



·THE·
·THRONE·OF·DAVID·
BY THE AUTHOR OF
THE "PRINCE OF THE
HOUSE OF DAVID"

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J·H·INGRAHAM·

THE
THRONE OF DAVID;

From the Consecration of the Shepherd of Bethlehem

TO

THE REBELLION OF PRINCE ABSALOM.

BEING AN ILLUSTRATION OF THE SPLENDOR, POWER, AND DOMINION
OF THE REIGN OF THE

*SHEPHERD, POET, WARRIOR, KING, AND PROPHET,
ANCESTOR AND TYPE OF JESUS;*

In a Series of Letters

ADDRESSED BY AN ASSYRIAN AMBASSADOR, RESIDENT AT THE
COURT OF SAUL AND DAVID,

TO HIS

LORD AND KING ON THE THRONE OF NINEVEH;

WHEREIN THE GLORY OF ASSYRIA, AS WELL AS THE MAGNIFICENCE OF
JUDEA, IS PRESENTED TO THE READER AS BY

AN EYE-WITNESS.

BY

THE REV. J. H. INGRAHAM, LL.D.,

AUTHOR OF "THE PRINCE OF THE HOUSE OF DAVID," AND "THE PILLAR OF FIRE."

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THE AUTHOR

OF

"THE PILLAR OF FIRE," AND OF

"THE PRINCE OF THE HOUSE OF DAVID,"

INSCRIBES

TO THE AMERICAN HEBREWS

The Present Book;

ILLUSTRATING THE PERIOD OF HEBRAIC HISTORY

WHEN THE ROYAL LINE OF DAVID

FIRST RECEIVED FROM THE HAND OF GOD ITS CONSECRATED CROWN,
UNITED IN AFTER AGES,

By the Last Prince of the House of David,

FOREVER WITH THE CROWN

OF

THE SON OF GOD.

THE OUTLINE.

THE author's plan, in illustration of the history of the Hebrew people, embraces three books. The first in order of time, though it was second in the order of publication, is "The Pillar of Fire, or Israel in Bondage." The central figure of this book is Moses. It takes up the Hebraic history at the time of the sale of Joseph into Egypt, and closes it with the promulgation of the Two Tables of the Divine Law from Sinai. The present work, "The Throne of David," is an attempt to illustrate, after the same plan, the grandeur of Hebraic history, when the "People of God" had attained, under the reigns of David and Solomon, the height of their power and glory as a nation. The central figure of this work is David, Prophet, Priest, and King, and type of HIM, who as the last Prince of His house, transferred the Throne of David from earth to heaven—from Jerusalem below to Jerusalem above! It presents David as a shepherd, and a poet; in his friendship with Jonathan; in his victory over the Philistine; in the splendor of his kingly magnifi-

cence ; in his flight from Prince Absalom ; and in all the scenes of his later life. Absalom in his rebellion, and Solomon in his kingly glory, are leading features of the work. The aim of the writer is to invest with popular interest one of the most interesting periods of Hebrew history distinguished by the cotemporaneous existence of four of the most wonderful men of any age ; viz., David, Saul, Samuel the Prophet, and Solomon the greatest and wisest of men.

His aim in these books is to draw the attention of those who seldom open the Bible, to that sacred volume, by unfolding to them the beauty, riches, eloquence, and grandeur of the Holy Scriptures. He is told that the two preceding works have contributed, hitherto, largely to this result, and numerous letters in his possession from grateful writers bear testimony to the good which those books have done in directing attention to the Bible, the inexhaustible FOUNTAIN from which they were drawn.

The Bible is a legitimate field for human research. Like the globe, its mines of gold and silver are by man lawfully penetrated and worked for their treasures ! Every sermon gathers its wealth of thought from its sacred placers ; every commentator finds in the golden sands of its rivers of Life, his riches of illustration. The pious Art-painter portrays with his pencil its holy incidents ; and the religious sculptor chisels in marble his devout and elevated conceptions of the forms and features

of its prophets, priests, kings, and martyrs; even the ideal human form of the Divine Son of Mary, without rebuke and without impiety. ART, devoutly and reverently, commands the marble to reveal, so far as the lofty conceptions of consecrated genius can reach, the unknown and heavenly lineaments! Destroy all pictures and statues which illustrate sacred characters and scenes, and Art would be destroyed with them; for upon the incidents of the Old and New Testaments nearly all pure ART has hitherto been nourished; and to illustrations of their holy scenes it is indebted for nearly all of its glory and splendor.

