

preserved in Herodotus, can come to a believable picture of the events in front of Jerusalem in 701 B.C. than if we had only Sennacherib's inscriptions as our only source. Naturally there are still questions and we cannot say that everything in the reconstruction of the events that has been attempted here is certain. Sennacherib showed more understanding of reality before Jerusalem if he drew away from the pestilence before it led to a catastrophe, than he did in 689 in Babylon where he thought he would completely destroy the center of Babyloniania. The actions of all those involved, if we interpret the situation arright, were in their essential == in the consideration of the possibilities entirely purposeful and well === reasonable: no one of them insisted on trying to attain goals that proved themselves to be unreasonable. This brought the great advantage to Judah and the Philistine states after this for decades they remained free of sizeable wars.