

the alliance is not going to continue. Of course, actually you know what happened was that Tiglath-pileser came and he conquered Syria, and he killed Rezin and took over Syria, but he allowed Israel to continue with the puppet king, Hoshea, and then Hoshea after a few years revolted against the Assyrians, and then they came and then they had a long siege in Samaria for three years and they destroyed it, so that when he speaks of the Assyrians being against them, my guess would be that he is thinking of the Syrian contingent in the Assyrian army, but the Syrians are now their allies, but that they're going to be split up and that they will have the Syrians whom they have now made alliance with to worry about, on one side, and then the Philistines on the other,

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or do the Philistines reach right to the edge of the northern kingdom? (stu.) I would think they would reach to the edge. Yes, they reach past the edge, so the Philistines are up here, right next to them there, and the Assyrians are over there. So that they have them on the two sides, they have Syria on one side and the Philistines on the other. Well, now I don't recall any statement in the history about the Philistines playing a part in the destruction of the northern kingdom, but we have a word of rebuke against Philistia. You know, we ordinarily think of the Philistines as having been destroyed by David. Well, David reduced them, David overcame them, but I don't think he completely destroyed them because we read, in the later divided kingdom, a few times, about conflict with the Philistines. And now at this time, this suggests that the northern kingdom is going to have the Philistines as an adversary. I don't remember any statement in Kings that they were, but it would be--but we do have this statement, this burden of Philistia which is in Isa. 14. 31 or 14. 29. It is poorly translated, it says, rejoice not thou, ^{whole} Palestina, of course it means Philistia. Our present Palestina is derived from the land of the Philistines, and maybe Palestina in the days of King James meant Philistia, I don't know, but today it certainly doesn't, so Philistia would be a much better translation then. And he says here, rejoice not thou, Philistia, because the rod of him that smote