



Endnotes for *Noah's Flood – Just Another Pagan Myth?*

Fall 2015 *Bible and Spade*

¹ J.G. Frazer, *Folklore in the Old Testament: Studies in Comparative Religion*, vol. 1 (London: MacMillan, 1918), 105–361. A condensation of Frazer's work (with occasional expansions) may be found in Theodor Gaster, *Myth, Legend, and Custom in the Old Testament* (New York: Harper & Row, 1969), 82–131.

² Byron Nelson, *The Deluge Story in Stone* (Minneapolis: Augsburg, 1931), 165–90.

³ Charles Martin, *Flood Legends: Global Clues of a Common Event* (Green Forest, AR: Master Books, 2009). There is also a helpful web site that lists the various flood legends: "Flood Stories from Around the World," by Mark Isaak (<http://www.talkorigins.org/faqs/flood-myths.html>).

⁴ I am heavily dependent upon Arthur Custance's excellent analysis of the various flood traditions in his work *The Flood: Local or Global?* (The Doorway Papers, vol. 9; Grand Rapids: Zondervan, 1979), 67–98. See also the web page sponsored by the Northwest Creation Network, <http://www.nwcreation.net/noahlegends.html>, where 35 flood traditions are compared, with the following common elements noted: 1) destruction by water (35), 2) divine cause (18), 3) warning given (17), humans spared (35), 4) animals spared (24), and 5) preserved in a vessel (32).

⁵ It is also interesting that Manu has three sons: Sharma, C'harma, and Jyapeti—possibly corresponding to Noah's three sons Shem, Ham, and Japheth (Custance, *Flood*, 89).

⁶ Custance, *Flood*, 69.

⁷ Homer, *Iliad* 16.384–92.

⁸ Martin, *Flood Legends*, 125–28.

⁹ Frazer, *Folklore*, 270.

¹⁰ Nelson, *Deluge Story*, 186.

¹¹ "Martin, *Flood Legends*, 125–26.

¹² *Ibid.*, 128–29.

¹³ Frazer, *Folklore*, 208–209.

¹⁴ Gaster, *Myth*, 85. This is supposedly the reason why the Greek word λαός ("people") is derived from λᾶς ("stone").

¹⁵ A dog gives the warning in the Cherokee version. Custance, *Flood*, 90.

¹⁶ Martin, *Flood Legends*, 77–79; Gen 8:7–12; Gaster, *Myth*, 98.

¹⁷ Custance, *Flood*, 90–91; Martin, *Flood Legends*, 78–79.

¹⁸ Martin, *Flood Legends*, 72–74; Custance, *Flood*, 91–92.

¹⁹ So Custance, *Flood*, 75, 91. As Custance notes, in Genesis "the ark landed on a mountain which was a long way from where they were, in a distant country of which the great majority of the people had no firsthand knowledge. This is a quite exceptional circumstance" (*Flood*, 75).

²⁰ Martin, *Flood Legends*, 54–55

²¹ Custance, *Flood*, 75, 92.

²² See further C.H. Lang and Ethel R. Nelson, *The Discovery of Genesis: How the Truths of Genesis Were Found Hidden in the Chinese Language* (St. Louis, MO: Concordia, 1979), 95–102.

²³ So for example Derek Kidner, *Genesis* (Chicago: InterVarsity, 1967), 96; Bruce Waltke, *Genesis* (Grand Rapids: Zondervan, 2001), 132; and Gordon Wenham, *Genesis 1–15* (WBC 1; Waco, TX: Word, 1987), 159.

²⁴ Robert Best, *Noah's Ark and the Ziusudra Epic* (Fort Myers, FL: Enlil, 1999), 23.

²⁵ Thorkild Jacobsen, “The Eridu Genesis,” in *I Studied Inscriptions from before the Flood* (ed. Richard Hess and David Tsumura; Winona Lake, IN: Eisenbrauns, 1994), 129–30.

²⁶ *Ibid.*

²⁷ For translations of this text, see the following: Samuel Kramer, “Sumerian Myths and Epic Tales,” *ANET* 142–45; M. Civil, “The Sumerian Flood Story” in W. Lambert and A. Millard, *Atrahasis: The Babylonian Story of the Flood* (Winona Lake, IN: Eisenbrauns, 1999), 138–45; and Jacobsen, “Eridu Genesis,” 129–38. Translations of all three ANE texts may be found in Best, *Noah's Ark*, 236–58. The three translations mentioned above sometimes differ radically in their translations of the text!

²⁸ Civil's translation only mentions three gods, omitting Enki (“Sumerian Flood Story,” 141).