A writer, therefore, whose high office it is to make known the Scriptures, who with becoming reverence and with right motives approaches them to illustrate with his Pen, scenes and characters therefrom, labors in a lawful field of duty. The PEN is but another instrument wherewith consecrated Art may delineate the characters of Holy Writ; and, equally with the CHISEL and the Pencil, be permitted to present them to the imagination of the devout reader. These present books come, therefore, within the legitimate province of sacred illustration. They are delineations of historical portions of the Bible, presented in the form of "Letters" in order to secure more familiar and vivid expression.

The Third Book of the Series, (but which was the first in order of publication,) "The Prince of the House of

David," illustrates the *decadence* of Hebraic power, as "The Pillar of Fire" unfolds its *beginning*; while its final *culmination* is presented in "The Throne of David." The central figure of "The Prince of the House of David," is JESUS the "Son of David," our most blessed Lord and Saviour. The time of that work embraces a period of about four years from the appearing of John the Baptist to the ascension of our Lord.

Thus the three books cover the whole field of Hebraic history, from the Bondage in Egypt to the reign of Solomon, and thence to the crucifixion of Jesus. There is no necessary connection between the books. They may be read in chronological order, (which is best,) or separately, or the last named, first.

We now commit this work to the readers of "The Prince of the House of David" and of "The Pillar of Fire," with the prayer that it may inspire them with a desire "to search the Scriptures" for the treasures of wisdom they contain; and above all for the knowledge of "the way of Life," revealed in their sacred pages, which ever lead the devout reader to the CROSS as the only solution of the mystery of this present life, and the true key to that of the world to come.

CHRIST CHURCH RECTORY,
Holly Springs, Mississippi, January 26, 1860. }

AUTHOR'S INTRODUCTORY EPISTLE

TO

THE READER.

THE twin-valleys of the Euphrates and Tigris received the first families of the human race after the flood. Nimrod, the great-grandson of Noah, whom sacred history and tradition term "a mighty hunter," or "warrior," and whom profane history calls the first "king of men," is regarded as the founder of Babylon, the oldest kingdom of the world.

Ninus, a prince of Babylon, invading the beautiful valley of the Tigris, founded, not long after the dispersion at Babel, the city of Nineveh upon the banks of that river. These two cities became the centres of two monarchies which long rivaled each other in splendor and power. Nineveh ultimately gained the ascendancy, and, extending her sceptre over the plains of the Euphrates, placed one of her own princes upon its throne as tributary to her crown.

In the progress of centuries Babylon recovered her independence, and advanced to a position of wealth and grandeur that subsequently rendered her the second city of the earth, Nineveh still retaining her imperial supremacy as mistress of the East! Her kings were warriors and conquerors who made the science of arms the noblest study of man, and regarded war his highest happiness. In times of peace they devoted their leisure to adorning their capital with superb palaces, gardens, terraces, lakes, and monuments of unrivaled magnificence.

The obscurity which veils the history of those early ages of oriental dominion and splendor, has concealed from us, in a great degree, the true condition of that venerable empire for nearly a thousand years of its most ancient progress. Profane history, borrowing her light from the dim torch of tradition, casts but here and there an uncertain illumination into the deep twilight of those dawning ages of the world. Now it reveals a Ninus the Great, extending his dominions to Ethiopia and the Mediterranean; and now a queen Semiramis, represented as enterprising and magnanimous, martial and powerful, who completed the conquest of all the East! Then a brilliant and luxuriant monarch Ninyas appears, who adorns his empire and prefers pleasure to the hardy enterprises of military glory.

