria instead of the sons of Israel, and they began to take possession of Samaria and to dwell in its cities. (**2 Kings 17:24**)
- And it came about at the start of their dwelling there that they did not fear Yehowah. Therefore Yehowah sent lions among them, and they came to be killers among them. (**2 Kings 17:25**)
- So they sent word to the king of **Assyria**, saying; The nations that you have taken into exile and then settled in the cities of Samaria have not known the religion of the God of the land, so that he keeps sending lions among them, and, look! They are putting them to death, inasmuch as there are none knowing the religion of the God of the land. (**2 Kings 17:26**)
- At that the king of **Assyria** commanded, saying; Have one of the priests go there whom **you** led into exile from there, that he may go and dwell there and teach them the religion of the God of the land. (**2 Kings 17:27**)
- Accordingly one of the priests whom they had led into exile from Samaria came and began dwelling in Bethel, and he came to be a teacher of them as to how they ought to fear Yehowah. (**2 Kings 17:28**)

See Also SAMARIA NO. 2
See Also SAMARITAN.

.. **Sennacherib**

- **Sennacherib, the son of Sargon II, attacked the kingdom of Judah during Hezekiah's 14th year, 732 B.C.E.**
- **And in the fourteenth year of King Hezekiah, Sennacherib the king of Assyria came up against all the fortified cities of Judah and proceeded to seize them. (2 Kings 18:13)**
- **Now it came about in the fourteenth year of King Hezekiah that Sennacherib the king of Assyria came up against all the fortified cities of Judah and proceeded to seize them. (Isaiah 36:1)**
- **Hezekiah had rebelled against the Assyrian yoke imposed as a result of the action of his father Ahaz.**
- **And Yehowah proved to be with him. Wherever he would go out, he would act prudently, and he proceeded to rebel against the king of Assyria and did not serve him. (2 Kings 18:7)**
- **Sennacherib reacted by sweeping through Judah, reportedly conquering 46 cities.**
- **Now it came about in the fourteenth year of King Hezekiah that Sennacherib the king of Assyria came up against all the fortified cities of Judah and proceeded to seize them. (Isaiah 36:1)**
- **And the king of Assyria finally sent Rabshakeh from Lachish to Jerusalem, to King Hezekiah, with a heavy military force, and he proceeded to stand still by the conduit of the upper pool at the highway of the laundryman's field. (Isaiah 36:2)**
- **And then, from his camp at Lachish, he demanded of Hezekiah a tribute of 30 gold talents (\$11,560,000) and 300 silver talents (\$1,982,000).**
- **So Hezekiah the king of Judah sent to the king of Assyria at Lachish, saying; I have sinned. Turn back from against me. Whatever you may impose upon me I shall carry. Accordingly the king of Assyria laid upon Hezekiah the king of Judah three hundred silver talents and thirty gold talents. (2 Kings 18:14)**
- **Therefore Hezekiah gave all the silver that was to be found at the house of Yehowah and in the treasures of the king's house. (2 Kings 18:15)**

- At that time Hezekiah cut off the doors of the temple of Yehowah and the doorposts that Hezekiah the king of Judah had overlaid and then gave them to the king of **Assyria**. (2 Kings 18:16)
- After these things and this faithful course Sennacherib the king of **Assyria** came and proceeded to invade Judah and camp against the fortified cities, and kept thinking of making them his by a breakthrough. (2 Chronicles 32:1)
- And Yehowah proceeded to speak yet further to me, saying; (Isaiah 8:5)
- For the reason that this people has rejected the waters of the Shiloah that are going gently, and there is exultation over Rezin and the son of Remaliah. (Isaiah 8:6)
- Even therefore, look! Yehowah is bringing up against them the mighty and the many waters of the River, the king of **Assyria** and all his glory. And he will certainly come up over all his streambeds and go over all his banks (Isaiah 8:7)
- And move on through Judah. He will actually flood and pass over. Up to the neck he will reach. And the outspreading of his wings must occur to fill the breadth of your land, O Immanuel! (Isaiah 8:8)
- Though this sum was paid, Sennacherib sent his spokesmen to demand unconditional surrender of Jerusalem. (2 Kings Chapters 18:17–19:34)
- When Hezekiah saw that Sennacherib had come with his face set for war against Jerusalem. (2 Chronicles 32:2)
- Then he decided with his princes and his mighty men to stop up the waters of the springs that were outside the city, and so they helped him. (2 Chronicles 32:3)
- Accordingly many people were collected together, and they went stopping up all the fountains and the torrent that floods through the middle of the land, saying; Why should the kings of **Assyria** come and actually find a great deal of water? (2 Chronicles 32:4)
- Furthermore, he took courage and built up all the broken-down

