



REASON TOGETHER CHURCH

How Did All Races Come from Noah and His Family?

*A Biblical and Scientific Examination of
Population Growth, Human Diversity
and Post-Flood Dispersion*

Genesis 9:19; Genesis 10:32; Acts 17:26 KJV



SERMON & PASTOR'S COMMENTARY

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Sermon Transcript

Genesis 9:19 | Acts 17:26

*Bring your questions. Open your Bible.
Let's Reason Together the Word of God.*

www.ReasonTogether.Church

Aloha.

Welcome to Reason Together Church.

We are honored that you have chosen to worship with us today.

Whether you are here in person, joining us online or reading this study later, we want you to know that there is room here for your questions.

Our invitation is simple.

Bring your questions.

Open your Bible.

Let's Reason Together the Word of God.

If we have honored guests with us today, thank you for trusting us with part of your day.

We do not want to embarrass you or place you on the spot.

If you would like to stay connected, our guest card asks for only your first name and email address.

That is enough for us to say thank you and let you know what is happening at Reason Together Church.

After our service, please join us at the Reason Together Café.

The coffee is free, the conversation is welcome and there are always free refills on conversations.

We like to say that COFFEE means Christ Offers Forgiveness For Everyone Everywhere.

Our Keiki Kids Center is also available for families who need it.

Before we begin, let me briefly explain how giving works here.

We do not pass a plate and no guest is ever expected to give.

If you are a member of another church, please continue giving faithfully through your home church.

For those who are members of Reason Together Church, there is a giving box in the back.

You may give there or through our online giving option as the Lord leads you.

There is no pressure and no compulsion.

God loveth a cheerful giver, and giving should always be an act of willing worship.

Let us pray.

Our Heavenly Father,

Thank You for allowing us to gather around Your Word.

Thank You for every nation, every family, every language and every person represented among us.

Give us wisdom as we examine a question that touches Scripture, history, population growth, genetics and the dignity of every human life.

Help us distinguish what Your Word declares from what we merely assume.

Help us use scientific evidence honestly, without fear and without exaggeration.

Most of all, help us see that every person is made in Your image and every nation needs the same Savior.

Open our understanding and soften our hearts.

In the name of Jesus Christ we pray.

Amen.

Our primary text is Genesis 9:19.

“These are the three sons of Noah: and of them was the whole earth overspread.”

Our companion text is Acts 17:26.

“And hath made of one blood all nations of men for to dwell on all the face of the earth, and hath determined the times before appointed, and the bounds of their habitation.”

Today we are asking a question that sounds simple until we begin thinking about everything it contains.

How did all races come from Noah and his family?

According to the Bible, only eight people survived the Flood aboard the Ark.

There was Noah.

There was Noah’s wife.

There were their three sons, Shem, Ham and Japheth.

There were the wives of those three sons.

First Peter 3:20 describes the days “while the ark was a preparing, wherein few, that is, eight souls were saved by water.”

Eight souls.

Look at the world today.

There are more than eight billion people.

We see people with skin ranging from very light to very dark and every shade between.

We see different hair colors, hair textures, eye colors, facial features, heights and body proportions.

We hear thousands of languages.

We find people living in deserts, forests, mountains, frozen regions, tropical islands and enormous cities.

Could all that population and all that diversity really come from one family?

Does science make that impossible?

Or might the scientific evidence be more consistent with the Biblical account than many people have assumed?

Let me establish something at the beginning.

We are not going to say that science has proved Noah.

Science cannot examine Noah, test the water of the Flood or watch the confusion of language at Babel.

We are dealing with events in the past.

We can examine what Scripture says.

We can examine what remains observable today.

We can ask whether the mechanisms needed by the Biblical account are real.

We can ask whether eight people could become billions.

We can ask whether one family could carry the potential for today's visible diversity.

We can ask whether separated populations develop recognizable characteristics.

We can ask whether lower sea levels once exposed migration routes now covered by water.

We can ask whether Babel would have created exactly the kind of population separation that genetics says produces distinctive people groups.

That is not scientific proof of the Bible.

It is a test of scientific possibility and consistency.

The first claim comes directly from Scripture.

Genesis 9:1 says, "And God blessed Noah and his sons, and said unto them, Be fruitful, and multiply, and replenish the earth."

God did not command Noah's family to remain together forever.

They were to have children.

Their children were to have children.

They were to increase in number and spread across the earth.

Genesis 9:18 and 19 says, “And the sons of Noah, that went forth of the ark, were Shem, and Ham, and Japheth: and Ham is the father of Canaan. These are the three sons of Noah: and of them was the whole earth overspread.”

The language is unmistakable.

The Bible says the whole earth was overspread through the descendants of Noah’s three sons.

Genesis 10 then records what is commonly called the Table of Nations.

It follows family lines as they become clans, communities and nations.

Genesis 10:32 concludes, “These are the families of the sons of Noah, after their generations, in their nations: and by these were the nations divided in the earth after the flood.”

Notice the progression.

There was one surviving household.

Then there were succeeding generations.

Those generations became extended families.

The families became communities.

The communities became nations.

The nations were divided across the earth.

The Bible does not say that God created separate races after the Flood.

It says one family produced many nations.

That brings us to the population question.

Could eight people really become more than eight billion in approximately four thousand to four thousand five hundred years?

At first, the number seems impossible.

Eight is such a small beginning.

Eight billion is so large that it is difficult to picture.

But population growth is not addition.

It is multiplication.

Children grow up and have children.

Those children grow up while parents and grandparents may still be alive.

Each generation adds multiple new family lines.

If we begin with eight people and use a period of approximately four thousand years, reaching roughly today's population requires an average annual net growth rate of only about one-half of one percent.

That is approximately 0.52 percent per year.

At that average rate, the population doubles about once every 134 years.

If we use twenty-five years as a simple generation length, four thousand years contains about 160 generations.

Each generation would need to be only about fourteen percent larger than the generation before it.

Put another way, the long-term mathematical average would require each couple to produce approximately 2.28 children who survived and eventually reproduced.

