

HUMAN LANGUAGE DEMANDS A CREATOR

WILLIAM M. CURTIS, TH.D.
PASTOR
CUMBERLAND BIBLE CHURCH
301 WALLACE ST.
CUMBERLAND, MARYLAND 21502

ABSTRACT

The argument for a personal creator is presented from the scientific studies regarding the nature of, and the method of acquiring, human language. In addition, the archaeological records of the language of ancient man are used to support this thesis.

INTRODUCTION

Assuming, as even the evolutionist does, that there was a first *homo sapien* [L. for wise man] the question is asked: How did his language originate? It shall be seen that there is sufficient scientific evidence today that no man learns to speak except one who already possessed the facility teaches him. Furthermore, it is well documented that the archaeological records and linguistic studies are giving us a picture of written languages being there from the beginning, fixed and comprehensible the same as now. These evidences will be presented as an argument for a personal creator of the first man.

EVIDENCE FROM THE RESEARCH

The origin of language and writing has long been a clouded picture but from the research done in this present century we shall see that there is sufficient evidence today that the Creator God taught the first man a language very much like our modern day phonetic language.

First, it is pointed out that no linguist today seriously advocates the evolution of language from some pre-historic development period, and it has been concluded from their studies that "either human languages have always existed with essentially the potential they exhibit now, or they once exhibited greater potential for precise communication than they do now."(1)

Secondly, it has been concluded from a survey of this past one hundred years of archaeology from the work of such leaders in the their field as Wolley, Hall, and Kramer, et. al. that written languages show up as fixed and well developed in the earliest records of civilization.(2)

While it might be concluded from these statements that language appears to be there and well developed from the beginning of recorded history, it should not be concluded from this that all languages of man had one basic root or origin. On the contrary, there is significant evidence that quite the opposite is true. Pedersen in his work titled, The Discovery of Language, concludes from his studies that we have "no prospect of proving or even beginning to prove that all languages of the earth are related."(3) Bloomfield, while alluding to the ancient tradition of the Hebrew being "the language from which all others have sprung," states unequivocally that there is no connection at all between many of the diverse tongues of the world.(4)

A solution to this problem that is both scientifically and historically sound is found in the biblical record. First of all God, the creator, taught the first man [Adam] how to speak and in the beginning all the earth was of one language [Gen. 11:1]. Then God supernaturally confused, i.e. created other, languages at one point in time, so that all languages show up as well developed at their inception.

In the book of Genesis, the story of the first conversation on earth is revealed. Since it is the only existing and enduring story that shows conversation of the first man, it is of special interest for all. Every day there are children learning to speak for the first time

and showing us consistently a certain pattern of learning. This pattern by its very persistence should lead us to believe that it is the only pattern by which man ever learned to speak; namely that some one who already possesses the faculty must teach him!

Furthermore, it is not merely the subject of this conversation of the first pair, but the consequences of it, and the circumstances in which it came to pass, that are of real significance for all those who today are concerned with the problem of human nature and conduct. For it is man's power of speech which has enabled him to do what he has done and to be what he is, whether for good or evil. The power of speech involves the dynamic of abstraction and self consciousness, and of delayed reaction and decision. It has, in short, made man in part a free-willed agent. But it has also enabled him to learn in a unique way which goes beyond his life and experience and to pass on the substance of his learning so that culture has become progressive and cumulative just as has the specific revelation of God.

It has been speculated by such Darwinian anthropologists as Humbolt and Buffon that if there was a transition from animal to man, that transition took place with the acquisition of speech.(5) Humbolt, however, added with rare insight that in order for man to speak, man must already have been human. Thus the problem of the origin of speech appeared to him to be insoluble. It should be noted that apart from specific revelation it still is insoluble.

In two very interesting studies the aspects of the origin of language and the possible transition of animals from a non-speaking to a speaking being were well studied with the following two significant points being made: First, the so called primitive cultures and languages were more complex than our modern languages, not less as was supposed,(6) and secondly, that animals which have all the physical mechanism to speak logically never had any impulse to utter or convey such information.(7) It was further demonstrated that even animals that respond to commands, do so on the basis of the tone of our voice and not on the content of our words.(8) From these and other studies it has been concluded that "although there have been many attempts to determine the evolutionary origin of language, all have failed."(9)

Investigations to see if language could even be developed by man apart from a teacher revealed further complications to these evolutionary concepts. Speech was always assumed to be instinctive. But the discovery from time to time of "wild" or feral children without speech showed clearly that speech results only where there has been social contact with those that already speak.(10) That this contact must be with speaking individuals was definitely shown in the case of multiple wild children. It was concluded by researchers that while capacity to learn a language is latent in every child, even those raised in the wild, this capacity does not automatically arise of its own accord. Rather it was shown that of the various children studied "no language whatever did appear of its own accord" and "it was only after they were spoken to that they spoke in turn".(11) Nor was this an isolated finding as this reference cited 36 cases and another researcher in this area states unequivocally that language is "a product of sheer learning, an art handed down from generation to generation and where there is no teacher there is no learning."(12)

It is interesting to note that history has provided instances of human beings such as Helen Keller and Laura Bridgeman who lacked all the normal faculties of speech, i.e., sight, hearing, and voice, and yet who learned to speak with their fingers and to communicate ideas at a very high level of abstraction. This seems to indicate once more that the real secret of human speech lies in the structure of the brain, i.e., mind/spirit of man, and not in the organs of voice thus indicating a created difference in man from all other creatures. Moreover these people learned communication only by the same kind of process that all humans must learn, i.e., from someone who already possessed the faculty.