- wall and raised towers upon it, and on the outside another wall, and repaired the Mound of the City of David, and made missiles in abundance and shields. (2 Chronicles 32:5)
- And he proceeded to put military chiefs over the people and collect them to him at the public square of the gate of the city and speak to the heart of them, saying; (2 Chronicles 32:6)
 - Be courageous and strong. Do not be afraid nor be terrified because of the king of **Assyria** and on account of all the crowd that is with him, for with us there are more than there are with him. (2 Chronicles 32:7)
 - With him there is an arm of flesh, but with us there is Yehowah our God to help us and to fight our battles. And the people began to brace themselves upon the words of Hezekiah the king of Judah. (2 Chronicles 32:8)
 - It was after this that Sennacherib the king of **Assyria** sent his servants to Jerusalem, while he was at Lachish and all his imperial might with him, to Hezekiah the king of Judah and to all the Judeans that were in Jerusalem, saying; (2 Chronicles 32:9)
 - This is what Sennacherib the king of **Assyria** has said; In what is it that **you** are trusting while sitting quiet under siege in Jerusalem? (2 Chronicles 32:10)
 - Is not Hezekiah alluring **you** so as to give **you** over to die by famine and by thirst, saying; Yehowah our God himself will deliver us out of the palm of the king of Assyria? (2 Chronicles 32:11)
 - Is it not Hezekiah himself that removed his high places and his altars and then said to Judah and to Jerusalem; Before one altar **you** should bow and upon it **you** should make sacrificial smoke? (2 Chronicles 32:12)
 - Do **you** not know what I myself and my forefathers did to all the peoples of the lands? Did the gods of the nations of the lands at all prove able to deliver their land out of my hand? (2 Chronicles 32:13)
 - Who was there among all the gods of these nations that my forefathers devoted to destruction that proved able to deliver his

- people out of my hand, so that **YOUR** God should be able to deliver **YOU** out of my hand? (2 Chronicles 32:14)
- And now do not let Hezekiah deceive **YOU** or allure **YOU** like this and do not put faith in him, for no god of any nation or kingdom was able to deliver his people out of my hand and out of the hand of my forefathers. How much less, then, will **YOUR** own God deliver **YOU** out of my hand? (2 Chronicles 32:15)
 - And his servants spoke yet further against Yehowah the true God and against Hezekiah his servant. (2 Chronicles 32:16)
 - Even letters he wrote to reproach Yehowah the God of Israel and to talk against him, saying; Like the gods of the nations of the lands who did not deliver their people out of my hand, so the God of Hezekiah will not deliver his people out of my hand. (2 Chronicles 32:17)
 - And they kept calling with a loud voice in the Jews' language to the people of Jerusalem that were upon the wall, to make them afraid and to disturb them, in order that they might capture the city. (2 Chronicles 32:18)
 - And they went on speaking against the God of Jerusalem the same way as against the gods of the peoples of the earth, the work of man's hands. (2 Chronicles 32:19)
 - But Hezekiah the king and Isaiah the son of Amoz, the prophet, kept praying over this and crying to the heavens for aid. (2 Chronicles 32:20)
 - Yehowah's subsequently causing the destruction of 185,000 of his troops in one night obliged the boasting **Assyrian** to withdraw and return to Nineveh.
 - And it came about on that night that the angel of Yehowah proceeded to go out and strike down a hundred and eighty-five thousand in the camp of the **Assyrians**. When people rose up early in the morning, why, there all of them were dead carcasses. (2 Kings 19:35)
 - Therefore Sennacherib the king of **Assyria** pulled away and went and returned, and he took up dwelling in Nineveh. (2 Kings 19:36)