That is not an enormous family.

That is a little more than the number needed to replace the parents.

Of course, the real population would not grow at exactly the same rate every year.

There would be seasons of rapid growth.

There would be wars, famines, diseases and disasters.

Some communities would grow while others declined.

The half-percent figure is only the average across the entire period.

Genesis also records long lives in the generations immediately after the Flood.

Long lives allow many generations to overlap.

A man might see not only his sons and daughters but grandchildren, great-grandchildren and generations beyond them.

Large early families could produce rapid growth followed by slower growth later.

We do not know exactly how many people were alive at Babel.

We do not know exactly how many years passed before they built the city in the land of Shinar.

We do know that a few generations with several surviving children per family can become hundreds and then thousands surprisingly quickly.

The mathematics does not prove that Genesis happened.

It does remove one objection.

It is simply not true that eight people could never become today's population in the available time.

They could.

The population is not the hardest part of the question.

The diversity is more complicated.

How could one family produce people who look so different?

The first answer is that Noah's family was not genetically identical.

Noah and his wife carried two sets of chromosomes.

Their sons received different combinations from those parents.

Shem did not receive exactly the same combination as Ham.

Ham did not receive exactly the same combination as Japheth.

Then there were three daughters-in-law.

These women are often nearly forgotten when people discuss the genetics of the Ark.

Each wife brought inherited material from her own parents and grandparents.

Scripture does not tell us how closely the wives were related.

It does not describe their appearance.

It does not tell us what visible or hidden characteristics they carried.

But they were essential members of the founding population.

The genetic potential aboard the Ark was not limited to whatever could be seen by looking at Noah.

Appearance does not reveal everything a person carries.

A person can carry a genetic variant without displaying its most obvious expression.

Two parents who appear similar can have children who differ noticeably from one another.

Grandchildren may display a characteristic that was not obvious in either parent.

You have probably seen that within your own family.

One child looks like the father.

Another looks like the mother.

Another looks like a grandparent.

One has darker hair.

Another has lighter hair.

One tans easily.

Another burns quickly in the sun.

They came from the same parents, but inheritance did not produce identical copies.

This is where recombination becomes important.

Think of a deck of cards.

You can deal many different hands without adding a single new card to the deck.

You shuffle the cards that are already present.

Genetic recombination does something far more complex.

It reshuffles inherited variants in every generation.

The children of Noah's sons would receive new combinations.

Their children would receive still more combinations.

After only a few generations, descendants could display combinations that were not visibly present in any one person aboard the Ark.

This is stronger than saying every human difference had to begin as a new mutation after the Flood.

Mutations do occur.

Every generation contains new genetic changes.

Across billions of births, those changes add enormous numbers of new variants.

But the main explanation for rapid visible diversity does not need to be mutation alone.

Much of the potential could already have been present.

Recombination redistributed it.

Isolation concentrated it.

Selection changed how common certain variants became.

The short document that helped begin this study used an AABB and aabb illustration for skin color.

That can illustrate a basic idea, but we should not mistake the illustration for actual human pigmentation genetics.

Skin pigmentation is not controlled by only two genes.

It is polygenic.

That means many genes and many variants contribute to the outcome.

All normally pigmented human beings possess cells that produce melanin.

The difference between lighter and darker skin is not that one group has color and another has none.

The differences involve the amount, type, packaging and distribution of melanin.

Pigmentation-related variants can be combined in many ways.

Some combinations produce more melanin.

Some produce less.

Many produce results between those extremes.

That is why human skin tone appears as a continuous range.

Nature does not draw a line and announce that one shade is one race and the next shade is another race.

Those boundaries are cultural categories placed upon a biological range.

Genetic research shows that human beings are overwhelmingly alike.

Studies of human populations have repeatedly found that most measured human genetic variation exists among individuals within populations rather than between the large geographic groups commonly called races.

There are patterns associated with geographic ancestry.

There are variants that are more common in one population than another.

But there is no genetic wall dividing humanity into separately created biological races.

That makes Acts 17:26 especially powerful.

God “hath made of one blood all nations of men.”

Paul did not say one blood for one nation and different blood for another.

He said one blood.

Living in Hawaii gives us a picture of this every day.

We meet families whose ancestry reaches across Polynesia, Asia, Europe, Africa, North America, South America and islands throughout the Pacific.

People marry across all those backgrounds.

Their children do not become part human and part something else.

They are fully human because their parents were always members of the same human family.

We use words such as race because society has trained us to organize people that way.

But the Bible speaks of nations, kindreds, people and tongues.

Science speaks more accurately of populations and ancestry.

There is one human race.

Then how did one connected population become so many recognizable people groups?

The Bible directs us to Babel.

Genesis 11:1 says, “And the whole earth was of one language, and of one speech.”

Humanity shared communication.

They could work together.

They could live together.

They could marry across the connected community.

Inherited variation could continue circulating through the larger population.

But humanity did not want to obey the command to spread across the earth.

Genesis 11:4 says, “And they said, Go to, let us build us a city and a tower, whose top may reach unto heaven; and let us make us a name, lest we be scattered abroad upon the face of the whole earth.”

Listen to their stated purpose.

“Lest we be scattered.”

God had told humanity to replenish the earth.

They wanted to remain concentrated.

God had given them His name and authority.

They wanted to make their own name.

Their tower was not merely a tall construction project.

It represented organized rebellion.

Genesis 11:7 records God's response.

"Go to, let us go down, and there confound their language, that they may not understand one another's speech."

God did not need to change their skin color at Babel.

He did not need to stretch one person's features or change another person's hair.

He changed their ability to understand one another.

That single intervention would have enormous social and biological consequences.

Imagine awakening and being unable to understand some of the people beside you.

You would naturally search for those whose words made sense.

Families and individuals who could communicate would gather together.

Construction would stop because coordinated work became impossible.

Trust would weaken between groups that could not speak together.

Marriage would increasingly occur within the community that shared a language.

Communities would move away from one another.

Genesis 11:8 says, "So the LORD scattered them abroad from thence upon the face of all the earth: and they left off to build the city."

