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along years, this man, Neriglissar, reigned a few years and then was succeeded by his son who was a weakling and he was succeeded after two years by a man of far greater strength but who was unrelated to him, a man named Nabonidus, and this Nabonidus, who took his son Belshazzar into the power with him towards the end of his life as co-king, was the last king of Babylon, and then was succeeded by the Persians who conquered Babylon. In 539 B. C. the year 539-538, the Babylonian period, the Neo-Babylonian period comes to an end. And then the Persian period, and the Persian period in Mesopotamia is a period in which Mesopotamia is subject to Persia and so is Palestine, and so the power moves up into the mountains of Persia and there we have the Persian kings ruling at in one of the great palaces, and we have the book of Esther describing events at one time during this period. The Persian period begins with Cyrus rehearsing the policy of the kings of Babylon. The kings of Babylon had carried on the policy of the kings of Assyria taking the captive peoples and moving them to other areas, thus trying to strengthen their hold on different territories. This, of course, did strengthen their empire but it made them hated by the various people and the Persian king seemed to have decided to adopt the opposite policy. He was very strong, had very powerful control, the different national groups were already pretty well broken up, as a result of the Assyrian and Babylonian policy, and he thought he could win the friendship of the people and we find in his inscriptions that the various gods of the various nations, the idols that had been brought to Babylon, he allowed to have given back to the various people and he allowed the people, who had been taken captive, what remained of them, to go back to their homes, and we have inscriptions from him telling how, the servant of certain of these gods, allowed the people of these gods to return to their homes and gave them back the statues of their gods. We do not have preserved the inscription which he gave of similar nature regarding the Jews from any archaeological