- **There he was later assassinated by two of his sons and replaced on the throne by another son, Esar-haddon.**
- **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)**
- **And Yehowah proceeded to send an angel and efface every valiant, mighty man and leader and chief in the camp of the king of Assyria, so that he went back with shame of face to his own land. Later on he entered the house of his god and there certain ones that had come out of his own inward parts felled him with the sword. (2 Chronicles 32:21)**
- **Thus Yehowah saved Hezekiah and the inhabitants of Jerusalem out of the hand of Sennacherib the king of Assyria and out of the hand of all others and gave them rest all around. (2 Chronicles 32:22)**
- **And the angel of Yehowah proceeded to go forth and strike down a hundred and eighty-five thousand in the camp of the Assyrians. When people rose up early in the morning, why, there all of them were dead carcasses. (Isaiah 37:36)**
- **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)**
- **These events, with the exception of the destruction of the Assyrian troops, are also recorded on a prism of Sennacherib and one of Esar-haddon.**

· **Esar-haddon**

- During Manasseh's reign, **716-662 B.C.E**, **Assyrian** army chiefs were permitted by Jehovah to take this Judean king captive to Babylon, then under **Assyrian** control.
- Finally Jehovah 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**)
- Some think this may have been at the time of Esar-haddon's victorious campaign against Egypt. At any rate, *Menasi* or Manasseh of Judah is named in inscriptions as one of those paying tribute to Esar-haddon. Manasseh was later restored to Jerusalem.
- And Jehovah kept speaking to Manasseh and his people, but they paid no attention. (**2 Chronicles 33:10**)
- Finally Jehovah 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 Jehovah 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 Jehovah is the true God. (**2 Chronicles 33:13**)
- It appears from,
- 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 transplanting of people from and to the northern kingdom of Israel was still continuing in the days of Esar-haddon, which may explain the period of **sixty-five years** in the prophecy 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](#))

See Also AHAZ NO. 1

See Also ESAR-HADDON

· Ashurbanipal

- Prior to Esar-haddon's death he had appointed his son Ashurbanipal as crown prince of **Assyria** and another son, Shamash-shum-u-kin, as crown prince of Babylonia. *Shamash-shum-u-kin* later rebelled against his brother, and Ashurbanipal overcame the rebellion and sacked the city of Babylon.
- Ashurbanipal brought about the greatest expansion of the empire. He put down an uprising in Egypt and sacked the city of Thebes or No-amon. The boundaries of the **Assyrian** Empire now embraced the regions of Elam, part of Media up into Ararat, as far West as Cilicia in Asia Minor, through Syria and Israel, but not Jerusalem, and down into Egypt, Arabia, and Babylonia. Apparently he is **the great and honorable Asenappar**, referred to at;
- And the rest of the nations whom the great and honorable Asenappar took into exile and settled in the cities of Samaria, and the rest beyond the River, and now ([Ezra 4:10](#))

See Also ASENAPPAR

· The Fall Of The Empire

- The Babylonian Chronicle from the British Museum, 21901 recounts the fall of Nineveh, the capital of **Assyria**, following a siege carried out by the combined forces of Nabopolassar, the king of Babylon, and of Cyaxares the Mede during the 14th year of Nabopolassar, **632 B.C.E.** **The city they turned into ruin-hills and heaps of debris.** [[Ancient Near Eastern Texts](#), edited by J. B. Pritchard, 1974, p. 305]. Thus the fierce **Assyrian** Empire came to an ignominious end.
- And it must occur that when Yehowah terminates all his work in Mount Zion and in Jerusalem, I shall make an accounting for the fruitage of the insolence of the heart of the king of Assyria and for the self-importance of his loftiness of eyes. ([Isaiah 10:12](#))

