

Aboriginal Flood Story

The Bundaba Flood Story

As told by Jimmy Bird.

Long, long ago there was a great flood. It originated from the fact of some children who found the 'winking' owl in a tree and plucked out all its feathers. They forced a grass reed through its nose and treated the bird most shamefully. The bird flew without wings, into the heavens and showed himself to Ngowungu, the Great Father.

Ngowungu became very angry and decided to drown the people.

Later the people saw a small cloud rising which grew bigger and bigger till it spread all over the sky. The thunder began to roll and crash and the people were greatly afraid.

With the rain and thunder was a terrible wind which broke great limbs off trees and rooted up others. During this terrible storm there was a noise above the awful crashes of thunder. This noise was coming from the north. The salt water, the sea, came pouring over the ranges from the north. **The flood rose higher and higher till all the land was covered except the tops of two or three mountains.**

From further west a man and his wives with a dog were battling their way in a canoe when a bird with a leaf in its mouth flew in front of them showing them the way to Mt. Broome. They eventually reached **Mt. Broome** and landed there where some other survivors were.

Then Djabalgari, the great left-handed man incised his little finger and let the blood trickle down into the flood waters. The waters began to go down and eventually disappeared off the country. **All other people were drowned.**

SLIDE

Similarities to Genesis

- The flood was sent to judge wickedness.
- God sent the flood to drown all the people.
- It began to rain.
- All the land was covered.
- A man and his wife in a boat with an animal.
- A bird with a leaf in its mouth was the sign of dry land.
- They landed on a mountain. All other people drowned.
- There was a sacrifice of blood at the end of the flood.

Sons of Sons

God made the world one big family (10:1-32). For many, this chapter may seem like a bore that should be skipped. But this chapter provides us much important information:

It provides us authoritative evidence that the post-flood world descended from one pair of human beings (i.e., Noah and his wife).

It provides us with a historical accounting of the origins of the nations of the world and how they spread over the face of the earth.

It provides us with an understanding of the relationship between the people of Israel and all other nations and peoples of the world.

It provides us with the knowledge of who we are and where we came from.

It provides us the primitive branches of the genealogical tree of mankind that will eventually culminate in the objective of every biblical genealogy—the person of Jesus Christ.

This chapter is not technically a genealogy (so and so, begat so and so).⁴ It has been called a table of nations because it traces the connected origins of various nations.⁵ What is striking is that the nations of the world all came from the same place...from one of the three sons of Noah (10:1, 32). In other words, God made us one big family. Though we are of different languages, cultures, and geographical locations, we are still imprinted with the image of God and share in the dignity of human existence. An emphasis on our racial and cultural differences undermines this unity and runs counter to God's will for us. He basks in our rich cultural diversity and variety, which He has created. We need to learn to do the same.⁶

The descendants of Japheth (10:2-5).⁷ This division of the chapter, centering on Japheth, is the shortest and highlights 14 of Japheth's descendants.⁸ The Japhethites split into two groups: one group settled in India and the other group in Europe. Together they form what is known as the "Indo-European" family of nations. They became the coastline peoples, the peoples of the Gentiles (10:5). It was primarily into this area of the world that the New Testament church spread, under the apostle Paul. Verse 5 also teaches that the occupation of the lands followed the confusion of tongues at Babel.

The descendants of Ham (10:6-20). Here we have the account of the descendants of Ham. The nations connected to Ham inhabited northwestern Africa, the western coast of the Arabian Peninsula, and the Fertile Crescent from Egypt to Mesopotamia.⁹ Some of these nations figured prominently in the biblical story as enemies of Israel, particularly “**Babel**” (Babylon, 10:10),¹⁰ “**Mizraim**” (Egypt, 10:13), and “**Canaan**” (10:15). But, once again, all these scattered nations were the descendants of Ham, who was one of three brothers, descendants of the one Noah.¹¹ There is no escaping it: God made the world one big family!

The descendants of Shem (10:21-32). The descendants of Shem (lit. “name”) are the Semitic peoples who inhabited the eastern lands: modern-day Iraq, Iran, and eastern Saudi Arabia. The genealogy of Shem split at the sons of “**Eber**” (10:25).¹² From Eber we get the word “Hebrew.” The descendants of Eber’s son “**Joktan**” are given in 10:26-32, while the descendants of his other son, “**Peleg**” are found in [Genesis 11](#). It was Peleg’s line which led to Abraham and eventually to the Israelites (11:18-26).¹³ This is the family that God will be dealing with throughout the entire Old Testament. These are the Hebrews, the nation Israel. This section reveals that it was God’s plan to bless the human race by dividing the family of man by languages, locations, and leaders. Remember that God formerly blessed the earth by dividing the light from the darkness, the earth from the heavens, and the land from the seas ([Gen 1](#)).-<https://bible.org/seriespage/14-spread-nations-genesis-101-1126>

