

T 4

the fall. Now here we have this one seal among thousands of seals and it is just a few little lines on a picture and in that this has been seen. Now others since have said, "What reason do we have to be sure that is what it is; that that looks like a tree in the middle, that may be a bon fire and the two are sitting on both sides of the bon fire and what proof do you have that this is man and woman, well one of them has ; maybe that means he is a man, but there is nothing to say one is a man and one is a woman, and the thing that they say is a serpent speaking into her ear--maybe that is a branch of a tree behind her, or him, whichever it is, as they sit there by the . That is to say, it is pretty weak evidence. If you have further evidence, if you have the story of the fall in some way connected with it you might say, "Here is a picture that goes nicely with it," but it takes a lot of imagination to see it in the picture and it is just one of thousands of seals so there is no reason to think that any particular importance was attached to this seal any more than to thousands of others. So the evidence of a Babylonian derivation on the viewpoint of this seal, while it is something that is referred to in practically every book on the subject, is really extremely weak, and the other alleged evidence of Babylonian derivation is from the story of Adapa. There is a man named Adapa and you notice how similar it is to Adam. Well, we won't have time to look at it.

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T 4 (second part)

B, the fall, and we started No. 2, the critical view of the account. First we noticed that it is part of the J document and we noticed what that involves. Second, we noticed that the claim, were beginning to notice the claim of Babylonian derivation. We noticed that this is based upon two things; the first of them is a seal, a seal impression which is one of thousands of seals and has no descriptive text with it and/anybodyfrom simply seeing that seal would have thought up the story of the fall is to my mind extremely