- Therefore this is what the Sovereign Lord, Yehowah of armies, has said; Do not be afraid, O my people who are dwelling in Zion, because of the Assyrian, who with the rod used to strike you and who used to lift up his own staff against you in the way that Egypt did. (**Isaiah 10:24**)
- For yet a very little while, and the denunciation will have come to an end, and my anger, in their wearing away. (**Isaiah 10:25**)
- And Yehowah of armies will certainly brandish against him a whip as at the defeat of Midian by the rock Oreb, and his staff will be upon the sea, and he will certainly lift it up in the way that he did with Egypt. (**Isaiah 10:26**)
- Look! The land of the Chaldeans. This is the people, **Assyria** did not prove to be the one, they founded her for the desert haunters. They have erected their siege towers, they have stripped bare her dwelling towers. One has set her as a crumbling ruin. (**Isaiah 23:13**)
- And Yehowah will certainly make the dignity of his voice to be heard and will make the descending of his arm to be seen, in the raging of anger and the flame of a devouring fire and cloudburst and rainstorm and hailstones. (**Isaiah 30:30**)
- For because of the voice of Yehowah **Assyria** will be struck with terror, he will strike it even with a staff. (**Isaiah 30:31**)
- And every swing of his rod of chastisement that Yehowah will cause to settle down upon **Assyria** will certainly prove to be with tambourines and with harps, and with battles of brandishing he will actually fight against them. (**Isaiah 30:32**)
- For his Topheth is set in order from recent times, it is also prepared for the king himself. He has made its pile deep. Fire and wood are in abundance. The breath of Yehowah, like a torrent of sulphur, is burning against it. (**Isaiah 30:33**)
- And the Assyrian must fall by the sword, not that of a man, and a sword, not that of earthling man, will devour him. And he must flee because of the sword, and his own young men will come to be for forced labor itself. (**Isaiah 31:8**)
- And his own crag will pass away out of sheer fright, and because

- of the signal his princes must be terrified, is the utterance of Yehowah, whose light is in Zion and whose furnace is in Jerusalem. (**Isaiah 31:9**)
- **Woe to the city of bloodshed. She is all full of deception and of robbery. Prey does not depart! (Nahum 3:1)**
 - **There is the sound of the whip and the sound of the rattling of the wheel, and the dashing horse and the leaping chariot. (Nahum 3:2)**
 - **The mounted horseman, and the flame of the sword, and the lightning of the spear, and the multitude of slain ones, and the heavy mass of carcasses, and there is no end to the dead bodies. They keep stumbling among their dead bodies. (Nahum 3:3)**
 - **Owing to the abundance of the acts of prostitution of the prostitute, attractive with charm, a mistress of sorceries, she who is ensnaring nations by her acts of prostitution and families by her sorceries. (Nahum 3:4)**
 - **Look! I am against you, is the utterance of Yehowah of armies, and I will put the covering of your skirts over your face, and I will cause nations to see your nakedness, and kingdoms your dishonor. (Nahum 3:5)**
 - **And I will throw disgusting things upon you, and I will make you despicable, and I will set you as a spectacle. (Nahum 3:6)**
 - **And it must occur that everyone seeing you will flee away from you and will certainly say; Nineveh has been despoiled! Who will sympathize with her? From where shall I seek comforters for you? (Nahum 3:7)**
 - **Are you better than No-amon, that was sitting by the Nile canals? Waters were all around her, whose wealth was the sea, whose wall was from the sea. (Nahum 3:8)**
 - **Ethiopia was her full might, also Egypt, and that without limit. Put and the Libyans themselves proved to be of assistance to you. (Nahum 3:9)**
 - **She, too, was meant for exile, she went into captivity. Her own children also came to be dashed to pieces at the head of all the**

