measures, can come to a bellerthis picture of the events in 12 -- Sennacherib in all-are the numer ith the kings.

Mings Mose hases have been thund on docudents contemporary there are no known political dauses for itip THATH It is no argument against it sverhiguedhräus theretext isiest fte ensuis fest Pts about 400 3.0. this that Sennacherib himself says nothing about a pestilence, pi The inscriptions actorSte LALEV G. DENGAIN FUSALLERENC SEVER LEFT MERLEMALEXC. FRAGEs. Price are nearly always silent regarding my failure. In addition a pestilence could be considered in Assyria as punishemnt by the gods for major sins of the king. Sennacherib - It is well known that Sennacherib hisself was told by his priests that the violent death of his father, Sargon II, a retreat that he was conducting and expedition in Iran was the result of his sins against the gods. He had therefore every reason to be silent about the pestilence. It can the also not be given as an argument against this to point out that the books of Kings say nothing about death among the Jews as a result of the pestilence, which surely would have occurred. It would not fit in with the miraculously styled account. The Jews were quite justified in considering the unexpected deliverance as a miracle ne Hezekiah Massuesetheless lebongh lot a change to phile to mach ou the deliverance of acorrect text. In the case, therefore, of a large tripute to 1. Lapartance of acorrect text. the analally reliable. NInevah in order to make sure that Sennacherib, would not find a reason to make another expedition into Palestine. In contrast to many recent descriptions, Sennacherib says specifically (Luckenbill, p.34,48) that Hezekiah sent the tribute "after me (arki-ja)", It is therefore not necessary to consider that the sending of the tribute was the Sanage cause for the removal of the siege. as It is opvious that Hezekian considered himself satisfied with the status of idnoce the assured result of seinave the destructive critics been able to show that he it is now that he destructive critics been able to show that he it is now that he is a show the show a vasal. give the mimperial worship of the Assyrians a place in the temple; as one scan often read. Against the idea that there was too great a loss as a result Thecritics quietly ignore these. And the of the bestilence in the Washigu army oue should consider the fact that in the year 700 Sennacherib again could march with a great army to Babylonia. vidnace is almost completely ignored by the

In summary we may consider this definite, that a critical evaluation of ave been given at certain places, that is, the storyles in the OT even though they may be in the form given at a later e Moses wrote. All the laws of the Penasouch staritime and colored --- and with legendary coloring and also the account piersented connicel expression, or form of spectre

The stiege mat"Mones wrote" is not to prove , by the

13--Sennacherib