

LEGENDS OF THE CREATION, FLOOD AND BABEL

The story of history agrees with the message of the Bible because God is the Author of both. **The most prominent historical events in the first eleven chapters of Genesis are the Creation, the Flood, and the dispersion from Babel.** Legends and other evidences occurring in ancient cultures and modern "primitive" cultures point again and again to the reality of these events in a world of people who remembered and passed down their legends of this earliest history of mankind.

WHAT IS A LEGEND?

A legend is a story containing some truth handed down from one generation to another. Often, because of corrupted facts and extraneous details, the truth within a legend is difficult or sometimes almost impossible to decipher within a secularized framework of history.

The reason for this difficulty is that the oldest cultural legends refer to Creation, a global Flood, and a dispersion of all people from a common site, as the Bible does. Secularized history does not acknowledge this early history, so is oblivious to the kernels of truth in these legends.

The Spirit of God did not preserve the integrity of primordial traditions as He preserved His Word. Even so, separating truth from error in these legends is straightforward when seen in the context of Genesis 1-11. These legends have a place in the study of history and science because they provide evidence that the Creation, the global Flood, and the dispersion from Babel were not merely symbols of spiritual truth but genuine physical happenings.

CREATION LEGENDS

Thales, who lived about 600 BC, was one of the earliest Greek philosopher-scientists (Singer 17; Cooper 21). Because he said *from water the mind of God created all things*, or that all life came from the sea, he is sometimes called the first evolutionist.

But in fact Genesis 1:21 says that living creatures did first begin in the water, because God brought forth the bodies of marine animals in the oceans before creating any other living creatures. **Thales was echoing the remembrance in Greek culture of what really happened in the Creation Week.**

A Roman named Ovid (43 BC-17 AD) and his contemporaries also dimly remembered the Creation account. He wrote (after Ovid 17), "Scarce had the Creator thus parted off all things within their determined bounds when the stars began to gleam throughout the sky, the sea became home for shining fishes, earth received beasts, and mobile air the birds."

Concerning man, Ovid said (after Ovid 17), "A living creature of finer stuff than these, more capable of lofty thought, one who could have dominion over all the rest, was lacking yet. Then man was born. The Craftsman of the universe, desiring a more perfect world, made man in His own divine substance. So then the earth, which had lately been a rough and formless thing, was changed, and clothed itself with forms of men before unknown." Note the difference between evolutionary theories that say that man evolved over millions of years, and this

Roman account saying that man was specially created when the earth was very new. Ancient people did indeed remember, at least to some extent, the Creation.

Another legend is the English epic poem *Beowulf*, set to writing about a thousand years ago. Because of allusions to events in the Bible, scholars typically think that *Beowulf* was Christianized when missionaries came to England. But this cannot be, because ***Beowulf* has none of the imagery of the Christian era such as Christ or the church.** The only biblical allusions are to events found in Genesis chapters 1-6 up though the account of the Flood. Pagan tellers of the *Beowulf* legend were simply remembering accounts of these real events (Cooper 146-161).

Only in the last couple of hundred years have evolutionary philosophies in technological cultures tended to supersede memories of Creation, the Flood, and Babel. **Simple societies unexposed to evolution retain dim memories of these ancient events in their stories.** One legend from an Australian aborigine tribe, the Yalnkur people, says that at first there were no women in the tribe. All the animals had mates, but the men had none. Then God decided that He would make a female for the men. He watched as one of the young men fell asleep. Then He removed a rib from the man, and suddenly woman existed (Field 13).

In the islands of the South Pacific live the Bimini people, who also have a legend that says the world was at first populated with only men. Then a man found a small palm tree crying. He carved the little tree into the shape of a woman and then breathed the breath of life into the nostrils he had carved. The woman became alive. This account of creation is obviously corrupted, as was the previous one, but they are both closer to the biblical account than to evolution.