The Bible describes language division, social separation and geographic migration.

Population genetics describes what happens next.

When groups separate, gene flow between them decreases.

That means inherited variants are no longer shared freely across the entire human population.

Each migrating group carries only part of the variation that existed in the larger community.

Scientists call this a founder effect.

Suppose a small group leaves with a higher-than-average frequency of a particular trait.

Their children marry within that group.

The trait may become increasingly common among their descendants.

It did not appear because they became a new race.

It became common because it was carried by the founders.

Then there is genetic drift.

In small populations, some variants become common and others disappear simply through the ordinary pattern of who has children and who does not.

Not every characteristic must provide an advantage.

Chance also changes the frequency of inherited traits.

Then there is natural selection.

Populations moving into different environments face different pressures.

One community may live where ultraviolet radiation is intense throughout the year.

Another may settle where sunlight is weaker and winters are long.

Darker pigmentation can offer protection in regions with intense ultraviolet exposure.

Lighter pigmentation can assist vitamin D production where ultraviolet exposure is limited.

That does not mean every difference has one simple environmental explanation.

Human history includes migration, intermarriage, chance, diet and culture.

But selection can change how common pigmentation variants become over many generations.

The same principle applies beyond skin tone.

Populations living at high altitude can develop characteristics that help them function with less oxygen.

Communities that depend heavily upon dairy animals can develop a higher frequency of adult milk digestion.

Exposure to particular diseases can change the frequency of immune-related variants.

Hair, eye color, body proportions and other visible characteristics can also become concentrated.

Some documented human adaptations have changed substantially within only a few thousand years.

That is important for our question.

We do not need separate creations to explain separate appearances.

We need inherited variation, separation, reproduction and time.

Babel supplies the separation.

Ordinary genetics supplies the continuing process.

But how did the scattered groups reach distant regions?

This is where the earth's glacial history becomes important.

Science has firmly established that enormous quantities of water have been stored in continental ice sheets.

Antarctica presently contains enough land ice that complete melting would raise global sea level by roughly 190 feet.

Greenland contains additional water.

During the last great glacial period, vast ice sheets also covered much of North America and northern Eurasia.

When ocean water becomes snow and remains stored on land as ice, sea level falls.

The scientific evidence shows that global sea level was once approximately 394 feet lower than it is today.

That is nearly four hundred feet.

Imagine lowering the ocean around every coastline by hundreds of feet.

Large areas of continental shelf become dry land.

Coastlines move outward.

Some islands join one another.

Some continents become connected by broad plains.

Some water crossings become dramatically shorter.

One post-Flood model proposes that warm oceans following the Flood produced heavy evaporation.

At the same time, atmospheric dust and volcanic material could contribute to cooler summers over the continents.

Heavy snowfall would accumulate where summer melting could not keep pace.

Ice sheets would grow and ocean levels would fall.

We need to be precise here.

Science establishes the ice, the lower sea level and the exposed land.

Science does not establish that this glaciation followed Noah's Flood approximately four thousand years ago.

That connection is part of a post-Flood Ice Age model.

It is an interpretation of the physical evidence within a Biblical chronology.

We should not call the interpretation proof when the observation itself is what has been demonstrated.

But the observation gives the Biblical model a real physical mechanism.

Lower sea levels exposed Beringia between Asia and North America.

Beringia was not a narrow bridge like a modern highway.

It was a broad region through which people, animals and plants could move.

Lower seas exposed Doggerland between Britain and continental Europe.

They exposed the Sunda Shelf, connecting much of mainland Southeast Asia with lands now divided into islands.

Australia, New Guinea and Tasmania formed the larger landmass called Sahul.

There was still water between the Sunda region and Sahul, but the crossings were shorter and more land was available.

The Persian Gulf contained extensive dry land.

Coastal plains surrounded Africa, Arabia, Asia and many islands.

Groups leaving Babel would not need to march from Mesopotamia to the edge of the world in one lifetime.

Migration happens across generations.

A community can move a modest distance, settle, raise children and then see part of the next generation move farther.

Even movement averaging only a few miles each year becomes thousands of miles over centuries.

People could follow rivers, valleys, coastlines, grasslands and animal herds.

They could settle fertile areas and continue outward as their numbers increased.

Not every destination could be reached entirely on foot.

Some water travel would still be necessary.

Scripture does not record Noah opening a post-Flood school of boatbuilding.

We should not claim that it does.

But Noah's immediate family had constructed, supplied and survived aboard an enormous vessel.

It is reasonable to infer that the family possessed knowledge of woodworking, waterproof construction, food storage, animal care and survival on water.

Their descendants would not need another Ark to cross a channel.

They could use rafts, small boats, coastal vessels and island-to-island travel.

Lower seas would make many of those crossings shorter.

Then the ice began to melt.

Sea level rose.

Land bridges disappeared.

Coastal plains were submerged.

Communities that had once traveled across connected land became separated by oceans and seas.

Isolation increased.

Founder effects became stronger.

Distinctive characteristics became more noticeable.

The proposed sequence is coherent.

One family survived the Flood.

That family multiplied.

Humanity gathered rather than spreading.

Babel divided the languages.

Language communities migrated.

Lower sea levels offered additional routes.

Rising seas later isolated many of those communities.

Recombination, founder effects, genetic drift and selection changed the frequencies of inherited traits.

Families became nations and nations developed recognizable characteristics.

They never stopped being one human family.

Genesis 10:25 introduces another question.

“And unto Eber were born two sons: the name of one was Peleg; for in his days was the earth divided.”

Some people have said that this means the continents physically separated during Peleg’s lifetime.

That interpretation is not necessary for our study.

The surrounding chapters concern the division of families, languages, territories and nations.

The earth being divided can reasonably refer to humanity being divided and allotted into different lands.

Rapid continental separation would create additional scientific and physical problems that our Biblical case does not require.

We can explain migration through lower sea levels, exposed continental shelves and maritime travel without claiming that continents raced apart during Peleg’s lifetime.

