

which described the flood as described in the book of Genesis. When he gave this report it caused tremendous excitement in England. One of the newspapers gave a sum of money to ask Geo. Smith to go to Mesopotamia to hunt for more tablets to tell more about the Babylonian story of the Flood.

So he went to Mesopotamia; found more tablets about that and other matters of the same type. This attracted a great deal of money for excavation and study of the Akkadian language. I myself have put years of study on this and from it found a great deal of importance in corroborating Biblical history.

b. The second reason of the importance of this study is the question of derivation.

At first as Assyrian material was discovered, anything that sounded like anything in the Bible, Bible students said immediately "Isn't this wonderful! Look at this corroboration of Scripture? Wonderful!" Indeed it was. There was a great deal that was wonderful. But there was a great many things that had no connection with Scripture that at first sight might seem to have, and people began picking out anything and saying, Look, this corroborates Scripture. And when we go to to an extreme even on a good thing there is almost certain to be a reaction. There was in this case.

Prof. Friederich Delitzsch, professor in the U. of Berlin, son of the great Christian OT scholar Franz Delitzsch, but himself an utter unbeliever. Prof. Friedrich Delitzsch, prof. of Assyriology in the U. of Berlin was asked c. 1903 to give a paper at the German Oriental Society in order to arouse interest in further German excavation, in the area of Babylon.

Prof. Delitzsch went to the meeting which was under the highest auspices -- the Emperor of Germany was there. The Ambassadors from all the foreign countries. The leaders in the German government. It was a flashing sort of meeting to arouse tremendous interest and raise money for excavation in Mesopotamia. Delitzsch started in showing various things from the excavation that fit with Biblical history, saying how very much ~~xxx~~ light this throws on the Bible. But then Delitzsch went on to say: This material is earlier than the OT. The OT ideas are derived from this. This heathen material in Mesopotamia is the beginning and you just have corrupted echos of it in the Bible!

Delitzsch said in the Babylonian material you have the story of the Flood. You read in it how the one man who was saved as he was in his boat, looked out and he sees the people drowning in the waters and he weeps for the death of mankind. He said, There is no compassion in the Biblical Noah. He goes on like that. He says everything was better in Babylon than in the Bible.

So he tries to make out that Biblical beliefs were a pale copy and an inferior copy of the great civilization that existed in Mesopotamia. The papers were full of this. You can imagine that at a meeting like this giving a discussion like this of things that scholars had been privately saying in certain connections, but had