Another example of the ancient belief in Creation is the word *homo*, the Latin word for "man." This word *homo* is the same word from which we get our modern word *humus*, "soil." **The Latin word used for man himself reflects the creation of man out of the dust of the ground.**

Everyday aspects of our lives point to Creation. One of the most striking evidences of Creation is the *week*. The seven-day week is the only unit of time not based on the motion of an astronomical body. The day is based on the rotation of the earth, the month on the moon's orbit, and the year on the earth's orbit.

But the week is not based on any astronomical considerations (Steele 73). **We use it because it was ordained by God at the beginning of the world in commemoration of His seven-day creation period** (Zerubavel 6-7).

THE PRE-FLOOD WORLD

Before the Flood, the earth was well-watered and the climate everywhere was always pleasant. These conditions helped people to grow strong and tall and to live for many years. Genesis 6:4 says that there were giants in the earth in those days. Statures up to some twenty feet were theoretically possible.

Even after the Flood there were still some giants, such as those in the Promised Land (Numbers 13:33), Og of Bashan

who was some 13 feet tall (Deuteronomy 3:11; Millard 17), and Goliath of Gath, nine feet tall (1 Samuel 17:4).

Other evidence of giants exists besides these accounts in the Bible. In Czechoslovakia are many deposits of extremely large human bones. Instead of supporting the theory of primitive "ape-men," remains like these show that long ago some humans were much taller than people today.

The Bible also records that men once lived to be nearly a thousand years old. Berosus, a Babylonian historian of about 300 BC, listed a series of Babylonian kings who lived for *many* years - the *Sumerian king list*. The Sumerian king list had ten kings spanning time from Creation to the Flood, the same as the ten patriarchs from Adam to Noah in Genesis 5.

Berosus tabulated each kingly reign in a unit called the *sarus*. The astronomical *sarus* was 3600 years, giving the shortest-lived king in Berosus' chronology a 36,000 year life. Liberal theologians have therefore ridiculed Berosus' ten kings as mythical, even claiming that the biblical writers "lifted" the Genesis patriarchs from the Babylonian records (Gibson 156). But there was also a civil *sarus* of only 18½ years, **giving the Sumerian king list only 2,221 years from Creation to the Flood. This agrees remarkably well with the 1,656 years worked out from Genesis 5** (Rehwinkel 166-167; von Fange 27-28).

A Babylonian legend, recorded at about the time of the Tower of Babel, tells of a "Golden Age" before the Flood. This legend says,

"The land of Dilmun is a pure place, the land of Dilmun is a clean place, the land of Dilmun is a bright place. In Dilmun the raven uttered no cry. The kite uttered not the cry of the kite. The lion killed not. The wolf snatched not the lamb. Unknown was the kid-killing dog. Unknown was the grain-devouring bear. The sick-eyed says not, „I am sick-headed. Dilmun's old woman says not, „I am an old woman. Its old man says not, „I am an old man. Unbathed is the maid. ... Who crosses the river of death? The wailing priests walk not about him. The singer utters no wail. By the side of the city he utters no lament."

Another legend from Cicero, a Roman who lived about 100 BC, also records that the pre-Flood world was a beautiful place. His treatise, *The Nature of the Gods*, says that before the Flood there was a "Golden Age" when every creature was a vegetarian and there was no killing.

Lucretius, another Roman who lived about this time, recorded cultural memories of the world before the Flood. He said that before the Flood everything was well-watered, the climate was ideal, all plants were edible, and all animals were tame. The Roman writer Ovid (after Ovid 17) also recorded Roman cultural memories of the pre-Flood earth:

"Golden was that first age which, with no one to compel, without a law, of its own will kept faith and did the right. Then spring was everlasting. The earth, untilled, brought forth her stores of grain. Streams of milk flowed, and yellow honey ..."

In the nineteenth century **the Karen tribe of Burma still had a legend about the Garden of Eden and the early days before the Fall when people did not die** (Richardson 76-81).

FLOOD LEGENDS

Of all legends among ancient cultures, Flood legends are the most common (Nelson 169; Wysong 386). Plato gave a date to the Flood of 9600 BC. Although this was too far back, it still shows an acknowledgement of the Flood's occurrence.