Moving East- Nimrod

In 11:2, we read these fateful words: “It came about as they journeyed east, that they found a plain in the land of Shinar and settled there.” The word “east” is intentionally alluded to in the Scriptures, to let us know that a person or group is moving contrary to God’s will. In the Genesis narratives, when man goes “east,” he leaves the land of blessing (Eden and the Promised Land) and goes to a land where the greatest of his hopes will turn to ruin (Babylon and Sodom).¹⁹ Please also notice that they “settled” in Shinar. In 9:1, God clearly commanded Noah and his sons to “be fruitful and multiply, and fill the earth” (cf. 8:17). There is no reason to suspect that Noah’s descendants did not understand what God wanted. God wanted them to move throughout all the earth but they banded together in order to defy God’s command. They selected

the best land that they could find; they staked their claim in the land of Shinar, a place that becomes associated with evil.

Bricks Not Stone

III- Need modern great building to give perspective.

In 11:3-4, “They said to one another, ‘Come, let us make bricks and burn them thoroughly.’ And they used brick for stone, and they used tar for mortar. They said, ‘Come, let us build for ourselves a city, and a tower whose top will reach into heaven, and let us make for ourselves a name, otherwise we will be scattered abroad over the face of the whole earth.’” The motivation for building a city was to make the builders a name (cf. [Ps 14:1](#)). The object of this endeavor was to establish a center by which they might maintain their unity.²¹ Now God desired unity for humankind, but one that He created, not one founded on a social state. They wanted to “empower” themselves. Both motive and object were ungodly. God had instructed man to fill the earth (1:28), to spread over the whole planet. The builders of the “tower” seem to have intended that it serve as a memorial or landmark among other things.

SLIDE

Structure of passage

The entire account of the Tower of Babel follows an antithetical structure. There is a parallelism, where the first letter is antithetical to the second letter, with the letter **E** being the turning point.

A The whole world had one language (11:1)

B They settled on the plain in Shinar (11:2)

C Man said: Come let us make bricks and bake them thoroughly (11:3)

D Man said: Let us build ourselves a city and make a name for ourselves (11:4)

E But the Lord came down to see (11:5)

D The Lord said: If they do this, nothing will be impossible for them (11:6)

C The Lord said: Come let us confuse their language (11:7)

B They were scattered from the plain of Shinar (11:8)

A The Lord confused the language of the whole world (11:9)

Breaking of Language- All sent from God

The traditional interpretation, which seems more reasonable, relates this verse to the division of people/nations at the Tower of Babel event in [Genesis 11](#). (Just like the English 'earth' can have a variety of meanings, the Hebrew *erets* can also mean nation(s)—thus *erets Yisrael*, the land (nation, people) of Israel.) According to the biblical chronology as deduced by Archbishop Ussher, the Flood occurred in 2349–2348 BC, and Peleg was born in 2247 BC about a hundred years later. Do ancient writers shed any light on when this happened? The answer is a resounding yes.

SLIDE

Today we look at one of those bizarre occurrences: *Babel* and *Babylon*. If you were to read these two names in your Bible, I wouldn't blame you for assuming they are different places. But they're not. ***Babel and Babylon are the same city.***

In fact, *Babel* is a transliteration of the Hebrew word בָּבֶל (‘‘Ba-bel’’), while *Babylon* comes from the Greek Βαβυλώνος (‘‘Babylonos’’). In all 233 occurrences of *Babel* in the Old Testament, it is translated *Babylon* in Greek. What is more, both the ancient Babel in Genesis 10-11 and the more recent Babylon of Daniel's day are said to be located in the plains of Shinar (Gen. 10:10; 11:2; Daniel 1:2).

Daniel 1:2 (NLT) The Lord gave him victory over King Jehoiakim of Judah and permitted him to take some of the sacred objects from the Temple of God. So Nebuchadnezzar took them back to the land of Babylonia and placed them in the treasure-house of his god.

Daniel 1:2(ESV) And the Lord gave Jehoiakim king of Judah into his hand, with some of the vessels of the house of God. And he brought them to the land of Shinar, to the house of his god, and placed the vessels in the treasury of his god.

Babylon begins

The year was 331 BC. After Alexander the Great had defeated Darius at Gaugmela near Arbela, he journeyed to Babylon. Here he received 1903 years of astronomical observations from the Chaldeans, which they claimed dated back to the founding of Babylon. If this was so, then that would place the founding of Babylon in 2234 BC, or about thirteen years after the birth of Peleg. This was recorded in the sixth book of *De Caelo* ('About the heavens') by Simplicius, a Latin writer in the 6th century AD. Porphyry (an anti-Christian Greek philosopher, c. 234–305 AD) also deduced the same number

<https://creation.com/in-the-days-of-peleg>

A new start from Noah to Abram

SLIDE- The Holy Spirit and Acts 2, the gift of tongues-

Cultural Constructs vs Christ in Truth

III- Hudson Taylor in China

Personal, Aus Not English, Melbourne not Sydney, West not East

How do we adapt to the culture, without forcing our own on it.