Current mainstream genetic and archaeological chronologies do not confirm a recent eight-person bottleneck, and those questions deserve a study of their own.

We acknowledge that disagreement here and reserve its detailed examination for a future Reason Together Study.

For the present question, our conclusion must remain careful.

Population mathematics does not make Noah’s family impossible.

Visible human diversity does not require separately created races.

Genetics provides real mechanisms capable of producing recognizable populations from inherited variation.

Babel describes the kind of separation that would reduce gene flow.

Lower seas provided genuine migration routes.

Science does not prove the Biblical chronology, but the required population and migration mechanisms are real.

There is another claim associated with Noah that must be corrected.

For centuries, some people taught that dark skin resulted from the so-called curse of Ham.

That teaching was used to excuse slavery, segregation and racial superiority.

It is not what the Bible says.

Genesis 9:25 reads, “And he said, Cursed be Canaan; a servant of servants shall he be unto his brethren.”

Noah did not say, “Cursed be Ham.”

He said, “Cursed be Canaan.”

The passage does not mention skin color.

It does not turn the descendants of one son into a permanently inferior race.

It does not authorize one nation to enslave every person with a particular appearance.

Using Noah to justify racism contradicts the very narrative that makes humanity one family.

We must also be cautious with charts that assign every modern population neatly to Shem, Ham or Japheth.

Genesis gives real names, families and ancient nations.

It provides geographic clues.

But thousands of years of migration, intermarriage, conquest and movement prevent us from labeling every modern person with certainty as belonging only to one son of Noah.

Human family trees overlap.

Nations mix.

People move.

An individual may have ancestors from many regions.

The central claim does not depend upon drawing perfect lines from every modern nation back to one name in Genesis 10.

The central claim is that all the lines ultimately return to the same family.

That truth changes how we look at one another.

The person whose skin is lighter than yours is family.

The person whose skin is darker than yours is family.

The person whose language you cannot understand is family.

The person who came from a nation you have never visited is family.

The person whose customs feel unfamiliar is family.

Not everyone is part of the family of God through salvation.

That requires the new birth through faith in Jesus Christ.

But every person belongs to the one human family created by God.

Every person bears the image of God.

Every person possesses dignity that government did not grant and prejudice cannot remove.

Acts 17 records Paul preaching in Athens.

He stood among people proud of their culture, philosophy and ancestry.

Paul declared in Acts 17:24, “God that made the world and all things therein, seeing that he is Lord of heaven and earth, dwelleth not in temples made with hands.”

Then he said that God “hath made of one blood all nations of men.”

That statement levels human pride.

No nation created itself.

No nation owns God.

No nation possesses better blood.

No skin tone brings someone closer to Heaven.

No ancestry makes someone less accountable to God.

God determined the times and boundaries in which nations would live.

He did it, Acts 17:27 says, “That they should seek the Lord.”

The purpose of studying our common ancestry is not merely to win a debate about genetics.

It is to recognize our common need for God.

Noah was saved from the water by God’s grace.

Noah was not saved from sin because he built an Ark.

Noah still needed faith.

Shem needed grace.

Ham needed grace.

Japheth needed grace.

Every nation descending from them needed grace.

We inherited more than pigmentation variants and physical characteristics.

Through Adam, humanity inherited a fallen condition.

Romans 5:12 says, “Wherefore, as by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned.”

One human family shares one human problem.

We have all sinned.

Our different appearances do not create different standards before God.

The same law exposes every heart.

The same death waits for every body.

The same judgment stands before every soul.

And the same Savior is offered to every nation.

John 3:16 does not say God so loved one race.

It says, “For God so loved the world.”

Jesus did not die as the Savior of one complexion.

He died for sinners.

He shed one sufficient blood for people of every nation, kindred, people and tongue.

At Babel, humanity said, “Let us make us a name.”

At Calvary, God gave Jesus “a name which is above every name.”

At Babel, language became an instrument of division.

At Pentecost, God used many languages to proclaim one Gospel.

Acts 2:8 records the astonished question, “And how hear we every man in our own tongue, wherein we were born?”

God did not erase the languages.

He carried the same message through them.

The Gospel does not require every nation to become culturally identical.

Christ does not save us by making every face look the same.

He unites different people under one Lord, one faith and one salvation.

Revelation shows where the story is going.

Revelation 7:9 says, “After this I beheld, and, lo, a great multitude, which no man could number, of all nations, and kindreds, and people, and tongues, stood before the throne, and before the Lamb.”

Notice that the nations and tongues are still recognizable.

Diversity is not the enemy.

Sin is the enemy.

Pride is the enemy.

Hatred is the enemy.

The Lamb does not receive worship from one earthly tribe alone.

He receives worship from a redeemed multitude no man can number.

The Bible begins humanity with one created family in Adam.

It begins the post-Flood world with one preserved family in Noah.

It explains the division of languages at Babel.

It promises through Abraham that all families of the earth will be blessed.

It sends the Gospel into all the world.

It ends with every nation before the throne.

So how did all races come from Noah and his family?

The first part of the answer is that they did not begin as separate races.

One family multiplied.

That family possessed inherited variation.

Recombination produced new combinations of that variation.

Babel separated humanity into language communities.

Those communities migrated into different regions.

Lower sea levels exposed land and shortened many routes.

Some people crossed water.

Rising seas later increased isolation.

Founder effects, genetic drift and natural selection caused particular characteristics to become common within different populations.

Over generations, those populations became recognizable people groups.

Throughout the entire process, they remained one human race.

That is scientifically possible as a population and biological mechanism.

It is consistent with many things we observe about human unity, migration and population differentiation.

It does not mean every scientific question has been answered.

It does mean the existence of billions of people with different appearances is not, by itself, a valid reason to reject Genesis.

Perhaps the more important question is not where the person beside you came from.

Perhaps it is how you will treat someone who came from the same human family.

Have you allowed appearance to determine value?

Have you repeated a racial teaching that Scripture never taught?

Have you looked down upon another nation while forgetting that your own nation also stands under God?

Have you confused cultural familiarity with Biblical superiority?

