

## *MORE LEGENDS OF THE CREATION, FLOOD AND BABEL*

### THE REALITY OF THE PRIMEVAL PARADISE

Archeologists have acknowledged that extra-biblical legends and related information corroborate the Bible. Archeologist **C.W. Ceram (1951, p. 241)** has observed that **at the same time skepticism to the Bible was growing, legends confirming the Bible were also discovered:**

"During the centuries of Christian faith the word of the Bible was unassailable and the letter was sacred. Criticism came with the Enlightenment of the nineteenth century, when the criticism inherent in all the materialist philosophies hardened into permanent doubt ... [The nineteenth century] **simultaneously brought forth evidence for the historical truths so plentifully embedded in the Bible**, overlaid though it was by much subsequent embroidery."

This was not a coincidence. **The God Who controls history would not leave the skeptics without witness to biblical truth.** Since the 1800s, the skeptical view has maintained that written human history was preceded by epochs of prehistory in a world inhabited by humanoid "ape-men." But amazingly, the study of the very bones of these supposedly primitive humans shows that the Bible is true.

One aspect of the biblical creation story is that the world was originally a paradise, and that even after the Fall, people lived exceedingly long lives (Gen. 5 and 11). The conventional view is that "pre-historical" human primitives were not only brutish but lived miserably short lives. **One reason the conventional view survives is that the bones of the supposed primitives -- skeletons of Neanderthal, Cro-Magnon and other peoples -- are very rarely examined.** They are kept in restricted access, off limits to any but an extremely limited circle of investigators.

**Some of the most famous skeletons had not been examined for nearly a century**, when orthodontist Jack Cuozzo visited museums in cities such as Paris and London where the bones are kept. Stored away in museum vaults, some of the bones had not been touched by a human hand in years. Cuozzo handled them. For the first time in decades, Cuozzo took measurements of their orthodontic and cranial features. What he found was shocking.

**Cranial dimensions and shape change as a person ages.** At each stage in life a person has cranial features characteristic of his age. Forensic experts can accurately estimate the age of an unidentified deceased person by observing his cranial features.

Tooth wear also indicates age. **Very worn teeth reveal that a person has lived to an old age even if other cranial measurements indicate a younger age.** When **Cuozzo (1998, pp. 155-181)** applied these forensic techniques to Neanderthal skulls, he found that they had aged very slowly compared to modern man.

**The Neanderthals therefore looked quite young even when they were old.** For example, the Pech de l'Aze skull and the Gibraltar II skull (known among anthropologists as Pech and Gib II) look like toddlers of 2 to 3, but factors such as the amount of wear in their teeth show that they were really 8 to 9 at death. This means that they were aging much more slowly than children today, 2 or 3 times more slowly. But this was not the whole story. The full truth was even more startling.

**Cuozzo (1998, p. 218-219)** found that the Pech de l'Aze skull has orthodontic characteristics now occurring in a 9 to 12 week old human embryo, yet as mentioned Pech is conventionally considered to have been 2-3 yrs old at death, and according to Cuozzo's computer model may have been 8-9 or even older. **A process now occurring in the womb used to occur, in Pech -- some 4500 years ago soon after the dispersion from Babel -- in mid-childhood at 8-9 yrs or later. In other words, an aging process now taking only a few weeks used to take nearly a decade!** This is an example of aging occurring at a *much* lower rate in past millennia.