In the 1800s the evolutionary geologist Henry Howorth acknowledged that the Flood must really have happened because of the widespread distribution of these legends. He believed that so many Flood legends couldn't have evolved by chance but must have been a memory of a real event. Likewise, German geographer and folklorist Richard Andree (1835-1912; Patten 166) concluded that,

"Among all traditions, there is none so general, so widespread on earth, and so apt to show what may develop from the same material according to the spiritual character of the people, as the Flood tradition. ... The fact of the Deluge is granted, because at the basis of all myths, particularly nature myths, there is a real fact."

Certain details occur in Flood legends again and again. These legends say that the Flood covered the whole earth, eight (or a few) people were saved in the Flood, and everyone on earth descended from Noah and his three sons, often styled as gods. After the Flood, details of post-Flood upheavals, often involving regional flooding on a horrendous scale, were woven into the legends (Strickling 1972, 154; Strickling 1974, 97). Even so, similarities between these legends and the biblical account are not difficult to discern, as we will now see.

Herodotus lived in Greece about 450 BC, when men in general still knew that the Flood had really occurred. He believed that the Greeks had originated as offshoots from people who were spared in the Flood.

Lucien, an ancient Roman, wrote that the Graeco-Roman culture of his day celebrated a religious day they called the Day of the Dead (Nelson 176-179). Lucien said that this Day of the Dead originated from a memory of a time when all people on earth had died. Since the Day of the Dead was around November first, Lucien deduced that this must have been when the great Flood catastrophe happened. The Day of the Dead observance was globally widespread (Rehwinkel 169-171). It was practiced for instance in Britain by the Druids with human sacrifice and in the New World by the Incas who paraded mummies on stretchers (Hadingham 215-216). A sanitized Druid version became Halloween. **Halloween is ultimately a perverted commemoration of global death in the Flood.**

Ovid recorded another Flood account. He said that the whole human race was once wicked, that God, known to Greek and Roman mythology as Jove or Jupiter, sent a Flood to the earth, and that everybody was destroyed except one man named Deucalion and his wife, and that they were saved in a little boat (Ovid 33-37).

Tacitus, who lived in Rome about 100 AD, said that all people descended from a god who was saved in a boat. He called this god Tuisto and his son, Mannus. The origin of the name *Mannus* is the same as that of the name *Noah* (Tacitus 102). Pre-Christian Anglo-Saxons, Norwegians, Danes, Icelanders, the Irish, and the Miautso people of China likewise

traced their ancestry back to Noah (Cooper 84, 98, 108, 244). The Gauls, ancient inhabitants of France, said they had descended from three gods, Teutates, Taranis, and Esus. **Here in its broad form is the descent of all people from Noah's three sons.** The ancient inhabitants of Germany had the same belief (Tacitus 102).

Phrygia was an ancient country in Asia Minor. On its coins about two thousand years ago was a representation of Noah's Ark labeled "Noah" in Greek (Nelson 176; Meshorer 38-39). Josephus also recorded the building of the Ark and the saving of people on the Ark, and *Beowulf* also mentions the giants who lived in the earth before the Flood and says that the giants were believed to have been destroyed in the Flood.

Today some of the world's peoples retain their Flood legends. The Biame people of New Guinea say that a Flood came, covered the whole earth, and wiped out everyone on earth except the Biame people (Mackay 19).

The Mexican Indians say that a man and his family were saved in a boat that finally settled on a mountain far away. These Indians made drawings to show how this happened. After a few hundred years the descendants of this man reached Mexico (Nelson 186-187).

It was possibly several centuries after the Flood when people settled North and South America. Migrations may have been rapid, but immediately after the Flood all people stayed at Babel and did not disperse until God confounded their languages sometime later. Several centuries fits with the time at Babel plus the time for migration to the New World.

The original Hawaiians had a memory of the Ark. And today in Sumatra, one of the islands of Indonesia, the people still build shelters in the shape of stylized arks (Nelson 190). The dim Flood memory has become an architectural tradition.

