

easier to assume than that Tirhakah as early as 701, Sennacherib's day, held both a position of prominence in Shabaka's army, and also the title of king of Ethiopia, which was surely his hereditary position. Thus we do justice very simply to both the Assyrian and Biblical data, and the objections of Barton and Wade are left with no force whatever.

Conclusion. We may conclude this section by a brief resume of the datum points given in Isaiah. The heading lists the reigns of Uzziah, Jotham, Ahaz, and Hezekiah kings of Judah, but 6:1 seems to indicate that the year that Uzziah died was the starting point of his ministry. He prophesied therefore from 735 to about 697 and, if we credit Jewish tradition, on into the reign of Manasseh. The next event mentioned is the coalition of Rezin and Pekah versus Ahaz in about 733. Isa. 14:28 refers to the year that Ahaz died, therefore 726 B.C., but it dates only a few verses. Chapter 20:1 speaks of the year that Tartan came unto Ashdod when Sargon sent him, which has been identified as the expedition of 720 where the Tartan is also mentioned in the Assyrian inscriptions.<sup>1</sup> Finally the historical chapters 36-39 which have been discussed at more length speak of the two invasions, one at least by Sennacherib, in 713 and 701; the recovery of Hezekiah in 712; and the embassy from Babylon in 711 ending with the prophecy of the Babylonian captivity, which is taken up in the last 26 chapters.

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1. Barton op.cit. p.466.