

The Assyrian and Babylonian sources do not give us any explanation for the drop in the attempt to overcome Jerusalem, but the OT does give one. The question is only to how great an extent can this account which is strongly decorated with legendary features serve as a source for history for what actually in 701. It is generally recognized that the account of Hezekiah's payment of tribute (2 Kings 18:14-16) and of the embassy of the Chaldean leader Merodachbaladan (Marduk-apliddin II.) who in the time of Sargon II was ~~king~~ king of Babylon from 722-711 and again the year 703 are correct historical statements. This is the embassy to Hezekiah described in 2 Kings 20:12-19. This latter is naturally enlarged with decorative features and the two events are placed in a wrong order. The payment of the tribute must follow ought to follow the account of the siege that was not carried through, and the second should go before it, because the embassy that came to discuss co-operation in anti-Assyrian actions must have been in 703 if it really came from Babylon. The rearrangement of the features of the account by a late redactor does not destroy the accuracy of these features. It is also recognized as a historical fact that the prophet Isaiah took a hand in Hezekiah's politics against Assyria, even though there may be a question as to the details of these activities. There is no need for us to go into these matters again. investigate these

There is much argument about the detailed description of the deliverance of Jerusalem. Sometimes it is considered to be completely unhistorical as in M. Noth, History of Israel (2 German edition, 1954), which on p. 243 devotes only three short lines to these events, but otherwise passes over them. Other presentations often present the question whether an epidemic could have brought about the unexpectedly rapid retreat of Sennacherib. Novelistically painted account of the attempt of Rabshaka (akk. rab šāqē), one of the highest officials of the court,