With all this in mind, we are left only with the question of who started the process of language, since the scientific evidence shows the process must be started by someone who already can speak. Furthermore, someone must have been the creator since it must be obvious from these studies that man is a created, unique being (i.e., unique in the image of his creator). Since we have postulated such a beginning to man as a race, we can thus offer the biblical record as literal, recorded history.

The biblical record states that God spoke to Adam first [Gen. 1:28ff]. And in due time Adam learned to speak with God. Very early in the record we see Adam naming things [Gen. 2:19-20], and thus using his learned language to identify reality and convey truth. This supernatural enlightenment which gave Adam the use of language was itself sufficient to suggest to him the writing of it and the making of records, i.e. the representation of it to the eye as well as the ear.

It should be noted that it took the Swedish scientist, Linnaeus, several decades to classify and record the species known to the European people in the eighteenth century.(13) Thus we conclude That God's charge to Adam to classify all species of animals and birds found in the garden must have been a writing experience. It is in the interest of the highest science to

name and identify not only the flora and fauna but the star patterns in the heavens as Adam was taught. It is noted here that the Scripture not only says that God named these stars [Psalm 147:4], but gave them to Adam as signs [Gen. 1:14]. The scope of this paper does not permit development of this revelation but suffice it to say that the consistent names of the stars, if not the surrounding mythology, have been traced back to the earliest written records. Thus we now see that language must have been taught for Adam to speak, and we may now conclude that both language and writing began with Adam.

Finally as we come to the end of this great century of discovery it is seen that even the most recent research in philology and paleontology confirms the Bible's teaching on this subject. In the exhumed records of the Chaldeans and the Assyrian cultures found in this past century we see that alphabetic writing and the preservation of knowledge in phonetic signs existed in a high state of refinement prior to 2000 BC. The recently discovered digs at Ebla have proved the existence of a well developed phonetic written language over 2000 years before Christ and possibly within the life time of Noah.(14) While over ninety percent of the Ebla archives still remain untranslated, we have seen in the writings such biblical-place names as Sodom and Gomorrah now showing up long before the writings of Moses (circa 1400 BC).

CONCLUSION

It is thus concluded from the scientific evidences of linguistics, archaeology, and philology that if we assume an original man there must have been someone who already possessed language to teach him how to speak. Since this was the first man, the one who taught him must have been before man and of a higher order, i.e. God, who must have created man. Hence we arrive at the conclusion on the basis of the studies of human language that there must be a creator God. It is interesting to note that in Genesis 4:17-22 where the beginnings of the arts and sciences of civilization are recorded it does not record any one as the father of languages. Thus the twofold criteria is maintained that no man can speak a language unless he is taught, and that languages are not evolved from some pre-historic animal level base. Furthermore, the biblical record is in tune with the scientific evidence that does not show a common root to the various languages of today, and again only a supernatural event such as Babal could produce a variety of languages in place and well developed as the archaeological record finds them.

ACKNOWLEDGMENTS

The seed plot for this monograph came from a chapter in a book read over fifteen years ago titled: "Who Taught Adam to Speak?". This text [the title of the book and its author is now lost from my records] was based primarily on the feral child studies. Since that time all of the archaeological and linguistic studies incorporated have simply gone to reinforce the basic truth of this thesis.

REFERENCES

1. Elgin, Suzette H., What is Linguistics?, Prentice-Hall Inc., Englewood Cliffs, New Jersey, 1973, p. 44.
2. Bruce, Les, "On the Origin of Language", ICR Impact Series No. 44, Feb. 1977, p. iv.
3. Pedersen, Holger, The Discovery of Language, Indiana Univ. Press, Bloomington, Indiana, 1962, p. 339.
4. Bloomfield, Leonard, Language, Henry Holt & Co., New York, N.Y., 1941, p. 9.
5. Lyell, C., Antiquity of Man, 4th Ed. [pub. n.a.], 1873, p. 518
6. Kluckhohn, Clyde, Mirror for Man, McGraw Hill, New York, 1969, p. 148.
7. Kroeber, A.L., Anthropology, Harcourt Brace, New York, 1948, p. 41
8. Fox, Munro, The Personality of Animals, Pelican Books, London, 1952, p.28.
9. Simpson, G.G., "The Biology of Natural Man", Science, vol. 152, 1966. p. 477.
10. Singh, J.A.L. & Zingg, Robert M., Wolf Children and Feral Man, Archon Books, New York, 1966.

11. Tomb, J.W., "On the Intuitive Capacity of Children to Understand Spoken Language", British Journal of Psychiatry, vol. 16, 1925, pp. 553-555.
12. Langer, Suzanne, Philosophy in a New Key, Mentor Books, New York, 1952, pp. 87,88.
13. Archer, Gleason, Encyclopedia of Bible Difficulties, Zondervan, Grand Rapids,1982, p.60.
14. Wilson, Clifford, Ebla Tablets: Secrets of a Forgotten City, Creation Life Publishers, San Diego, 1979.