As another example, the Le Moustier skull looks teenage, 16 to 18, but was really much older at death, at least in the mid-twenties if not several decades older, since **maturation rates were then much slower. This has been demonstrated by computer simulations of orthodontic change with time.**

These computer simulations show that old age may have appeared at 400-500 years, but even these simulations assumed modern change rates in the skull (**Cuozzo, 1998, p. 163**), so a true 500 year face would still not have shown "old age" the way we picture it in modern man. **A Neanderthal never reaching 400-500 would have looked young his entire life.**

Theologians and other Christians believing that somehow the long life spans in Genesis 5 and 11 are not literal need to become familiar with this information. The bones supposedly showing "ape-men" primitivity really show that men long ago were long-lived as the Bible says. **The Neanderthals lived after the dispersion from Babel, so the long life spans recorded for pre-Flood man (Gen. 5) and early post-Flood man (Gen. 11) had not yet ceased.**

During the 35-year life span conventionally assigned to Neanderthals, an individual lost 0.014 mm of enamel yearly from teeth. Comparing the Le Moustier skull with the older La Ferrassie skull, Cuozzo measured 1.75 mm of enamel surface loss from the right first permanent molars of La Ferrassie. At the 0.014 mm annual loss rate, 125 years would be required for this loss. But this loss rate was computed from the 35 yr-age span conventionally assigned to Neanderthals, and the actual age at death was far greater. Thus the 1.75 mm enamel loss implies a far greater time span than 125 years (**Cuozzo, 1998, pp. 254-255**). A longevity of 400-500 years may not have been unusual for Neanderthals (**Cuozzo, 1998, pp. 155-181**). **This life span is comparable with the ages for early post-Flood patriarchs in Gen. 11 and agrees with the biblical record that newly-created man was not evolving upward but was already robust.**

Since the early 1800s when anthropologists began recording the legends of so-called "primitive" cultures, a startling cultural feature has been the prevalence of Flood legends. The skeptics of the 1700s had established -- so they thought -- that the biblical Flood was only a myth. Why should any culture have Flood legends at all? Yet even as the skeptics thought they had put the story of the Flood to rest, anthropologists were forced to conclude that:

"The most persistent myth to be found among the Amerindians of South and Central America is a story of their leaders, their white culture heroes, arriving in America having sailed there to avoid the Flood -- across the Atlantic. **The story of the Flood was widespread among Amerindians: the Incan empire abounded in it**" (Bailey, 1994, p. 307).

**But Flood legends were not confined to only New World cultures. Flood legends are global.** This fact has staggering implications far beyond the reality of the global Flood. Murray (2003, pp. 21-22) explains:

**"It is commonly understood that something like the story of Noah and the flood is part of the mythology of cultures around the globe.** It is less widely realized that the unity of the world's myths goes far beyond such basic similarities. So elaborate and intertwined are the mythic traditions in places as disparate as Mayan Central America, Viking Scandinavia, and Pharaonic Egypt, that **it has been for some decades been widely accepted among specialists in the field that a single mythic tradition, what Joseph Campbell called the monomyth, underlies all the discrete mythic traditions.**

"Once we grant the existence of the monomyth, we have a choice between two broad explanations: Either the human psyche is such that cultures everywhere produce extraordinarily similar myths (the view propounded by psychoanalyst Carl Jung and comparative-religion scholar Mircea Eliade, and accepted as well by Campbell), or **the myths had a common historic origin.** The problem with a common historic origin is that it requires us to posit a means by which the myths were shared across continents, and the standard paradigm of ancient history does not allow for that.

"In 1969, science historians Giorgio de Santillana of M.I.T. and Hertha von Dechend of Frankfurt's Goethe-Universitat came down on the historical side of the debate with a book entitled *Hamlet's Mill: An Essay on Myth and the Frame of Time*. At its center is the proposition that **the world's mythologies were drawn from a common historical source with a common body of astronomical knowledge ...**

"De Santillana and von Dechend were [concerned] to establish their basic contention about the historical-astronomical nature of the monomyth. But, like it or not, to demonstrate that [advanced astronomical knowledge] was known millennia before Hipparchus and that this knowledge was disseminated throughout the world -- both of which are minimal implications

of *Hamlet's Mill* -- already means that the standard paradigm is in disarray."

**In other words, in the early years of human history there were global cultures with information and knowledge shared worldwide.** This conclusion obliterates the conventional conception of early man as living in isolated and primitive groups. It fits the Biblical record of advanced civilization in the pre-Flood and early post-Flood years.