The Cherokee Indians have a legend that says that one time long ago the great buzzard was sent out by man to see if the ground was still soft. He got tired when his wings hit the ground. Valleys formed where his wings hit the ground. Where they did not strike the ground, mountains remained. This legend combines the fact that Noah sent out birds from the Ark with the fact that the Flood itself was responsible for most of the geological formations on earth today.

Creation and Flood legends cannot be merely a memory of Bible stories told by missionaries since they have too many facts twisted and corrupted. **Wherever missionaries have gone, they find peoples already immersed in these legends.** Missionaries themselves have testified that these legends, plus a basic awareness of the one true God behind the legendary events, predated their arrival (Richardson 33).

The oldest Flood legend is the Babylonian *Epic Of Gilgamesh* from about 2500 BC, which predates Moses' inspired writing of Genesis by a millennium. This has led liberal theologians to view the Biblical account as borrowed from the Babylonian (Gibson 164). This cannot be, since the Babylonian Flood story says all land-dwellers were destroyed, but says the Flood lasted only 6 days (Sanders 108, 111), too brief a time to accomplish this. This and other contradictory

details show that **the Epic of Gilgamesh, though transmitting some facts about the global Flood, has also absorbed memories of non-global post-Flood storms.**

Our word *man* is another example of everyday things harking back to biblical events. This word was originally a combination of two ancient words, *Ma-Nu*. *Nu* is an ancient form of *Noah*, and *Ma* is an ancient form of the word *water*. So *Ma-Nu* meant "water-Noah." In other words, every *man* is descended from the person named Noah who was on the water.

Chinese ideographs preserve further details of the Creation and Flood. **The Chinese ideograph for boat is based on the Ark as the prototypical boat and includes the sign for the eight people saved in the Flood** (Kang and Nelson 95). The origin of such ideographs predates by millennia the arrival of the first Christian missionaries in China.

In modern times scholars skeptical about Noah's Flood have confused other post-Flood regional storms and catastrophes with it. Archeologist Leonard Wooley claimed that huge but localized post-Flood storm deposits at Ur were the source of the biblical Flood story (Moorey 32-33; Ryan and Pitman 152-155). Recently the alleged post-Flood filling of the Black Sea basin has been called "Noah's Flood" (Ryan and Pitman 13-17). **But the storms at Ur and the inundation of the Black Sea basin, though terribly catastrophic, were not the global Flood described in Scripture.**

LEGENDS OF NOAH'S ARK

Records exist of Noah's Ark having been sighted throughout the centuries, all the way back to several hundred years BC. This evidence strongly indicates that the Ark exists on the mountains of Ararat.

One of the earliest extant accounts of the Ark on Ararat comes to us from Berosus around 300 BC. He said that in his time remains of the Ark could still be seen, and people sometimes climbed the mountain to scrape pitch from the Ark to use in religious rituals (La Haye and Morris 15).

An Egyptian historian about 30 BC mentioned that the Ark could still be seen on Mt. Ararat. Likewise, Nicolaus of Damascus about 30 BC told of the Ark landing near the summit of Mt. Ararat (La Haye and Morris 21). He stated that people could still get timber from the Ark. He said,

"There is above the country of Minyas in Armenia [present-day Turkey] a great mountain called Baris where, as the story goes, many refugees found safety in the time of the Flood, and one man transported upon an Ark grounded upon the summit, and relics of the timber were for long preserved. This might well be the same man of whom Moses, the Jewish legislator, wrote."

Josephus said in *Antiquities of the Jews* (after La Haye and Morris 16-17), "The Ark landed on a mountaintop in Armenia. The Armenians call that spot the Landing Place, for it was there that the Ark came safe to land. They show the relics of it even today."

About 400 AD the historian Chrysostom said (after La Haye and Morris 21), "Let us therefore ask the unbelieving,

Have you heard of the Flood, of that universal destruction? That was not just a threat, was it? Did it not really come to pass? Was not this mighty work carried out? Do not the mountains of Armenia testify to where the Ark rested, and are not the remains of the Ark preserved there to this very day for our admonition?"

Marco Polo around 1200 AD said in his book, *The Travels* (after La Haye and Morris 22), "And ye should know that in this land of Armenia the Ark of Noah still rests on top of a certain great mountain where ... [t]he snow never melts; it gets thicker with each snowfall."

