

is the outstanding one. It is the case were the most is made of it near the beginning, and it is considerably stressed in most of the arguments. But we notice that the alleged flood stories are not actually complete. In the P story, you simply have wickedness, but no account of where it came from. The J story has the story of the Fall. In the early part, you have these repetitions. In the middle, the birds are only in the J account, not in the P account. The measurements of the ark are only in the P story, not in J. The coming out of the ark is only in P. The sacrifice is only in J. There are certain elements found in both, but quite a number are only in one or only in the other.

There is another interesting fact. In Mesopotamia a story of an ancient flood was discovered. It is contained in an old Mesopotamian epic which we call the *Gilgamesh Epic*. This is a name which I think is worth remembering in connection with Biblical material. Gilgamesh is an old Babylonian hero. His story has brought into relationship with Old Testament studies in a number of interesting ways. One very interesting part of it is that after Gilgamesh's close friend, Enkidu, dies, Gilgamesh is anxious to find him. He seeks for some way of restoring Enkidu to life. During this search he finds the man who had been the hero of the flood, though his name is not Noah, but a Babylonian name. In the story, this man has come through the flood, and as a result, has been given everlasting life. He lives at the mouth of the river, and there Gilgamesh finds him. Gilgamesh remarks that he does not look like an old man at all, though he has lived for many centuries. He asks how it came about, and the old man tells him the story of the flood. Thus, the story of the flood is imbedded in the Gilgamesh story.

It is interesting to find that this story is very similar to the Biblical flood story. In fact, it is so similar that it is hard to doubt that there is a relationship between the stories, though the Babylonian account is filled with polytheistic elements, and it does not have the ethical features of the Biblical story. According to the Babylonian story, the flood did not come about because of the desire of a god to blot out the wickedness of the world, but because of the caprice of one god. In fact, the other gods were indignant about what he had done. The whole purpose and meaning of it is very different from the Biblical