²⁹ Jacobsen, “Eridu Genesis,” 131.

³⁰ These same five cities are mentioned in the longer form of the *Sumerian King List*, which mentions eight kings ruling over these five cities for 241,000 years, after which “the Flood swept over (the earth)” (A. Oppenheim, “Babylonian and Assyrian Historical Texts,” *ANET* 265–66). However, neither the antediluvian kings nor the reference to the flood is mentioned in the oldest versions of the *Sumerian King List* (see Civil, “Sumerian Flood Story,” 139).

³¹ My summary basically follows Kramer (“Sumerian Myths,” *ANET* 42–44). As mentioned above, the three translations of this text differ significantly, so even my summary should be regarded as somewhat tentative.

³² The best compilation and translation of the *Atrahasis Epic* may be found in W. Lambert and A. Millard, *Atrahasis: The Babylonian Story of the Flood* (Winona Lake, IN: Eisenbrauns, 1999). The translation of *Atrahasis* in *ANET* (pp. 104–106, 512–14) is incomplete. See also James Battenfield, “Atra-Hasis: A Survey,” *GTJ* 12 (1971), 3–22. My summary in the next paragraph comes from these two sources.

³³ Andrew George, *The Epic of Gilgamesh* (London: Penguin, 2000), xxiv–xxv. George's translation and introduction is probably the best available.

³⁴ Translations of these fragmentary tablets as well as discussion of later tablets from Ur, Hattusa (Hittite), Megiddo, and Ugarit are included in George, *Epic of Gilgamesh*, 101–140.

³⁵ So Lambert and Millard, *Atrahasis*, 11; David Tsumura, “Genesis and Ancient Near Eastern Stories of Creation and Flood,” in *I Studied Inscriptions from before the Flood* (ed. Richard Hess and David Tsumura; Winona Lake, IN: Eisenbrauns, 1994), 53; Battenfield, “Atra-Hasis,” 14; and Wenham, *Genesis 1–15*, 159. In line 187 of Tablet 11 of the *Gilgamesh Epic*, Gilgamesh is actually called *Atrahasis*!

³⁶ Wenham lists 17 such similarities, with specific references from Genesis and all three ANE sources (*Genesis 1–15*, 163–64). For further treatment of similarities and

differences, see Alexander Heidel, *The Gilgamesh Epic and Old Testament Parallels* (Chicago: University of Chicago, 1946), 224–69; Umberto Cassuto, *A Commentary on the Book of Genesis, part II* (Jerusalem: Magnes, 1964), 16–23; and K. Kitchen, *The Bible in its World* (Downers Grove, IL: InterVarsity, 1977), 28–30.

³⁷ Jacobsen, “Eridu Genesis,” 142. As Jacobsen states, “The moral judgment here introduced [in Genesis], and the ensuing pessimistic viewpoint, could not be more different from the tenor of the Sumerian tale; only the assurance that such a flood will not recur is common to both.”

³⁸ Wenham, *Genesis 1–15*, 164.

³⁹ So Kitchen, *Bible in its World*, 29.

⁴⁰ Cassuto, *Genesis*, 20.

⁴¹ Heidel, *Gilgamesh*, 253.

⁴² Wenham, *Genesis 1–15*, 165–66.

⁴³ John Skinner, *A Critical and Exegetical Commentary on Genesis* (second ed.; ICC; Edinburgh: T & T Clark, 1930), 177.

⁴⁴ E.A. Speiser, *Genesis* (AB 1; New York: Doubleday, 1962), 54.

⁴⁵ *Ibid.*, 55.

⁴⁶ Heidel, *Gilgamesh*, 267.

⁴⁷ *Ibid.*, 268.

⁴⁸ A.R. Millard, “A New Babylonian ‘Genesis’ Story,” in *I Studied Inscriptions from before the Flood* (ed. Richard Hess and David Tsumura; Winona Lake, IN: Eisenbrauns, 1994), 127–28.

⁴⁹ Todd Beall, “Contemporary Hermeneutical Approaches to Genesis 1–11,” in *Coming to Grips with Genesis: Biblical Authority and the Age of the Earth* (eds. Terry Mortenson and Thane Ury; Green Forest, AR: Master Books, 2008), 152–54.

⁵⁰ Kitchen, *Bible in its World*, 39. So also Derek Kidner: “Genesis tells a simpler, more coherent story.” Kidner, *Genesis* (TOTC; Downers Grove, IL: InterVarsity, 1967), 97.

⁵¹ Kitchen, *Bible in its World*, 39.

⁵² See further Nelson, *Deluge Story*, 167.