- streets, and over her glorified men they cast lots, and her great ones have all been bound with fetters. (**Nahum 3:10**)
- You yourself will also become drunk, you will become something hidden. You yourself also will seek a stronghold from the enemy. (**Nahum 3:11**)
 - All your fortified places are as fig trees with the first ripe fruits, which, if they get wiggled, will certainly fall into the mouth of an eater. (**Nahum 3:12**)
 - Look! Your people are women in the midst of you. To your enemies the gates of your land must without fail be opened. Fire will certainly devour your bars. (**Nahum 3:13**)
 - Water for a siege draw out for yourself. Strengthen your fortified places. Get into the mire, and trample down in the clay, grab hold of the brick mold. (**Nahum 3:14**)
 - Even there fire will devour you. A sword will cut you off. It will devour you like the locust species. Make yourself heavy in numbers like the locust species, make yourself heavy in numbers like the locust. (**Nahum 3:15**)
 - You have multiplied your tradesmen more than the stars of the heavens. As for the locust species, it actually strips off its skin, then it flies away. (**Nahum 3:16**)
 - Your guardsmen are like the locust, and your recruiting officers like the locust swarm. They are camping in the stone pens in a cold day. The sun itself has but to shine forth, and away they certainly flee, and their place is really unknown where they are. (**Nahum 3:17**)
 - Your shepherds have become drowsy, O king of **Assyria**. Your majestic ones stay in their residences. Your people have been scattered upon the mountains, and there is no one collecting them together. (**Nahum 3:18**)
 - There is no relief for your catastrophe. Your stroke has become unhealable. All those hearing the report about you will certainly clap their hands at you, because upon whom was it that your badness did not pass over constantly? (**Nahum 3:19**)

- And he will stretch out his hand toward the north, and he will destroy **Assyria**. And he will make Nineveh a desolate waste, a waterless region like the wilderness. (**Zephaniah 2:13**)
- According to the same chronicle, in the 14th year of Nabopolassar, **632 B.C.E**, Ashur-uballit II attempted to continue Assyrian rule from Haran as his capital city. This chronicle states, under the 17th year of Nabopolassar **629 B.C.E**. In the month Du'uzu, Ashur-uballit, king of Assyria and a large army of Egypt who had come to his aid crossed the river Euphrates and marched on to conquer Harran. [**Ancient Near Eastern Texts, p. 305**]
- Actually, Ashur-uballit was trying to reconquer it after having been driven out. This record is in harmony with the account relative to the activity of Pharaoh Nechoh recorded at;
- In his days Pharaoh Nechoh the king of Egypt came up to the king of **Assyria** by the river Euphrates, and King Josiah proceeded to go to meet him, but he put him to death at Megiddo as soon as he saw him. (**2 Kings 23:29**)
- Which activity resulted in the death of King Josiah of Judah **circa 629 B.C.E**. This text states that: **Pharaoh Nechoh the king of Egypt came up to the king of Assyria by the river Euphrates**. Evidently to help him. **The king of Assyria** to whom Nechoh came may well have been Ashur-uballit II. Their campaign against Haran did not succeed. The **Assyrian** Empire had ended.

The title **king of Assyria** was applied to the Persian king, Darius Hystaspis, who dominated the land of **Assyria** in the time of the rebuilding of the temple at Jerusalem, completed in **515 B.C.E**.