John Chardin, a Frenchman living about 1600, was skeptical about stories of the Ark on Ararat. He said (after La Haye and Morris 20-21),

"Twelve leagues to the east of the Aravan, one sees the famous mountain where almost everyone agrees that Noah's Ark landed, though no one offers solid proof of it. The Armenian traditions relate that the Ark is still on the summit of this mountain Massis [or Ararat]. They add that no one has ever been able to climb to the place where it came to rest. This they firmly believe on the basis of a miracle said to have happened to a monk of Echmiadzin named Jacob. ... They relate that this monk was determined to climb to the summit or die in the attempt. He got halfway up but he could never go higher, for after climbing all day he was miraculously carried back while asleep at night to the same spot from which he had set out in the morning."

Chardin added that the legend said that God had forbidden mankind to have access to the summit of Ararat. Chardin's skepticism arose because of unfounded superstitions that had begun under the dominance of the Roman Catholic Church in the Dark Ages.

When the Ark landed in Ararat, it is certain that the mountain was habitable at the top because one of the first things Noah did was to build an altar in thanks to God for bringing him through the Flood. Yet in modern times any sightings of the Ark have been made with great difficulty because the mountaintops are now covered in ice and snow.

This change in conditions was due to an increasing harshness of climate in the centuries after the Flood, and because after the Flood, mountains formed in the Flood continued to rise higher. Today the earth is in a more settled state than in the centuries immediately after the Flood.

In those years there was greater geological activity than now. Today there are altitudes of the Alps that are inhabitable because they are too high and cold. Yet in these high altitudes have been found abandoned settlements, showing that at one time these places were habitable. Within relatively recent history the Alps have risen significantly and the tops have gotten colder than they ever used to be.

The same thing happened at Ararat. The mountains of Ararat rose until the tops got cold enough to be covered with perpetual snow and glaciers. These glaciers are one reason the Ark is hard to see. Because the mountain is so cold near the top, winter storms happen unpredictably. Recorded sightings were made when the weather has been relatively warm and some of the snow and glacial ice temporarily melted.

Other hindrances to examining the Ark are the frequent rock slides, poisonous vipers and scorpions that inhabit the mountain, and unreliable guides. A knowledgeable native guide is essential for navigating the mountain, but guides have proven often to be treacherous, sometimes taking explorers part way up the mountain and then deserting them. As a result expeditions that have started well end in failure.

Examining the Ark firsthand would be a blessing to those already accepting God's Word on the Flood. One reason for studying legends of Creation and the Flood is that they build the faith of the believer. But bringing the Ark down from Ararat would not move all unbelievers to change. The skeptical view would continue to remain that,

"An ancient wooden structure high on a mountain in Turkey, even if boat shaped and five thousand years old, is not automatically to be associated with the biblical Noah" (Bailey 1978, 12).

Of course the Holy Spirit is continually using God's Word and other evidences of biblical truth in the hearts of unbelievers, causing some to come to Christ for salvation and even to turn from evolution to creation. The possibility of this turnabout in an unbeliever's life is another reason for making known these legends concerning biblical history - the real history of the world.

LEGENDS ABOUT BABEL

In Genesis 9:1, "God blessed Noah and his sons and said unto them, be fruitful and multiply and replenish the earth." Instead, men remained together and finally rebelled against God in building a great city and the Tower of Babel. Genesis 10 names Nimrod as the primary builder and motivator of this activity, and says that Nimrod was a mighty hunter. The Hebrew wording implies he was hunting men as well as beasts (Henry 167).

Genesis 10 lists various cities that Nimrod set up in the region around Babel. He was evidently formulating a centralized and probably totalitarian system that would rule over all men with a government based in Babel, or Babylon. Josephus wrote (Patten 175-176; after Strickling 1974, 98),

"Now it was Nimrod who excited the people to such an affront and contempt of God. He was the grandson of Ham, the son of Noah, a bold man, and of great strength of hand. He persuaded [the people] not to ascribe it to God, as if it were through his means that they were happy, but to believe that it was their own courage which procured that happiness. He also gradually changed the government into tyranny, seeing no other way of turning men from the fear of God but to bring them into a constant dependence upon his power. He also said 'He would be revenged on God, if He should have a mind to drown the world again;'... he would build a tower too high for the waters to be able to reach; and that he would avenge himself on God for destroying their forefathers."

