

Babylonian custom which was followed by the Israelites. Many others following Delitzsch have made the same claim. As a matter of fact, however, the evidence on which Delitzsch based his claim consisted of one or two tablets in which the statement was made that certain days were evil days. The number of these days were divisible by seven, such as the seventh, fourteenth, twenty-first, and twenty-eighth of the month. This looked a bit like a Sabbath. However, there was one day in the series which was not divisible by seven. These days were not good days but evil days. On them the king was forbidden to do certain things. Certain prohibitions also applied to the priests, but we find no evidence that these taboos extended to the common people, nor that they were in effect in more than one month out of the entire year. A careful investigation has been made of the dates on thousands of tablets giving the vast contracts entered into by the Babylonians at various periods. It has been found that instead of contracts not being entered into on these days, actually the number of contracts entered into on these days is slightly greater than that on any other days. These evidences should be sufficient to destroy the claim that the Sabbath of the Old Testament was modeled after a Babylonian institution.

One of the most common claims of the Pan-Babylonian School is that the ideas and the incidents of the Old and New Testament are borrowed from stories found among the religious literature of the Babylonians. For instance, the Babylonians have a story of Creation, a story which some say is the account of the Fall; also story of the Flood, etc. It is strange how easily one, whose mind begins working along this line, can see resemblances between two stories. The fact that two stories have certain elements in common does not mean that one of the stories