- And they went on to hold the festival of unfermented cakes seven days with rejoicing, for Yehowah caused them to rejoice, and he had turned the heart of the king of **Assyria** around toward them to strengthen their hands in the work of the house of the true God, the God of Israel. (**Ezra 6:22**)

•• Assyria in Prophecy

- **Assyria** figured in the prophecy uttered by Balaam about the year **1473 B.C.E.**
- And there will be ships from the coast of Kittim, and they will certainly afflict **Assyria**, and they will indeed afflict Eber. But he too will eventually perish. (**Numbers 24:24**)
- Numerous references to **Assyria** are found in the prophecies of Isaiah, Jeremiah, Ezekiel, Micah, Nahum, Zephaniah, and Zechariah, while the warning about Assyria's ravaging of the northern kingdom of Israel is interwoven throughout the entire prophecy of Hosea.
- Frequent condemnation was made of the reliance placed upon such pagan nations by apostate Israel and Judah, often vacillating between Egypt and **Assyria**, like **a simpleminded dove without heart.**
- And now what concern should you have for the way of Egypt in order to drink the waters of Shihor? And what concern should you have for the way of **Assyria** in order to drink the waters of the River? (**Jeremiah 2:18**)
- Why do you treat as very insignificant the changing of your way? Of Egypt, too, you will become ashamed, just as you became ashamed of **Assyria**. (**Jeremiah 2:36**)
- To Egypt we have given the hand, to **Assyria**, in order to get satisfaction with bread. (**Lamentations 5:6**)
- And you went prostituting yourself to the sons of Egypt, your neighbors great of flesh, and you continued making your prostitution abound in order to offend me. (**Ezekiel 16:26**)
- And you went on to prostitute yourself to the sons of **Assyria** because there was no satisfying of you, and you kept prostituting yourself with them and also did not get satisfaction. (**Ezekiel 16:28**)
- And Oholah began to prostitute herself, while subject to me, and kept lusting after those passionately loving her, after the **Assyrians**, who were near. (**Ezekiel 23:5**)
- Governors clothed with blue material, and deputy rulers, desirable young men all of them, cavalymen riding horses. (**Ezekiel 23:6**)

- **And she continued giving forth her prostitutions upon them, the choicest sons of **Assyria** all of them, and with all those after whom she lusted, with their dungy idols, she defiled herself. (Ezekiel 23:7)**
- **And her prostitutions carried from Egypt she did not leave, for with her they had lain down in her youth, and they were the ones that pressed the bosoms of her virginity and they kept pouring out their immoral intercourse upon her. (Ezekiel 23:8)**
- **Therefore I gave her into the hand of those passionately loving her, into the hand of the sons of **Assyria**, toward whom she had lusted. (Ezekiel 23:9)**
- **They were the ones that uncovered her nakedness. Her sons and her daughters they took, and her they killed even with sword. And she came to be infamy to women, and acts of judgment were what they executed upon her. (Ezekiel 23:10)**
- **When her sister Oholibah got to see it, then she exercised her sensual desire more ruinously than she, and her prostitution more than the fornication of her sister. (Ezekiel 23:11)**
- **For the sons of **Assyria** she lusted, governors and deputy rulers who were near, clothed with perfect taste, cavalymen riding horses, desirable young men all of them. (Ezekiel 23:12)**
- **And Ephraim proves to be like a simpleminded dove without heart. To Egypt they have called, to **Assyria** they have gone. (Hosea 7:11)**
- **The disastrous results of such a course were vividly described;**
- **Therefore, O Oholibah, this is what the Sovereign Lord Yehowah has said; Here I am rousing up your passionate lovers against you, those from whom your soul has turned away in disgust, and I will bring them in against you on all sides. (Ezekiel 23:22)**
- **The sons of Babylon and all the Chaldeans, Pekod and Shoa and Koa, all the sons of **Assyria** with them, desirable young men, governors and deputy rulers all of them, warriors and summoned ones, riding on horses, all of them. (Ezekiel 23:23)**