Have you forgotten that the stranger is still a distant relative made in the image of God?

The next time you meet someone whose language, clothing, food or appearance differs from yours, remember Genesis 9:19.

“Of them was the whole earth overspread.”

Remember Acts 17:26.

“Hath made of one blood all nations of men.”

Remember Revelation 7:9.

“All nations, and kindreds, and people, and tongues” will stand before the Lamb.

But being a descendant of Noah will not save you.

Being a good member of the human family will not save you.

Attending church will not save you.

Knowing Biblical history will not save you.

Winning an argument about science will not save you.

You must be born again.

The Bible says that all have sinned and come short of the glory of God.

The wages of sin is death.

But the gift of God is eternal life through Jesus Christ our Lord.

Jesus Christ, the Son of God, came into this world.

He lived without sin.

He died upon the cross in the place of sinners.

He was buried.

He rose bodily from the grave on the third day.

He offers forgiveness and eternal life to everyone who repents and believes.

There is not one Gospel for one nation and another Gospel for another.

There is one Lord Jesus Christ.

There is one finished sacrifice.

There is one empty tomb.

There is one invitation.

“Whosoever shall call upon the name of the Lord shall be saved.”

Whosoever includes every nation.

Whosoever includes every language.

Whosoever includes every skin tone.

Whosoever includes you.

If you have never trusted Jesus Christ as your Savior, you can call upon Him today.

A prayer does not save because the words are magical.

Christ saves those who come to Him in repentance and faith.

If this expresses the decision of your heart, you may pray with me.

Lord Jesus,

I know that I am a sinner.

I know that I cannot save myself.

I believe that You died upon the cross for my sins.

I believe that You were buried and rose again.

I turn from trusting myself and place my faith in You.

Please forgive me, save me and make me Your own.

Help me follow You from this day forward.

In Jesus' name.

Amen.

If you prayed that prayer as an expression of sincere faith, please speak with me after the service or contact Reason Together Church.

We would be honored to pray with you, answer your questions and help you begin growing in Christ.

For everyone else, our application this week is simple.

Choose one person whose background differs from yours and learn something about that person's family, culture or story.

Listen before assuming.

Treat that person not as a representative of a category but as an individual made in God's image.

Then examine any belief you have inherited about race and place it beside Genesis 9, Genesis 10, Genesis 11 and Acts 17.

If the belief cannot survive an open Bible, let it go.

Share this study with someone who has wondered how the nations could descend from Noah.

Do not tell them that science has proved the Flood.

Show them that population growth is possible, inherited variation is real, Babel provides a mechanism for separation and former land connections provide plausible routes of migration.

Then bring the conversation back to the truth that matters eternally.

We are one human family with one problem of sin and one Savior who welcomes people from every nation.

Let us close in prayer.

Our Heavenly Father,

Thank You for making humanity of one blood.

Forgive us for the ways we divide, rank and mistreat people whom You created in Your image.

Give us wisdom to handle Your Word accurately and courage to examine every claim honestly.

Help us speak about science without fear, about Scripture without embarrassment and about unresolved questions without pretending certainty we do not possess.

Teach us to see the nations as fields ready for the Gospel rather than groups to fear or despise.

Thank You that Jesus Christ offers one salvation to every person who believes.

Use this study to answer honest questions, correct false teaching and open doors for the Gospel.

May our lives demonstrate that in Christ there is no room for racial pride, hatred or contempt.

Send us into this week ready to love our neighbors, share Your Word and reason together with grace.

In the name of Jesus Christ we pray.

Amen.

Take this question with you this week: If God made every nation of one blood, does the way I treat people demonstrate that I believe Him?

When this subject comes up, do not merely repeat conclusions.

Open the Bible, show the passages, explain the evidence carefully and invite the other person to reason through it with you.

The purpose is not to win a quarrel.

The purpose is to help people see the truth of God's Word and the worth of every person created in His image.

Aloha Nui Loa.

REASON TOGETHER STUDIES

PASTOR'S COMMENTARY

HOW DID ALL RACES COME FROM NOAH AND HIS FAMILY?

Genesis 9:19; Genesis 10:32; Acts 17:26

*These are the three sons of Noah: and of them was the whole earth overspread. **Genesis 9:19***

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Commentary in Brief

CENTRAL CONCLUSION Scripture presents every post-Flood nation as descending from Noah's household. Population mathematics, inherited variation, population separation and known migration mechanisms show that this claim is scientifically possible in important respects. Those mechanisms do not prove the Flood or settle every chronological question, but present population size and human diversity do not make the Biblical narrative impossible.

This Commentary explains the Biblical, scientific and pastoral reasoning behind the sermon "How Did All Races Come from Noah and His Family?" The title uses the familiar word races because that is how the question is commonly asked. The study's answer immediately clarifies that humanity is one race, the human race, expressed through many nations, ethnicities, language communities and ancestry populations.

The controlling Biblical texts are Genesis 9:19, Genesis 10:32 and Acts 17:26. Together they describe one post-Flood family spreading across the earth, becoming families and nations while remaining one blood. Genesis 11 then supplies the decisive separation event at Babel, where confused languages produced scattered communities.

The scientific case is deliberately limited. Eight people can become more than eight billion within approximately four thousand years at an average net annual growth rate near one-half of one percent. A small founding household can carry extensive inherited variation. Recombination produces new combinations, while founder effect, genetic drift, selection and reduced gene flow can make different features common in separated populations.

The geographic argument is also limited. During major glaciation, global sea level stood roughly 400 to 440 feet lower than today. Continental shelves became dry land, islands were joined to larger landmasses and some crossings became shorter. These observations establish real migration pathways. Connecting that glaciation to a rapid post-Flood Ice Age is a model, not a scientific measurement of the Flood's date.

The sermon therefore uses four confidence categories. Some conclusions are Biblically explicit. Some mechanisms are scientifically observed. Some connections are reasonable inferences. Others remain model-dependent. Keeping these categories visible allows the church to defend Scripture without claiming more than the evidence can carry.

