1. In both creation stories, nothing was in existence in the beginning except for water. It is evident that water was seen to exist as a starting point, a pure beginning for all things. The Old Testament begins with the line, “When God began to create heaven and earth-the earth being unformed and void, with darkness over the surface of the deep and a wind from God sweeping over the water-...” (Genesis 1:1-2). Water is the beginning, the essence from which everything stems. Similarly, in the provided segment of the *Enuma Elish*, we are told, “When the skies were not yet named… Apsu, the first one, their begetter And maker Tiamat, who bore them all, Had mixed their waters together…” (*Enuma Elish*). Here, the beginning of life directly occurs as a result of the mixing of freshwater and saltwater. However, the second point worth analyzing is how the creators interact with the water. The stories mirror each other as opposites in the way water brings about life. The provided text explains, “When yet no gods were manifest, Nor names pronounced, nor destinies decreed, Then gods were born within them.” (*Enuma Elish*). The gods directly combined water to create other beings. In Genesis we read, “God made the expanse, and it separated the water which was below the expanse from the water which was above the expanse.” (Genesis 1:7). Here, we find that the separation of the water, rather than the combination of it, is actually what brought about life on the world.
2. The naming of creation is an important distinction. In Genesis, God uses spoken language to provide a name to all of his creations, immediately after he verbally speaks the command to form them. For example, the text reads, “...and God separated the light from the darkness. God called the light Day, and the darkness He called Night.” (Genesis 1:4-5). In the Enuma Elish, we see how it is made a point to distinguish between the time before there were names and after. We are told, “When yet no gods were manifest, Nor names pronounced, nor destinies decreed, Then gods were born within them. Lahmu and Lamaha emerged, their names pronounced.” (Enuma Elish). We see language is important, because the gods were created, and thus named. This shows the power naming has in these texts.

3. In the acknowledged passage of Genesis, we are told, “When God began to create heaven and earth- the earth being unformed and void, with darkness over the surface of the deep and a wind from God sweeping over the water-...” (Genesis 1:1-2). If the narrative is written in relation to the idea that Tiamat exists as the “deep”, then the idea that God single-handedly created Earth, and the idea that the Bible presents a monotheistic faith, changes. The religion would then be described as a henotheistic faith, by the acknowledgment of other divine beings, or “gods”.

4. When you analyze the environment and beliefs an ancient people had, the ideas and description in their writings become more understandable. For example, when you reflect on how humans used to believe the Earth was flat, the passage, “God made the expanse, and it separated the water which was below the expanse from the water which was above the expanse.” (Genesis 1:7), is more clear. During the time period, they believed the sky
was made of water above the earth. Understanding how those of that time interpreted the environment helps us to understand more clearly the ideas they wished to convey.