The setting of Genesis 10 and 11 implies that everyone was concentrated in one place at this time. There are also evidences from archeology that point to this. A great ruin in Iraq sits on exactly the ancient site of the city of Babylon,

located in the region archeologists call *Sumer* and the Bible renders as *Shinar*. This ancient ruin, estimated originally to have stood several hundred feet tall, and dating back some 4500 years, is thought by some to be the remains of the Tower of Babel (Ceram 326-331).

Genesis 11:1 says, "And the whole earth was of one language and of one speech." The phrase *of one speech* implies that everyone had not only the same language but also the same cultural patterns. The fact that they all spoke the same language made this possible. They were all able to mingle freely, so there was a completely free flow of genetic factors. This meant that everyone likely had relatively similar skin color, eye color, hair color, and facial features.

God divided men so that mankind could no longer unite in rebellion against Him. This was ultimately for man's own good. Because the confusion of languages made global communication difficult, and free mingling impossible, people were forced to split into different groups and disperse in different directions, *to fill the earth* as God had earlier commanded mankind to do.

Ancient legends recall the time when all men spoke one language. An ancient Sumerian legends says, "Once upon a time there was no snake, there was no scorpion, there was no hyena, there was no lion. There was no wild dog, no wolf. There was no fear, no terror. Man had no rival. In those days the lands Subur and Hamazi, harmony-tongued Sumer, the great land of the degrees of princship, Uri, the land having all that is appropriate, the land Martu resting in security, the whole universe, the people in unison, [gave praise] to Enlil in one tongue."

Another similar legend was recorded in about 250 BC by Manetho, an Egyptian historian. He wrote that everyone once had one language, and then confusion of the languages happened at Babel. The Thlinkut Indians, on the Canadian Pacific coast, have a Flood legend and a legend about the confusion of languages at Babel (Nelson 183-184), and Indians in Guatemala had memories of Babel preserved in their legends (Strickling 99).

The oldest cultures in the world are the Babylonian, the Sumerian, and the Egyptian. These oldest cultures are the closest in time to Babel, and their oldest artifacts date from about 2500 BC. Farther out from Babel, the oldest European and Oriental cultures date to about 2000 BC, showing that migration from Babel and establishment of these new civilizations occupied several centuries, with Babel as the starting point.

Additional time passed for migrations to North and South America, and the oldest remains of New World cultures date to about 1000 BC. The most recent cultures are in the South Sea islands of the Pacific, where the oldest remains date from about 1000 AD.

Many people dispersing from Babel lived in harsh conditions because they were penetrating unsettled and isolated areas. The remains of their campsites and dwellings, often in caves, gave rise to the idea of "cave men." **Java Man in the Orient, and Cro-magnon Man and Neanderthal Man in Europe,**

were actually people groups that had travelled far from Babel and were suffering the rigors of living in new settlements.

DEVELOPMENT OF "RACES" AFTER BABEL

A problem for some with biblical history is how to explain the various "races." There is the conventional idea that "racial" characteristics must have taken a long time to form and cannot fit into the Genesis time scale. Another false idea is that Noah placed a curse on Ham that was responsible for racial features. Genesis 9 records the curse and blessings that Noah gave to his three sons and their descendants, but nothing is recorded about a change of skin color or physical appearance. Even the division at Babel was only linguistic. However, **physical differences among ethnic groups resulted indirectly from the dispersion from Babel.**

The process of genetic variation begins in families. Two parents with brown hair, for example, can give birth to a child with blonde hair. This genetic characteristic, carried in the parents' genes but not visible outwardly, is expressed in the child. Most traits are controlled by multiple genes, causing a potential range of hair color, skin color, and other features to be expressed among the children of one family.

