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broken at the beginning. Now do you immediately recognize the story of the fall of man? Well, it has been my experience that if I read this story it seems to me so absurd to consider this as related to the fall of man, to say nothing of being the origin from which the story of Genesis 3 is derived, that I think just to read it shows how rather foolish the idea is, and yet it is so easy to get into the <sup>frame of</sup> mind that sees relationships where I don't think they really exist at all that—I remember one time in another seminary where I was teaching, before I read this I remarked first on the relationship which is claimed to exist and brought out where they say the relationship is, so they would see it, and when I got through one of the students said, "Oh," he said, "I think they are very, very close, and it was just a little hard to know just how to present it. To my mind it is rather absurd to consider this the origin of the story of the fall of man but it is remarkably easy to get into that frame of mine that sees similarities everywhere and you can prove that anything came from anything else if you get into that frame of mind, and there is a whole school of students which have taken that attitude--the derivation of history of religion school of thought which finds something and something here a little bit similar and they say, "This is taken from that and this is taken from that and the result is that others who don't know the details of this will tell you dogmatically that the Babylonians had the story of the fall and the Bible took it over from the Babylonians. Well, I have read you the story exactly as we have it. That is, it is a translation, but it is a fairly good translation. Now, what are the similarities here? Between this and the story of the fall? Well, of course, the most superficial one of Adapa and Adam, which of course doesn't prove anything. Just a similarity of names. But now here is what Professor Price says. A comparison between this myth and Genesis 2 and 3 brings out two or three things. The food of life apparently corresponds to the tree of life of Genesis. Adam lost perpetual life because