- **And they must come in against you with rattling of war chariots and wheels, and with a congregation of peoples, with large shield and buckler and helmet. They will set themselves against you all around, and I will give judgment over to them, and they must judge you with their judgments. (Ezekiel 23:24)**
- **And I will express my ardor against you, and they must take action against you in rage. Your nose and your ears they will remove, and the remainder of you will fall even by the sword. Your sons and your daughters they themselves will take, and the remainder of you will be devoured by the fire. (Ezekiel 23:25)**
- **And they will certainly strip off you your garments and take away your beautiful articles. (Ezekiel 23:26)**
- **And I shall actually cause your loose conduct to cease from you, and your prostitution carried from the land of Egypt, and you will not raise your eyes to them, and Egypt you will remember no more. (Ezekiel 23:27)**
- **The humiliation of the Assyrians and the restoration of the exiled Israelites to their homeland were also prophesied.**
- **And it must occur in that day that Yehowah will again offer his hand, a second time, to acquire the remnant of his people who will remain over from Assyria and from Egypt and from Pathros and from Cush and from Elam and from Shinar and from Hamath and from the islands of the sea. (Isaiah 11:11)**
- **And he will certainly raise up a signal for the nations and gather the dispersed ones of Israel, and the scattered ones of Judah he will collect together from the four extremities of the earth. (Isaiah 11:12)**
- **And the jealousy of Ephraim must depart, and even those showing hostility to Judah will be cut off. Ephraim itself will not be jealous of Judah, nor will Judah show hostility toward Ephraim. (Isaiah 11:13)**
- **And they must fly at the shoulder of the Philistines to the west, together they will plunder the sons of the East. Edom and Moab will be those upon whom they will thrust out their hand, and the sons of Ammon will be their subjects. (Isaiah 11:14)**

- And Yehowah will certainly cut off the tongue of the Egyptian sea, and wave his hand at the River in the glow of his spirit. And he must strike it in its seven torrents, and he will actually cause people to walk in their sandals. (**Isaiah 11:15**)
- And there must come to be a highway out of **Assyria** for the remnant of his people who will remain over, just as there came to be one for Israel in the day of his coming up out of the land of Egypt. (**Isaiah 11:16**)
- In order to break the **Assyrian** in my land and that I may tread him down on my own mountains, and that his yoke may actually depart from upon them and that his very load may depart from upon their shoulder. (**Isaiah 14:25**)
- Israel is a scattered sheep. Lions themselves have done the dispersing. In the first instance the king of **Assyria** has devoured him, and in this latter instance Nebuchadrezzar the king of Babylon has gnawed on his bones. (**Jeremiah 50:17**)
- Therefore this is what Yehowah of armies, the God of Israel, has said; Here I am turning my attention upon the king of Babylon and upon his land in the same way that I turned my attention upon the king of **Assyria**. (**Jeremiah 50:18**)
- There is where **Assyria** and all her congregation are. His burial places are round about him. All of them are slain, those falling by the sword. (**Ezekiel 32:22**)
- And I must bring them back from the land of Egypt, and from **Assyria** I shall collect them together, and to the land of Gilead and Lebanon I shall bring them, and no room will be found for them. (**Zechariah 10:10**)
- And he must pass through the sea with distress, and in the sea he must strike down the waves, and all the depths of the Nile must dry up. And the pride of **Assyria** must be brought down, and the very scepter of Egypt will depart. (**Zechariah 10:11**)
- Finally, the time was even foretold when peaceful relations would exist between the lands of **Assyria** and Egypt and they would be united with Israel in God's favor and constitute **a blessing in the midst of the earth**.

- In that day there will come to be a highway out of Egypt to Assyria, and **Assyria** will actually come into Egypt, and Egypt into Assyria, and they will certainly render service, Egypt with Assyria. (**Isaiah 19:23**)
- In that day Israel will come to be the third with Egypt and with **Assyria**, namely, a blessing in the midst of the earth. (**Isaiah 19:24**)
- Because Yehowah of armies will have blessed it, saying; Blessed be my people, Egypt, and the work of my hands, **Assyria**, and my inheritance, Israel. (**Isaiah 19:25**)