A long line of princes more or less indolent and effeminate follow in a succession of luxurious reigns, covering several centuries when, under the reign of Teutames the IV, one of these kings, we hear of the re-conquest of Babylon and Media, and also of an embassy from a Pharaoh of Egypt to his court. This was the king Mœris, successor to the Pharaoh who was destroyed with his armies in the Red sea.

Here, then, the obscurity of mere tradition, which hitherto had presented us but dim representations of the past of Nineveh, is removed by the full light of positive history bearing upon it Egypt and Assyria, of which Nineveh was the capital, are hereby placed cotemporaneously on the same historic page; and henceforth belong, equally, to the legitimate domain of profane history.*

But allusion to Nineveh does not appear in the sacred traditionary records of the Jews until about two hundred years after the conquest of the Promised Land; nor in the sacred Scriptures until several centuries later; that is, under that name.

Yet the splendor, power, and wide dominion of the Assyrian Empire was not unknown to the Jews. The neighboring kingdom of Tyre had received ambassadors from Nineveh long before the time of Saul; and the Jews were always on terms

* The cuneic inscriptions revealed by recent investigations at Nineveh, as far as translated, promise a complete history of Assyria up to a period much earlier than the era of the call of Abram from Chaldaea.

of friendship with Phœnicia; but until the time of Saul the Israelites and Assyrians were not brought into relations of polity and ordinary national intercourse.

The time and the occasion on which the Assyrians may be supposed first to have held official communication with the people of God are, so far as is known, revealed in the following pages.

SAMUEL was then the Prophet, Priest, and Lord of the Twelve Tribes; for his rule as a Judge of Israel had not only become absolute, but in the exercise of power he was supreme Dictator. Vice-gerent of God, controller of the Priesthood, and Judge by the voice of the people, he governed without opposition by the dictates of his single will. Under his long and able administration of affairs he consolidated the government of the Jewish tribes, and having shown himself also a soldier in their wars with the Philistines, they were inspired with the idea of making him their king! Noble in presence, grave with wisdom, venerable with years, he commanded even the admiration of the enemies of his nation; and his fame as a "Seer" extended to the kingdoms of the heathen around him, while his name was spoken even with reverence at the haughty and luxurious court of Belus the king of Assyria.

At this time the city of Nineveh, where Belus reigned monarch of all the East including Babylon, was at the height of its magnificence and power. Its population was more than a half a million. It was a four days' march to compass its lofty, tower-embattled walls. Every house was enclosed by gardens, and the top of the walls was for miles ornamented with trees and beds of flowers. Its palaces and temples, shrines, altars, and statues were without number; its terraces, lakes, walks, and colonnades forming an endless labyrinth amid the most charming artificial scenery.

Enthroned in his palace in the centre of his mighty metropolis, the youthful Belus, not yet twenty-five years old, and recently come to the inheritance of the sceptre of Assyria from his mother Arphaxa, administered the government of his vast kingdom with wisdom and prudence beyond his years. Instead of giving himself up to indolence and luxury after the example

of many of his ancestors, he sought to enlarge his dominions eastward to the Ind, and southward to the "Sea of the Sun," westward, and northward, and also to form alliances of friendship and commerce with powerful nations such as Phœnicia and Egypt.

His mother, who was an Egyptian princess, the daughter of a royal ambassador to the court of Nineveh from that of Thebes and Memphis, on the day before her death, calling him to the side of her couch, said to him:

"My son, I am about to depart this life to enter into the world of the gods! To you I entrust the sceptre of my realms. I know you will wield it with mercy and judgment; for I have, from your childhood, trained you to this great end! One promise before I die I ask of you!"

"It is granted, royal and beloved mother, ere the words are formed on your lips," answered the prince, kneeling by her pillow and bending over her with glittering eye-lids, and in deep emotion.

"I wish you to strengthen your empire by an alliance, stronger than that of a treaty, with my native country. The haughty Pharaoh now on the throne, is a prince of a new dynasty, unknown to my father's royal House. Send an embassy to him congratulating him on his accession to the double crown of Thebes and Memphis, and ask in marriage his daughter as your queen. I have heard she is fair and gentle. He will consent! And thus the two most powerful nations that divide the globe will dwell in peace; for without such an alliance war would be the natural attitude of two great empires, each ambitious to rule supreme on the earth!"

