

Very frequently these scholars go to the Bible and find a context there which seems to have some similarity to the Babylonian story. They will take a few words from this Biblical passage and put them in brackets in the gap, in their translation, to give a suggestion as to what may originally have stood there. Then their translation is published. A student of the Old Testament, seeking for the origin of ideas found in the Bible, reads this translation and is amazed to find the very words occurring which he finds somewhere in the Bible. He is certain that he has found in the Babylonian story the origin of that part of the Bible. He does not realize that the words were actually taken from the Bible by the Babylonian scholar in the attempt to fill in the gap in the tablet which he was translating.

Now that most leading scholars have given up, in the main, the theory of Babylonian origin of Biblical documents, non-Christian or modernistic scholars who do not believe that these ideas were actually revealed by God Himself, look elsewhere in a search for the place from which these ideas came. During the last ten years the tendency has been to seek the source of these ideas in two places: among the Arabs of the desert, and among the Canaanites. Both sources are easy as points of argument because of the fact that we know practically nothing about either of them. Many scholars today maintain, as was claimed by many before the rise of the Pan-Babylonian School, that the Biblical ideas are derived from the ideas of the Arabs of the desert with whom the wandering Hebrew came in contact. What do we know about the ideas of the Arabs of the desert at the time of Abraham or at the time of Moses? We have no documents which they wrote at that period. We have a few