

naturally be found in any creation story, and there is no real proof of any relationship.

Quite a different situation exists in relation to the flood. A Babylonian story of a universal flood has been found, which contains many details that are similar to those in the story of the flood in Genesis 6-9. These similarities go far beyond what might naturally be expected in two independent stories of a universal flood.<sup>25</sup> They include not only the idea that there was a universal flood in which all mankind except one family perished, but also many other features. Both accounts describe this family as saved by means of a boat rather than by having previously made its way to the top of a very high mountain. Both say that a man was divinely warned in advance that the flood was coming, was directed to build a vessel of prescribed dimensions, and was told to pitch it within and without with bitumen. Both state that all sorts of animals were taken into the boat; both describe it as eventually resting on a mountain; both mention the sending out of birds to ascertain whether the flood had ceased; both declare that after disembarking, an altar was constructed and sacrifices were offered. There are other points at which similarities may exist, although decision on some of them would depend on the precise translation to be given the Hebrew or the Akkadian.

There are also various differences in detail, and entirely different ideas as to the cause and purpose of the events described. Genesis portrays the flood as a manifestation of the wrath of an almighty God against sin, and the preservation of Noah as part of His purpose; the Babylonian account represents the flood as the result of the temper of one god, and the deliverance as caused by the plans of another deity. The Babylonian gods were

<sup>25</sup>For a summary of the Babylonian flood story see J. Finegan, *Light from the Ancient Past*. (Princeton: 1946), pp. 28-30.

terrified at the deluge, and crouched with fear or fled to the highest heavens; when the sacrifice was made they gathered above it "like flies."

The great similarity of many small details such as would by no means be necessary to every story of a universal flood suggests very strongly that the two accounts are related. The situation is altogether different from that of Genesis 1 and Enuma Elish. If the creation occurred as described in Genesis 1 it would hardly be expected that anyone living thousands of years later, after most of humanity had put God and His revelation out of their minds, would know its details unless they were received through divine revelation. If a universal flood occurred centuries after the creation, it would be natural to expect that all humanity would recall many of its details for a long time, even though some points would tend to become quite garbled, as people more and more forgot the cause and purpose of the catastrophe. If relationship between Enuma Elish and Genesis 1 were clearly provable, it would strongly suggest that one story was borrowed from the other: such relationship is not present. Extremely probable relationship between the Babylonian Flood story and that of Genesis means one of two things: either one story was borrowed from the other, or both show recollection of a great event which actually occurred.<sup>26</sup>

It will be impossible within the limits of the present article to examine the many other instances of alleged derivation of Biblical events or doctrines from Babylonian, Egyptian, Canaanite, or other sources. Each instance must be examined on its merits. Such a case as that of Genesis 1, where practically all scholars formerly accepted rela-

<sup>26</sup>It is an interesting fact that whereas many scholars today divide the flood story in Genesis into two different accounts which they say have been combined by taking a few words or sentences from each alternately, it requires the complete story as contained in Genesis to provide a full parallel to the Babylonian account.