

The Biblical account of the creation was revealed by God to the ^{writer} ~~author~~, and has little similarity to any creation story in Babylon, despite assertions to the contrary. (For further discussion ~~of this~~, see article, CREATION) Such similarities as exist are of general nature, and would be almost certain to be found in any story of creation. No man saw the creation, and so many centuries elapsed between creation and the time of the writing of the Babylonian literature that one would hardly expect that any details that the first men might have known would be remembered. The situation is quite different as regards the Babylonian story of the flood, which has many remarkable similarities to the Biblical story, not only in general features, as might easily be true in any story of a great flood even if it arose entirely independently, but also in quite a number of details. There are striking differences of detail, but there are enough obvious similarities in details of an incidental nature to make it difficult to think that the two stories are not in some way related. This is, however, just what one might expect. The story of the flood would have been well-known to Noah's descendants. Even after they turned away from God, such a striking event, comparatively recent in their history, would not be easily forgotten. In the course of time it became confused and corrupted so that much that was erroneous crept into the Babylonian story, and yet enough was retained that was identical with the true facts to leave a number of remarkable similarities to the account that has been correctly preserved for us in Genesis 6-9. (For further details, see article, FLOOD.)

2. The Period of the Patriarchs.

The Biblical story of the patriarchs begins with Abram's coming from Mesopotamia and many details can be compared with Mesopotamian sources. Ur was a great city long before the time of Abraham, as was also Haran in northern Meso-