

potamia. Many of the customs that find expression in the life of Abraham have a close similarity to those prescribed in the laws of Hammurabi. The customs of Jacob have marked similarity to items found in the Nuzi tablets, reflecting the life of northern Mesopotamia at this period.

3. The Period of the Kings--the Assyrian Empire.

During the latter part of the history of the Israelite kingdom the Assyrian empire was coming more and more to the front until it became the decisive factor in the history of Israel and of Judah. Here the contacts are numerous. Assyrian kings are mentioned in the Bible and Israelite kings are mentioned in Assyrian records.

4. The Neo-Babylonian Period.

The Kingdom of Judah was taken captive not by Assyria but by its successor, the Neo-Babylonian Empire. The book of Daniel reflects the background of the reign of Nebuchadnezzar, and there are many points at which Mesopotamian archeology throws light on the Biblical narrative, offering help in its interpretation and giving much valuable corroborative material.

5. Relation to General Corroboration.

The Biblical account shows Abram, because of his trust in God, leaving a land of high civilization for one that he did not know. This is generally corroborated by the picture that archeology gives of the great ancient culture land of Mesopotamia from which he came, a land whose traditions exerted much influence over the customs of the patriarchs, even in distant Palestine. Mesopotamia was a factor, though not a dominant one, in Palestine in the years between the time of the patriarchs and of the later Israelite kingdom. Thus we find Achan in Joshua 7.21 stealing "a goodly Babylonish garment." A century after the division of the kingdom