

1. Please read chapter 3 (pp. 43 – 53) in the Arnold text and report your reading here. (Did you read it all? If not, how many pages did you read?)
2. Skeptics love to point out similarities between the Hebrew account of creation in Genesis and other ANE (Ancient Near Eastern) creation myths, particularly the Babylonian *Enuma Elish*. The parallel points are frequently outlined as follows:

Enuma Elish

Divine spirit and cosmic matter coexistent and coeternal.
 Divine spirit exists independent of cosmic matter.
 Primeval chaos; Ti'amat enveloped in darkness.
 Light emanating from the gods.
 The creation of the firmament.
 The creation of dry land.
 The creation of luminaries.
 The creation of man.
 The gods rest and celebrate.

Genesis 1

Divine spirit and cosmic matter are coexistent.
 Divine spirit exists independent of cosmic matter.
 Primeval chaos; TeHOM enveloped in darkness.
 Light created by word of ELOHIM.
 The creation of the firmament.
 The creation of dry land.
 The creation of luminaries.
 The creation of man.
 ELOHIM rests and separates the seventh day.

Read the brief excerpts attached and point out at least three significant differences you observe between Genesis and *Enuma* in the events reported, or in the theology implied by those events.

3. Chapter 3 in the Arnold text includes a list of seven “steps” in which Israel’s worldview is not only *different* from other ancient worldviews, but actually in *opposition* to them. Restate these seven features in your own words, and contrast them to the common ANE beliefs.

3.1

3.2

3.3

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Excerpts From the Enuma Elish

The "Enuma Elish" is the Babylonian creation epic, a poem consisting of seven tablets of cuneiform writing with most of the tablets containing about 150 lines. The epic is referred to as the "Enuma Elish" "*When on high*" because those are the first two words of the poem. The oldest copies of the epic all date within the first century B.C. but most scholars believe the epic is much older, probably dating to approximately 2000 B.C.

The following brief excerpts illustrate some of the points of contact with Genesis which are sometimes used to discount the inspiration and reliability of the Genesis account. The similarities do exist, but the many and obvious differences serve to heighten, rather than diminish, the amazing revelation of God and creation in Genesis. (The full text of the myth is available at <http://www.theologywebsite.com/etext/enuma/enuma.shtml>)

Tablet I

When on high the heaven had not been named,
Firm ground below had not been called by name,
Naught but primordial Apsu, their begetter,
And Mummu-Tiamat, she who bore them all,
Their waters commingling as a single body;
No reed hut had been matted, no marsh land had appeared,
When no gods whatever had been brought into being,
Uncalled by name, their destinies undetermined--
Then it was that the gods were formed within them.
Lahmu and Lahamu were brought forth, by name they were called. (10)
Before they had grown in age and stature,
Anshar and Kishar were formed, surpassing the others.
They prolonged the days, added on the years.
Anu was their heir, of his fathers the rival;
Yes, Anshar's first-born, Anu, was his equal.
Anu begot in his image Nudimmud.
This Nudimmud was of his fathers the master;
Of broad wisdom, understanding, mighty in strength,
Mightier by far than his grandfather, Anshar.
He had no rival among the gods, his brothers. (20)

[Apsu is the freshwater god]
[Tiamat is the saltwater goddess]

The divine brothers banded together,
They disturbed Tiamat as they surged back and forth,
Yes, they troubled the mood of Tiamat
By their hilarity in the Abode of Heaven.
Apsu could not lessen their clamor
And Tiamat was speechless at their ways.
Their doings were loathsome unto
Unsavors were their ways; they were overbearing.
Then Apsu, the begetter of the great gods,
Cried out, addressing Mummu, his vizier: (30)

"O Mummu, my vizier, who rejoices my spirit,
Come here and let us go to Tiamat!"

They went and sat down before Tiamat,
Exchanging counsel about the gods, their first-born.
Apsu, opening his mouth,
Said to resplendent Tiamat:

"Their ways are truly loathsome to me.
By day I find no relief, nor repose by night.
I will destroy, I will wreck their ways,
That quiet may be restored. Let us have rest!" (40)

As soon as Tiamat heard this,
She was wroth and called out to her husband.
She cried out aggrieved, as she raged all alone,
Injecting woe into her mood:

"What? Should we destroy that which we have built?"

This deplorable state of affairs leads eventually to the murder of Apsu by his great-granddaughter Ea [goddess of earth] and an avenging rampage by Tiamat, whose angry waters wreak havoc and destruction. Ea cannot stop her, but she is finally killed by Marduk, who proceeds as described below.

From Tablet IV

Then the lord paused to view her dead body,
That he might divide the monster and do artful works.
He split her like a shellfish into two parts:
Half of her he set up and ceiled it as sky,
Pulled down the bar and posted guards.
He bade them to allow not her waters to escape.
He crossed the heavens and surveyed the regions.
He squared Apsu's quarter, the abode of Nudimmud,
As the lord measured the dimensions of Apsu.
The Great Abode, its likeness, he fixed as Esharra,
The Great Abode, Esharra, which he made as the firmament.
Anu, Enlil, and Ea he made occupy their places.

After setting the moon and the sun in place, Marduk proceeds to create mankind in the following fashion for the purpose described. . .

From Tablet VI

When Marduk hears the words of the gods,
His heart prompts (him) to fashion artful works.
Opening his mouth, he addresses Ea
To impart the plan he had conceived in his heart:
"Blood I will mass and cause bones to be.
I will establish a savage, 'man' shall be his name.
Verily, savage-man I will create.
He shall be charged with the service of the gods
That they might be at ease!
"It was Kingu who contrived the uprising,
And made Tiamat rebel, and joined battle."
They bound him, holding him before Ea.
They imposed on him his guilt and severed his blood (vessels).
Out of his blood they fashioned mankind.
He imposed the service and let free the gods.