The destination is moral and Gospel-centered. No ancestry line is superior. The curse in Genesis 9 falls upon Canaan, not Ham, and the passage says nothing about skin color. Every person bears God's image, every nation shares the problem of sin and every nation is invited to the same salvation through Jesus Christ.

1. Title and the Question People Actually Ask

The cover title retains the word races because it states the question in the form many listeners will recognize. It should not be allowed to establish the study's biological conclusion. Early in the sermon, the word must be clarified: Scripture does not present several separately created human races. It presents one human family that became many peoples.

The title also keeps the question attached to Noah rather than allowing the study to drift into a general discussion of Adam and Eve. Acts 17:26 reaches back to humanity's common origin, while Genesis 9 through 11 addresses the particular post-Flood expansion under examination.

The question contains three different challenges. Could eight survivors become billions? Could one household contain enough inherited potential for visible diversity? Could descendants spread far enough to occupy the earth? The sermon answers each challenge with a mechanism rather than with an unsupported assertion.

2. The Evidentiary Standard

The study argues for justifiable possibility and meaningful consistency. That wording matters. A population calculation cannot identify Noah. A genetic mechanism cannot date Babel. A submerged continental shelf cannot prove why people crossed it. Each line of evidence answers a narrower objection.

Biblical claims, scientific observations and historical models must not be blended into one undifferentiated statement. Scripture explicitly says that the whole earth was overspread from Noah's sons. Science directly observes compound population growth, recombination, founder effect, genetic drift, natural selection, changing sea levels and human migration. The proposed post-Flood timing that joins all these observations is an interpretive model.

This restraint does not weaken the study. It tells the listener exactly what has been established. The present population does not create a mathematical impossibility. Human genetics supplies mechanisms for differentiation within shared ancestry. Past geography offered more land and shorter crossings than a modern shoreline shows.

3. One Household Overspread the Earth

"These are the three sons of Noah: and of them was the whole earth overspread." **Genesis 9:19**
KJV

Genesis 9:19 is the sermon's central historical claim. Noah, his wife, Shem, Ham and Japheth and the wives of the three sons formed the surviving household. First Peter 3:20 confirms the number as eight souls.

The text does not leave the destination vague. The whole earth was overspread from the three sons. Whatever scientific mechanisms are discussed later, the Commentary must allow this direct claim to control the model rather than quietly replacing it with a different ancestry story.

At the same time, the household should not be pictured as eight copies of one genome. The sons inherited different combinations from Noah and his wife. The three daughters-in-law brought ancestry from other pre-Flood family lines. Four couples could therefore preserve substantial variation across many genetic regions.

4. Families, Tongues, Lands and Nations

“These are the families of the sons of Noah, after their generations, in their nations: and by these were the nations divided in the earth after the flood.” **Genesis 10:32 KJV**

Genesis 10 traces movement from persons to families, from families to language communities and from those communities to lands and nations. The chapter is genealogical and theological. It is not a modern genetic catalog and should not be forced to function as one.

The Commentary does not assign every current nationality to one unmixed branch of Shem, Ham or Japheth. Thousands of years of migration, conquest, marriage and population movement have caused ancestry lines to overlap. The enduring Biblical conclusion is common descent, not rigid modern labeling.

Genesis 10 and Genesis 11 are best read together. Genesis 10 describes the resulting nations and tongues. Genesis 11 explains the language confusion and scattering through which the separation was accelerated.

5. Could Eight People Become Billions?

The current world population is approximately 8.2 billion. Beginning with eight people and using a period of four thousand years requires an average net annual growth rate of approximately 0.52 percent. At that rate, population doubles about once every 134 years.

Using a simple twenty-five-year generation produces about 160 generations. The long-term average would require each generation to be roughly fourteen percent larger than the one before it. Expressed by couples, the average is approximately 2.28 children who survive and eventually reproduce. This is not a claim about the size of every family. It is a way of making the compounding arithmetic understandable.

The proper conclusion is feasibility. The calculation shows that eight people do not need to produce billions directly. Children become parents while earlier generations may still be alive. Growth compounds through overlapping generations.

6. What the Population Calculation Does Not Prove

No real population grows at one constant rate for four millennia. War, famine, disease, infant mortality, migration and local disasters interrupt growth. Other periods may include high fertility, improving food supply and rapid expansion. The 0.52 percent figure is the average net balance across the proposed interval.

A final population can be reached through many different histories. Therefore the calculation cannot prove the starting date, reconstruct yearly population totals or establish that a Flood occurred. It answers one objection only: the numerical distance between eight and billions is not inherently impossible.

The sermon should avoid dividing 8.2 billion by eight as though each Ark survivor needed one billion children. That treats compounding reproduction as simple addition and produces a false impression of impossibility.

7. One Blood and One Human Race

“And hath made of one blood all nations of men for to dwell on all the face of the earth, and hath determined the times before appointed, and the bounds of their habitation.” Acts 17:26
KJV

Acts 17:26 provides the theological interpretation of human diversity. Nations are real. Places, histories, cultures and languages are real. Yet the nations are made of one blood. Diversity exists within shared humanity rather than between different grades of humanity.

Modern genetics is consistent with that unity. Human genetic variation is largely shared and overlapping. The National Human Genome Research Institute notes that more variation occurs within self-identified racial groups than between them. Population ancestry can still be estimated because the frequencies of some variants differ by region, but those frequency differences do not divide humanity into separate biological kinds.

This distinction allows the church to affirm ethnic identity without turning identity into hierarchy. The Biblical answer is not color blindness that ignores people's histories. It is family recognition that refuses to treat any people as less human.

8. Inherited Variation in a Small Founding Population

Every person carries two copies of most autosomal regions, one received from each parent. Across the whole genome, even a small number of people can carry many alternative variants. Visible appearance reveals only a fraction of what a person carries and can pass to descendants.

A family reunion can make this principle visible. Brothers and sisters may differ in complexion, height, hair form and facial features. Cousins may resemble different grandparents. In a place such as Hawaii, generations of movement and intermarriage make it especially easy to see substantial variation inside one extended family.

