

A very interesting discovery of recent years is the so-called Nuzi tablets which first came to light, I believe, in 1926. These tablets come from northern Mesopotamia from the very region where Terah, the father of Abraham, died and where Jacob spent so many years with Laban, his uncle. In these tablets we have the private business documents of one family running through five generations. This particular group of tablets comprises over a thousand tablets. There are also many tablets from other houses in the neighborhood. We can re-construct the actual life of these people in ancient Nuzi at about 1,400 B.C., from these texts. In them we find evidence of many customs which are strikingly similar to the customs described in the book of Genesis. The old Wellhausen School of critics claimed that the collateral background of the book of Genesis, which they thought was mostly written at the time of a later Israelitish kingdom, was derived from observation, by the writers, of the life of the wandering Arabs. We have no evidence that these wandering Arabs had customs at all similar to those of the book of Genesis. We know that the customs of the book of Genesis are utterly different from the customs of the time of the later Israelite kingdom. Here we find proof that these customs are very similar to the customs of the people at that very time in the region from which Abraham, Rachel, Rebecca, and Leah came.

It is no longer possible to believe the book of Genesis represents the imagination of writers a thousand years after the alleged events. One great scholar, trained in the radical school, and familiar with the material from Nuzi, has said that the only way in which it can