

Nevertheless, it seems safe to assume that God supplied whatever Noah did not know or could not figure out in the task of saving alive those human beings and animals who were to people the post-diluvian earth.

In Genesis 11:3, we read that, shortly after the Flood, men began to build a city and a high tower of baked bricks and tar in the plain of Shinar, but that God stopped them and scattered them. This represents a fairly advanced level of building.

Although certain animals construct various structures for shelter, for protection, for storage, or to trap other animals, they do not appear to do so as an expression of their own forethought, design, and purpose, but instinctively, as an expression of God's forethought, design, and purpose. As such, these structures display God's wisdom, not that of the animals. And in this too, man is distinct from the animals, in that man is a subcreator of structures.

(f) Use of language

In Genesis 1:16 we read that God communicated with Adam.

In Genesis 1:19-20 we read that Adam gave names to the beasts of the field and to the birds.

In Genesis 11:1 we discover that shortly after the Flood the whole inhabited earth had one language. We do not know what that language was.

In Genesis 11:6-9 we read that the Lord scattered human beings from the plain of Shinar, and thus one language became many languages.

Other than the serpent in Genesis 3 and Balaam's donkey in Numbers 22 there is no scriptural evidence in favor of the use of language by animals. Of course, if the serpent was not a snake but Satan (cf. Rev. 12:9); and if Balaam's donkey "spoke" in the sense that God rebuked Balaam by speaking through the donkey, then there is no evidence at all.

(g) Morality and Religion

The Bible nowhere treats animals as though they were moral beings, subject to the Law of God, and capable of moral notions or motions. Although animals are often used in religious worship as sacrifices, they are not to be worshipped, nor are they considered worshippers of God in any religious sense (i.e., religion defined as the outward expression or exercise of faith). Animals are not considered sinners, are not under the wrath of God, and do not experience salvation or damnation. They are not moral or spiritual beings.