Does Batto's Argument Stand in the LXX?

There are quite a few differences across the first 5 chapters. Based on Batto's argument, there could be an explanation in the differences between Mesopotamian and Greek myth.

According to Timothy Gantz in his work, Early Greek Myth, this may or may not be true. Unfortunately, we don't have much information about the actual creation of beings or the world in Greek myth. While there may be an explanation for the nuanced changes in Genesis in the earliest days of Greek myth.

With that said, there are many similarities between the creation in Genesis and tradition Greek creation. Of course, there is a route in chaos. However, the Greek word more accurately means "gap" (3). That means it may be more closely equivalent to the firmament set up between the waters rather than the watery darkness called "chaos" or "the deep."

The tree and apple crossovers are the most interesting. There was said to be a garden with one tree (or possibly a grove) that grows golden apples. These golden apples/this tree could be compared to either the tree of life or the tree of knowledge of good and evil. Eventually, the apples are even set under the guard of a dragon just as the Garden of Eden is set behind the cherubim.

As much as Mesopotamian myth, Greek myth, and Genesis have their similarities, drawing any sort of causality between them isn’t possible with such limited information. You cannot cite mythic backgrounds as reasoning for differences in the LXX and HMT.

Batto makes a strong argument for the impact that Mesopotamian myth had on the creation story in Genesis, but the same impact cannot be seen in Genesis nor the smaller differences in the LXX.