The Ark household also included three daughters-in-law. Their presence matters because they were not daughters of Noah and his wife. They could carry combinations not visible in the sons. The founding household was small in number without being genetically uniform.

9. Pigmentation Is Polygenic

Human skin color is influenced by melanin, including the amount, type and distribution of pigment. Modern research identifies many genetic loci that contribute to pigmentation. Similar visible shades can arise through partly different genetic pathways in different populations.

The Commentary therefore rejects the old two-gene AABB and aabb chart as a scientific description of human pigmentation. Such a chart may illustrate that parents can carry hidden alternatives, but it is too simple to explain the actual trait and can create false confidence.

The responsible claim is broader. A founding family could carry substantial pigmentation-related variation. Recombination could rearrange those variants. Separation, drift and selection could then change which combinations became common in particular communities.

10. Recombination Produces New Combinations

During the formation of eggs and sperm, paired chromosomes exchange segments and are distributed into reproductive cells. Children therefore receive combinations that differ from the visible combinations expressed by either parent.

The shuffled-deck illustration is useful when its limits are stated. Shuffling does not add a new card to the deck, but it produces hands that look very different. In a similar way, recombination can create many new combinations from inherited variants already present.

Mutation also occurs across generations, but the sermon does not need mutation to carry the entire argument. The primary emphasis is that extensive variation can be inherited, reshuffled and sorted into different populations without requiring separately created races.

11. Babel as a Population-Separation Event

“So the LORD scattered them abroad from thence upon the face of all the earth: and they left off to build the city. Therefore is the name of it called Babel; because the LORD did there confound the language of all the earth: and from thence did the LORD scatter them abroad upon the face of all the earth.” **Genesis 11:8–9 KJV**

Babel supplies the Biblical mechanism that changes one cooperating population into multiple communities. Language is more than vocabulary. It influences trust, trade, worship, teaching, marriage, child-rearing and collective movement.

When people can no longer communicate across the whole population, they naturally gather with those they understand. Communities move together and form households largely within the group. This reduces gene flow between groups and allows differences in variant frequencies to grow.

The text does not say that God changed everyone's skin color at the tower. Babel needed to produce separation, not an instant biological transformation. Ordinary inheritance could then work within smaller populations over many generations.

12. Language, Marriage and Reduced Gene Flow

Gene flow occurs when people from different populations have children together. Continued gene flow tends to share variants between communities. Reduced gene flow allows populations to develop more distinct frequency patterns.

Language barriers strongly affect whom people meet, trust and marry. Geography adds another barrier as scattered groups settle farther apart. The combination of language and distance creates the conditions under which inherited differences can become more visible.

This explanation does not require permanent isolation. Human history includes repeated contact, trade and intermarriage. It requires only enough separation for some traits to become common in one region and less common in another.

13. Founder Effect

The founder effect occurs when a small group establishes a new population and carries only part of the variation present in the larger source population. The founders may happen to carry some variants more often and others not at all.

As that community grows, the founders' particular mix can become characteristic of many descendants. The change does not mean the group has become a different kind of human. It means that a limited sample of shared human variation has expanded within a local population.

Babel and later migrations provide repeated opportunities for founder effects. One group may move into a valley, another along a coast and another toward a colder region. Each new settlement begins with a different sample of the larger population.

14. Genetic Drift

Genetic drift is change in variant frequency caused by chance. Its effects are strongest in smaller populations. A variant may become common because several early families happened to carry it, not because the variant made anyone stronger, wiser or more valuable.

Drift helps explain why neighboring populations may differ even when they occupy similar environments. Chance events, local mortality and the ancestry of a small number of founders can leave durable patterns.

This point is pastorally important. Not every human difference should be turned into a story of superiority or environmental progress. Some differences are simply the historical outcome of inheritance and chance within real communities.

15. Natural Selection and Regional Adaptation

Natural selection changes trait frequencies when inherited variants affect survival or reproduction in a particular environment. Pigmentation provides a well-studied example because ultraviolet radiation creates different pressures in different regions.

Greater pigmentation can offer protection under intense ultraviolet exposure. In lower-ultraviolet settings, other pressures involving vitamin D, diet and culture may become more important. The history is complex and should not be reduced to one simple latitude rule.

Selection may act strongly upon a limited number of visible traits while most of the genome remains broadly shared. This helps explain how populations can look noticeably different even though total genetic differences between groups remain modest.

Adaptation is not a ladder from lower to higher races. It is a change in the frequency of inherited traits within one human family living in different environments.

16. Why Populations Can Look So Distinctive

Human beings notice visible differences quickly. Skin shade, hair form, eye shape, facial proportions and body build can make regional populations appear more biologically separate than they are.

Several effects concentrate those features. Founders carry a limited sample. Drift changes frequencies by chance. Selection changes some frequencies under environmental pressure. Marriage within language and geographic communities reduces gene flow. Over many generations, a modest number of visible traits can become strongly associated with a region.

The rest of human biology remains deeply shared. All populations can intermarry and produce fertile children. Blood types, disease risks and genetic variants cross racial labels. The boundaries are real as ancestry patterns and social histories, but they are not walls between different created kinds.

17. Migration Does Not Require One Impossible Journey

The dispersal model does not require one family to walk from Babel to the farthest continent in a single lifetime. Communities can move a few miles, settle, raise children and later send part of the next generation farther.

Movement averaging only a few miles each year becomes thousands of miles across centuries. Rivers, coastlines, valleys, grasslands, animal herds and seasonal resources create natural corridors. Population pressure, conflict, climate changes, trade and exploration can all encourage continued movement.

This generational view removes the false picture of people wandering blindly across the whole planet. Dispersal can occur through ordinary decisions repeated by many families over a long period.

18. Lower Sea Levels Exposed More Land

The physical principle is well established. When more water is stored as land ice, less water remains in the oceans and global sea level falls. During the last major glacial lowstand, estimates place sea level roughly 400 to 440 feet below its present level.