"I would rather conquer Egypt and subdue her proud Pharaoh to my sceptre, than wed his daughter were she fairer, dear mother, than the evening star," answered Belus with a smile.

"Nay; let there be peace! Secure your crown by this alliance. Promise me you will ask the hand of the Egyptian princess, and so be at one with the powerful Pharaohs."

The prince bowed his head upon the jeweled fingers of his still lovely mother, and answered:

"I obey, dear mother!"

"May Assarac, the powerful and wise god of your race, bless you," she answered, laying her hands upon his youthful brow.

One year after the death of the queen, and the new king had placed the affairs of his kingdom on a firm basis, he recalled the promise he had made to his mother; and sending for one of the young nobles of his court he spoke to him:

"O Arbaces, companion of my childhood, friend of my manhood, faithful and true in all things, I have sent for thee to confide to thy trust a sacred mission, by command of the queen, my mother, now blessed with the divine gods. Thou knowest my mother was a princess of Masr, a niece of Pharaoh, daughter of his brother Thothmis, who came to my grandfather's court on an embassy of friendship, asking him to unite with him in a war to crush the twelve warlike Republics of the Chaldean Israelites, and divide their country by the great Sea between us that our borders might unite! My royal grandfather Nabopolassar refused, preferring in his sagacity that these Jews should continue to hold their country as a safe separator between Egypt and Assyria, not caring to have the powerful monarch, of the Nile too near a neighbor. But in order to soften his denial and prevent hostilities arising out of his politic refusal, he proposed a union between his son (my royal father Arphaxad) and the prince-ambassador's fair daughter who was with him. The marriage secured and sealed a peace! My mother, who took the name of her husband, and who has ruled so well and powerfully since my father's death, when near her own, commanded me to send to Egypt for a wife, also from thence. I obey her. I have confidence, dear Arbaces, in your judgment, wisdom, discretion, and ability. I have selected you, young as you are, for this delicate mission. I wish you to be ready to depart within thirty days. It is a long journey and requires unusual preparation. You will take with you a befitting retinue—not large enough to alarm the lesser nations whose territories you traverse, yet numerous enough for protection against insult and to give dignity as you enter Egypt to your embassy. You will take with you full royal equipage, with a large train of household officers and servants

as becomes the representative of a powerful Assyrian king, and your own rank as a Prince of the Blood; for are we not cousins but twice removed, my dear Arbaces? The tent of cloth of gold which was my mother's you will also take with you to be the abode, as you return, of my future bride. If she be but half as fair as my mother, I shall be happy, my friend; but if she prove as plain and dark as an Ethiop maid, I will be content; for will she not be my mother's elect?

A slight smile played in the young and handsome king's eyes as he spoke these words, and soon afterwards the tall and comely young prince Arbaces left the presence.

Thirty days elapsed, and the military escort of the ambassador, consisting of eight hundred horsemen in burnished armor with helmets of gold, and two hundred chariots, was drawn up before the lofty gate of the magnificent "House of Nimrod," the hereditary palace of the Ninevite Kings. In the ornamented square in front, guarded by two gigantic lions stood the statue of the "King of men," a colossal monolith, towering seventy feet into the air, holding aloft above his head a spear, the golden point of which first caught the blazing rays of the morning sun.

The horsemen and chariots were drawn up in a crescent open towards the palace. In a private audience room within it, stood the young king in the act of taking leave of Arbaces:

"Farewell, my cousin! The God of Ninus and the Controller of the stars attend you. Do not delay. I shall expect your return within four months. Convey the jewels, I have entrusted to you, to the maiden with your own hands, presenting her therewith my heart's lowest homage.

"I have directed you to take the route through the land of the Jewish people, in order that you may have audience with their mighty Seer and Friend of the gods, Isamel, and secure with him a friendly alliance, so that he may not be won to the interest of Egypt, (if this nuptial embassy fail,) but be bound to Assyria forever! A people, even though it have no king, that can bring into the field one hundred thousand fighting men, as the Caravan chiefs from thence report, is not to be despised as an enemy or as a friend. See this Prophet of the