Pre-Christian Flood legends are so numerous that some historians have proposed including Atlantis, the legendary pre-Flood world, in serious academic rosters of human civilizations. **Ceram (1951, p. 475)** cited the twenty-one civilizations specified by Toynbee, then said, "Actually this listing, if we cared to follow other authorities, would have to be increased to at least twenty-two. **It is Plato who tells us about the lost culture of Atlantis.**"

**Recently there has been a resurgence of New Age interest in Atlantis. Ceram's analysis predates the rise of the modern New Age movement.** The New Age movement wishes to reconstruct the pagan belief system that came to dominate the pre-Flood world. Thus the New Age interest in Atlantis is very flawed if not perverted. The new Age movement chooses to overlook that fact that the evil of the pre-Flood world is why God destroyed it (Gen. 6:11-13).

Due to skeptical denial of the global Flood of Noah, some investigators have sought the origin of Flood legends in local or regional catastrophes. The "storm deposits at Ur" are one such catastrophe. **Quigley (1961, p. 210)** described these deposits:

"At Ur, in the lower valley, Sir Leonard Woolley found evidence of human residence both below and above a layer of flood-deposited clay, from eight to fourteen feet thick, laid down by a great prehistoric inundation which had covered about 40,000 square miles of valley. Sir Leonard believed that this might have been the Deluge of the Bible, about 3600 B.C."

**These deposits -- up to 14 feet thick -- dwarf the small layers of sediment left behind by modern storms, but as horrendous as the storms at Ur must have been, they were only post-Flood cataclysms.** They cannot have been the Flood of the Bible, because the universal spread of Flood legends shows that the Flood was a catastrophe much worse than any post-Flood storms.

Further, **pre-Christian Flood legends mention Noah by name, as Bailey (1994, p. 86)** notes: "Mexico carried the same story of the Great Flood, which they called Catena-ma-Noah, which reconstituted in Semitic ... simply means Flood of Noah." There is no connection of the storm deposits of Ur with Noah, but Noah is part of the Biblical global Flood story. **Flood legends also specify that Noah was only one of eight survivors of the Flood (Bailey, 1994, p. 308):**

"An Egyptian text dating from the time of the fourth Ptolemy locates the birth of the Ogdoad, the eight creative gods, in Egyptian Thebes. The text begins with a reference to 'eight great and mighty ones of the beginning ... born in the flood'."

The Dogon tribe of West Africa preserved a similar memory (**Bailey, 1994, p. 215**):

"Professor Marcel Griaule ... undertook an immense study of the philosophy and religion of the Dogon tribe, a group living around the Upper Niger ...

"Amma, he says, is the ... Dogon supreme sky deity. In time Amma married Earth. ... He gave birth to a twin god called Nummo ...

"**Nummo in turn gave birth to eight spirits, or rather four twin spirits, ...** It is to be noticed that tradition [also] says that the civilization of ancient Egypt was started by eight creative spirits ..."

**The four twin spirits of the Dogon legend are the four families saved on the Ark -- Noah and his wife, and his three sons and their wives.** The Mayas of Central America likewise preserved the memory of the four families surviving the Flood, combining this memory with a memory of the transoceanic dispersion from Babel (**Bailey, 1994, p. 61**):

"The Mayan empire, [originated] by their own dating in 3113 B.C. ... [The] Maya dated the commencement of their empire to the day on which four white gods, four white culture heroes, Bacabs, arrived with their shiploads of sailors across the Atlantic 'to escape the Flood'."

