

Adapa lost immortality through obeying the advice of Ea who had deceived him. This, however, is inferring a good deal beyond what is said in the story. It seems to me that it is only in very superficial points that the two stories are similar, while at bottom they are utterly different.

One important difference between all the Babylonian stories and the Biblical story which must be recognized by all, is that while the Biblical story represents Creation as the act of a wise and good God with a great purpose in mind, in the Babylonian story it is all the result of confusion, and the gods are constantly acting at cross purposes, one doing one thing and one, another, simply out of spite toward the others. Delitzsch claimed that the Babylonian stories actually taught monotheism and that this was the origin of the Hebrew belief in one God. Delitzsch went far beyond the facts in making this claim. I do not believe any one familiar with the facts would follow him in it now.

Reading some of the prayers of Babylonian kings one would almost think that they were monotheists. We find a king praying to a certain god, asserting that this god was the creator of the world, was the sole ruler of the destinies of men, showing many things about this god which seemed utterly out of place if he believed in more than one God, but in another prayer we find the same king saying exactly the same things to another god. It would seem as if he were simply flattering each of the various gods in making statements about the other god when he was praying to him.

The story of the Flood in the Babylonian record is nearer to the Biblical story than any other of the Babylonian stories. It is possible that we have here a recollection of the actual Flood which