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thought to to have lasted only about forty years. It is a strange thing that the Jews who had kept such a full history of previous times could have so completely have forgotten such a long period in the Persian period. Now, of course, these are not parts of the Bible that give this. These are other Jewish writings. They are not inspired. Nevertheless there are those who suggest that this is an evidence that our idea of the Persian period is wrong. They would not say the Jewish idea was right but they would say that it wasn't nearly as long as modern historians think it was, that it was much shorter. The latter part of it is the darkest period of ancient history, the one of which we know least . Well now you all now, I believe, that in 331 B. C. the Persian empire was conquered by Alexander the Great and Greek culture now had spread all over the eastern world; Hellenistic civilization came in. I don't say civilization came in in the sense that there was/civilization before, there was just as high or higher a civilization before in some ways--not as high in other ways, but there was a unified culture that spread through the whole land as the result of the conquest of Alexander the Great and of the Greek statesmen who came after him. So much then for this rapid summary of the history of Mesopotamia, C.

Now let us go into D, Contacts of Mesopotamian archaeology with the Bible. We have looked at a good many of these contacts as we have been going through the history so that this will largely be a matter now of recapitulation. We have noticed the contacts in the time of Genesis very briefly, as we notice that there are contacts there. We haven't gone into the study of them. We'll look at that some next semester when we are taking up that earliest part of the Old Testament history. We notice that there is slight contact at the time of the conquest but after that there is little contact with Mesopotamia until the time of the divided kingdom. Then we find that during the Assyrian period we notice that there were a tremendous number of contacts. We notice that to the names of many Biblical kings are included in various writings of