A shoreline is therefore not a permanent boundary. Lowering the ocean by hundreds of feet exposes broad continental shelves. Coastal plains become larger, some islands join continents and other water gaps narrow.

These observations matter because a modern map can make ancient migration look more difficult than it was. The model should picture present shallow seas as submerged landscapes that once included plains, valleys and travel corridors.

19. Land Bridges, Shelves and Necessary Water Crossings

Beringia connected Asia and North America when sea level was lower. The Sunda Shelf joined much of Southeast Asia into a larger land area. Other exposed shelves altered Europe, the British Isles, Australia's surrounding region and many coastlines.

Lower seas did not connect every destination by dry land. Some crossings remained, especially toward Sahul and throughout the Pacific. The sermon should say both things clearly: more land was available and maritime travel was still necessary.

This balanced claim is stronger than an all-land-route assertion. It uses known geography without pretending that every ocean barrier disappeared.

20. Antarctica and the Water-Storage Principle

The Antarctic Ice Sheet presently stores enough land ice to raise global sea level by approximately 190 feet if it melted completely. Greenland contains additional land ice. These facts demonstrate that enormous volumes of water can be held outside the oceans in frozen form.

That observation does not tell us when Antarctica's ice accumulated. It also does not prove that most Flood water froze there soon after Noah left the Ark. The evidence establishes the storage principle, while the timing belongs to the proposed historical model.

The Commentary should therefore avoid the phrase "scientific proof that the Flood water froze in Antarctica." A more accurate statement is that modern ice sheets show how land ice lowers sea level and that a post-Flood Ice Age model applies this real mechanism to the Biblical chronology.

21. The Proposed Post-Flood Ice Age Model

One creationist model proposes that warm oceans after the Flood produced heavy evaporation, while volcanic dust and aerosols contributed to cooler summers over continents. Heavy snowfall could then accumulate where summer melting did not keep pace, allowing large ice sheets to grow.

If large ice sheets grew, sea level would fall and additional migration routes would appear. The model therefore connects Flood aftermath, glaciation, lower seas and human dispersal in a coherent sequence.

Coherence is not the same as scientific demonstration. Warm oceans, atmospheric aerosols, snow accumulation and lower sea level are physical mechanisms. Compressing the glacial record into a recent post-Flood interval requires additional chronological arguments. Those arguments belong to the future RTS reserved for that question.

22. Maritime Skill as a Reasonable Inference

Scripture does not record Noah opening a school of shipbuilding after the Flood. The Commentary should not invent details. It may, however, draw a modest inference from what the household had already accomplished.

The Ark required woodworking, waterproof construction, food storage, animal care and survival on water. A household that possessed or received such practical knowledge would not represent a humanity incapable of developing rafts, boats or coastal vessels.

Descendants did not need another Ark to cross a river, follow a coastline or move between visible islands. Maritime capacity is therefore plausible, though it remains an inference rather than an explicit Biblical statement.

23. Chronology Boundary and Honest Limitations

Current mainstream genetic, archaeological and geologic chronologies do not confirm a recent eight-person human bottleneck approximately four thousand years ago. This disagreement must be acknowledged briefly rather than hidden.

Detailed evaluation of ancient DNA, mutation-rate assumptions, bottleneck models, archaeology, radiometric dating and ice-core chronologies is intentionally deferred. It deserves its own Reason Together Study where the evidence and assumptions can be examined without overwhelming this sermon.

RTS-036 makes the narrower conclusion that modern population size, biological differentiation and known migration mechanisms do not by themselves make the Biblical narrative impossible. It does not claim that every dating objection has already been answered.

24. Questions and Clarifications

Could eight people really produce billions?

Yes as a demographic possibility. Compound growth averaging approximately one-half of one percent per year reaches the present scale within four thousand years. The calculation removes an impossibility objection but does not prove the starting event.

Would a small household have enough variation?

A household of four couples can carry extensive variation across the genome, especially when three daughters-in-law contribute ancestry outside Noah's immediate line. Recombination, drift, selection, mutation and later gene flow all affect subsequent diversity. Whether every modern genomic pattern fits the recent chronology remains part of the deferred question.

Did Babel create skin colors?

The text says that God confused language and scattered people. Those events create population separation. They do not require an instant miracle assigning one complexion to each language group.

Did lower sea level connect every continent?

No. It exposed broad shelves, created some land bridges and shortened many crossings. Some water travel remained necessary.

Does Antarctic ice prove the Flood?

No. It proves that enormous water volume can be stored as land ice. Connecting its accumulation to Flood chronology is model-dependent.

Does Genesis 9 teach a curse upon a race?

No. Genesis 9:25 says, "Cursed be Canaan." It does not say Ham was cursed, it does not mention skin color and it provides no Biblical foundation for slavery, segregation or racial hierarchy.

25. Pastoral Guardrails and Gospel Conclusion

Do not say that science proves Noah, the Flood or Babel through the evidence used in this study.

Do distinguish what Scripture states, what science observes, what may reasonably be inferred and what remains model-dependent.

Do not teach a two-gene pigmentation chart as actual human genetics.

Do not claim that every destination became reachable entirely by land or assign modern peoples to rigid, unmixed lines of Shem, Ham and Japheth.

Do not connect skin color with the curse upon Canaan or with any hierarchy of human value.

Do keep the detailed chronology dispute brief because it is reserved for a future RTS.

*"After this I beheld, and, lo, a great multitude, which no man could number, of all nations, and kindreds, and people, and tongues, stood before the throne, and before the Lamb." **Revelation 7:9 KJV***

The Biblical story begins this study with one surviving household and ends with redeemed people from every nation, kindred, people and tongue before the Lamb. The Gospel does not erase human diversity. It gathers diverse people under one Lord.

One human family also means one human problem. Sin and death do not respect complexion, culture, language or nationality. Descent from Noah cannot save anyone. Jesus Christ died for our sins, was buried and rose again, and whosoever shall call upon the name of the Lord shall be saved.

The conclusion is clear: every person is an image-bearer of God and someone for whom Christ died. We are one human family with one problem of sin and one Savior who welcomes people from every nation.