Environmental factors also influence the physical characteristics expressed in each generation. For people dispersing to low latitudes from Babel, dark skins were favored because the pigment (melanin) plentiful in dark skin is a shield to harmful solar radiation. Fair skinned people in low latitudes were more likely to be harmed, die sooner, and have fewer children. Dark skinned people tended to be healthier, live longer, and have more children. Eventually darker people predominated at low latitudes.

In high latitudes like Scandinavia, people with light skins were favored because fair skin admits sunlight rather than blocking it. Sunlight is necessary for the body to make the vitamin D essential for life. Only fair skinned people would have sufficient vitamin D, and tended to be healthier, live longer, and have more children than those with dark sun-blocking skin. Over time, fair skinned people predominated at high latitudes.

Though certain features predominate in each culture, within each culture there is also a full range of physical characteristics. Some fair skinned peoples are native to Africa though darker groups predominate. Dark skinned Eskimos live at high latitudes though fairer skinned people predominate there. This is explained partly by migrations more recent than the primordial dispersion from Babel.

Also as mentioned, multiple genes control most features, producing a continuum of possible variants not only within families but also within people groups. Most people do not have hair that is jet black, or darkest brown, or fairest blonde. There is an infinite variety of in-between skin colors in a people group. People native to India may be very dark skinned, quite fair, or in between. The full range of characteristics manifests itself in every region of the earth, but certain features tend to predominate in each place.

Evolution teaches that organisms generate new genes to adapt to their environment. This is false. What appear to be "new" genetic characteristics have always been in the genetic code but have not been expressed before. **God had the wisdom to program into man's genes the ability to cope with all the environmental changes He knew that man would face after the Flood and after the dispersion from Babel.**

As long as organisms, human or otherwise, live together in a group and can mingle freely, they all tend to have more or less the same genetic characteristics - not identical, but varying within a relatively narrow range, like the range of skin colors among siblings in a family. This was the case at the Tower of Babel.

Studies of genetic variation in fruit flies have shown that this is true. As long as fruit flies dwell in a group, they all tend to have the same characteristics. Theodosius Dobzhansky observed what happens when fruit flies are isolated from each other into smaller groups subjected to different environmental conditions. Over several generations, each isolated group begins expressing its own distinctive set of genetic characteristics. The genetic code originally carried by its founding members is partly responsible, since no two small groups collectively have identical genetic codes. Further variations in genetic expression result over several generations in response to environmental conditions forced upon the group.

There people groups who in recent times have exhibited genetic variation. The Pennsylvania Dutch, or Amish, have isolated themselves and have as a result expressed distinctive physical characteristics within only a couple of centuries. Within a few generations these people showed a tendency for short stature and shorter-than-average fingers. Many of them have six fingers, and many of them have a certain blood disease not typical of humanity generally.

Another evidence demonstrating that genetic variation in people groups is rapid comes from paintings in Egyptian tombs. Egypt is one of the oldest cultures and closest in time to the dispersion from Babel. Yet Egyptian tomb paintings show people with the four stereotypical extremes of skin color: red Egyptians, yellow Semites, black people, and white people. **Genetic variation had yielded skin color extremes within a few centuries of the dispersion from Babel.**

CONCLUSIONS

Hundreds of pre-Christian legends about Creation, the Flood, and Babel could be added to the ones already discussed. For the believer in Christ, any statement the Word of God makes about the Creation, the global Flood, and the dispersion from Babel ought to be sufficient to settle any claim that evolution might make to the contrary. However, God has graciously placed us in a physical world in which history and science affirm what the Bible teaches. Jesus Himself patiently allowed the apostle Thomas the opportunity to view and touch His physical wounds after His crucifixion.

God has never demanded blind faith of any of us. Yet different people will be won to Christ and be sanctified as Christians in diverse ways.

There may be some unsaved who are especially reachable for Christ by knowing of history's testimony to the truth of the Bible, and there may be some Christians whose sanctification is especially aided by passing on to them this historical testimony. With the Holy Spirit as our Guide, we may freely minister to these the information herein.

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