

story, but the details are very similar. In it, one man and his family are saved out of the flood. This man was given warning ahead of time, and he built a special boat in which to be delivered from the flood. The story tells how they went into the boat when it began to rain. It describes a catastrophic flood; they are lifted up upon the waters; everything else on earth is destroyed. They are in this boat when the waters begin to subside and they wonder whether the flood is nearly over, so they send out three birds, just like in the Bible, though they are different birds than in the Bible story. The three of them are sent out, one after the other; then the boat lands on a mountain. They come out from the boat, make a sacrifice, and they are given a promise that there will not be another flood. You see what a great many parallels there are to the Biblical story.

Student: unclear question.

AAM: Yes, he put the animals in too, and nothing was saved except what he put in. It is a remarkable parallel to the Biblical story. It is most interesting to see that it parallels most of the elements of the Biblical story which are in *both* the J and the P story. It parallels elements which they put in the P story and not in the J story. In order to get a full parallel to the Babylonian you need the J and the P stories together. That parallel to this Babylonian story is very strong evidence against the reliability of the idea of dividing it. It became all the more so when the critics, after the discovery of the Babylonian story, proceeded to say that the Biblical story was derived from the Babylonian story! (Of course, the attitude of the gods is entirely different from the Biblical account. Also the names of the birds are different.)

Another interesting instance where this method of division is used by the critics is in the story of Joseph being sold into Egypt. I look here in Addis' presentation of the P document. Chapter 30 is almost entirely in the P document, but from chapter 37, according to Addis, the P documents contains only these words, "Now Jacob dwelt in the land where his father had sojourned in the land of Canaan. These are the generations of Jacob." Then he skips over to chapter 41, verse 46, "Now Joseph was thirty years old when he stood before Pharaoh, king