**The dispersion from Babel happened fairly soon after the Flood, and the Mayan date of 3113 BC centering on these two events is compatible with the biblical chronology.**

#### **THE REALITY OF THE DISPERSION FROM BABEL**

The tower of babel was a ziggurat, an artificial mound. **Like Flood legends, mounds and pyramids are all over the world. Virtually every locality has at least a few small ones.** But without the reality of the Tower of Babel, these pyramids and mounds are a mysterious puzzle. As **Corliss (1978, p. 197)** says:

"[P]yramids are everywhere. In North America they are huge truncated earthen mounds. In Mesoamerica they are of masonry, with long flights of stairs leading up to diminutive enclosures. Pyramids on the Pacific isles are not so much impressive in size as they are startling in their appearance thousands of miles from continental influences. In England, Silbury Hill is an immense pile of earth truncated at the top somewhat like America's Cahokia Mound. **Was the urge to build the pyramids carried around the world by a single culture?** ... [The] pyramids seem to represent a global motif ... **[The] crucial question may not be how the pyramids were built but why?"**

Others have asked the same question (**Ceram, 1951, p. 158**): "The pyramids were known to be tombs, gigantic sarcophagal

houses. **But what under heaven had ever inspired the Pharaohs to build in a way never seen before or since?** In Petrie's day the Egyptian pyramids were thought to be unique. Now, of course, Middle America has been archaeologically explored, and analogues of the Egyptian pyramids discovered in the Toltec jungle, though these were temples and not tombs."

Some ancient mounds were built for surveying purposes. Other than these, pyramids and mounds have been built through history as "copies" of their prototype, the Tower of Babel. It is widely recognized that the earliest (post-Flood) civilization was at Sumer in Mesopotamia, also the site of Babel. (**Bailey, 1994, p. 228**) concludes:

"So where the ziggurat was taken by Mesopotamian refugees around the world, to Egypt, to Zealand in Denmark, to Southeast Asia, to certain Pacific islands but, above all, to Peru and Mexico, there the story of the Flood, of the Temptation and the Fall was carried ..."

**Thus the migrants making their forced dispersion from Babel carried abroad the legends that we have been discussing.** Later travelers to the New World from places such as Egypt copied the features of the Egyptian pyramids they were most familiar with. This is why "Mexican ziggurats are identical with [the] first Egyptian ziggurats ..." (**Bailey, 1994, p. 86**). **The evidence for a global diffusion of technology from the Old World to the New is literally monumental.**

The existence of global travel as people dispersed from Babel means that evidence of ancient treks and voyages should exist. It does. **Colin Ronan (1974, p. 41)**, a specialist in the history of technology, has noted that "it is gradually becoming clear that exploration of the Earth by land as well as by sea was much more extensive in ancient times than was once imagined."

The Greek historian Herodotus described the Tower of Babel as it existed several centuries BC (**James and Thorpe, 1994, p. 355**):

"The greatest of all the ziggurats was the temple of the god Marduk at Babylon, described in the eyewitness account of the Greek historian Herodotus around 450 B.C. Crowned by a temple decorated with gold, it had eight levels connected by a spiral staircase, with seats provided for climbers to rest during their ascent. Some two hundred feet high, it seems to have given rise to the biblical legend of the Tower of Babel, the ambition of whose builders was to 'reach unto heaven' (Genesis 11:4)."

What Herodotus saw was not in fact the original Tower itself. As **Quigley (1961, p. 224)** notes, "The most famous of [ziggurat] structures was the biblical 'Tower of Babel' built at Babylon about 2000 B.C. and rebuilt by Nebuchadnezzar about 600 B.C." Since the restoration was presumably true to the

original, Herodotus' description probably applies to the original Tower as well.

Many of the primeval men of renown became the gods of later mythology. Nimrod became the Heracles of Greek myth **(Bailey, 1994, p. 380)**:

"[Heracles'] lionskin, bow and arrows prompted classical Greek writers to suggest that he flourished before the age of metals. He had the reputation of having first cleared Crete, indeed the whole world, of wild animals."

This had also been Nimrod's reputation in the Bible as "a mighty hunter before the Lord" (Gen. 10:9).

#### References

Bolded emphases in quotations have been added and are not in the original sources.

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