

PART TWENTY-FOUR:

THE BEGINNING AGAIN OF HUMAN PRESUMPTION

(Gen. 11:1-9)

1. *The Story of Babel*

"And the whole earth was of one language and of one speech. 2 And it came to pass, as they journeyed east, that they found a plain in the land of Shinar; and they dwelt there. 3 And they said one to another, Come, let us make brick, and burn them thoroughly. And they had brick for stone, and slime had they for mortar. 4 And they said, Come, 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. 5 And Jehovah came down to see the city and the tower, which the children of men builded. 6 And Jehovah said, Behold, they are one people, and they have all one language; and this is what they begin to do: and now nothing will be withholden from them, which they purpose to do. 7 Come, let us go down, and there confound their language, that they may not understand one another's speech. 8 So Jehovah scattered them abroad from thence upon the face of all the earth: and they left off building the city. 9 Therefore was the name of it called Babel; because Jehovah did there confound the language of all the earth: and from thence did Jehovah scatter them abroad upon the face of all the earth."

2. *Relation between the Tenth and Eleventh Chapters of Genesis.*

The prevailing opinion seems to be that the *outspreading* of the descendants of Noah, which is the subject-matter of chapter ten, and the beginning of their *scattering* (dispersion) that is narrated in chapter eleven (the story of Babel), refer to the same event. The latter being included as a description of the *manner* in which the *outspreading* originated. It will be recalled that God commanded Adam

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and his posterity to "be fruitful, and multiply, and replenish the earth, and subdue it" (Gen. 1:28), and that at the beginning of the rebuilding of the race, after the Flood, He issued the same command to Noah and his progeny (Gen. 9:1, 7). This command undoubtedly envisioned a dispersion leading to the occupancy of the entire earth. But what did man do, after the Flood? He did just the opposite of what God had commanded; instead of spreading abroad over the earth, the race concentrated on "a plain in the land of Shinar" and started building "a city, a tower, whose top may reach unto heaven" (v. 4). What motivated this defiance of God? "Let us make us a name," is the answer. Man from the beginning has been trying to play God, to make a name *for himself*; that is, to set his own authority up above the sovereignty of God. Just as the Devil did, when he started the first rebellion against the Divine government in Heaven, saying to himself, "I will ascend into heaven, I will exalt my throne above the stars of God. . . . I will make myself like the Most High" (Isa. 14:13-14); and just as Mother Eve, moved by the deceptive suggestion that by eating of the forbidden fruit she would "be as God, knowing good and evil," took of the fruit thereof and did eat" (Gen. 3:6) and so brought sin into the world; so did the progeny of Noah start building a tower to heaven that they might make for themselves a name. (Is it not amazing what human beings will do just to perpetuate a personal or family name after their death?) Man has always persisted in trying to be as God, to put his own will above God's will, to attain Heaven in his own way and on his own terms instead of God's way and on God's terms. His history on earth is the sad story of his burning passion to achieve freedom from all restraints, his determination to prostitute liberty into license under specious claims of "academic freedom," "personal liberty," and the like. In his present state man is potentially an anarchist, and in

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our day his drive for anarchy—for the rule of force above that of reason—seems to be more widespread than it has ever been in all human history.

3. *The Tower of Babel*

(1) *Geography*. Noah's progeny journeyed "eastward," we are told, that is, in an easterly direction. They came to a plain in the land of Shinar "and dwelt there." This was the land in which the great cities of Babylon, Erech, and Akkad were situated; hence the region is known in the Bible, as it was known throughout the ancient world, as Babylonia. It is generally held that the people who first occupied this area were Sumerians (who may have come down from the Armenian highlands); hence it came about that Sumer is regarded by many authorities as roughly equivalent to the area called Shinar in the Bible. Shinar is first mentioned in Scripture as the place of the Tower of Babel; in later history it became the place of exile for the Jews (Isa. 11:11, Dan. 1:2).

(2) *Nimrod and Babel*. (a) Kraeling (BA, 46): "The story of Nimrod is meaningful in several respects. That the beginning of his kingdom was in Babylonia and that from there he went to Assyria, accurately reflects the fact that the Assyrian civilization was of Babylonian origin; and that he was a great builder and hunter typifies two leading characteristics of the eastern monarchs as such. Tiglathpileser I (1100 B.C.) well illustrates for us what it means to be a 'mighty hunter before the Lord.' A servant goes *before* his master in executing his commands, and hence a king, too, goes before God as His servant. At the command of his god, says Tiglathpileser, he killed four wild bulls on the Syrian border and ten elephants in the Haran area; at the command of his god he killed 120 lions, hunting on foot, and 800 from his chariot. . . . Hunting was not a mere sport, but part of royalty's obligations." (b) Though not one of the ethnic heads in the Table of Nations, Nimrod is introduced into the regis-

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ter of peoples as the *founder of imperialism*. Under him, society passed in a large measure from the patriarchal system, in which each separate clan or tribe recognized the sovereignty of its natural head, into that (more abject, or more civilized, depending on the way it is viewed) in which different tribes or nations recognized the governance of one who was not their natural head, but has acquired his ascendancy and dominion by conquest. Eastern tradition has always pictured Nimrod as a gigantic oppressor of the people's liberties and a rebel against God. Josephus charges him with actually having instigated the building of the Tower of Babel. Attempts have been made to identify him with Marduk, the patron deity of Babylon, and with Gilgamesh, the Babylonian national hero, but of course such identifications are without positive confirmation from any as yet known source. The Bible record positively associates him with Babel, the primitive name for Babylon, but not explicitly with the building of the Tower of Babel, although from the account we have of him such an act of presumption on his part would have been wholly in character.

(3) *The Tower*. (a) In the story of the Tower of Babel, we have the first mention in the Bible of brick-making and cement work. Tacitus, Strabo, Josephus, and Pliny are unanimous in stating that the brick walls of Babylon were cemented with bitumen (A. V. slime). Layard the archaeologist tells us that the bricks were united so firmly that recent excavators have found it impossible to detach one from the mass. (Clay was used for bricks, and bitumen for mortar). The people involved in building this tower were motivated, we are told in Scripture, by the urge to build something that would reach up to heaven, thus to make them a name for themselves lest they be scattered over the earth; that is, by the building of such a tower to frustrate God's will for them to replenish the whole earth. This sounds entirely

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and tragically *human*. "This, we may depend upon it, was no republic of builders, no cooperative association of bricklayers and bricklayers' laborers, bent on immortalizing themselves by the work of their own hands. This early effort at centralization, with a huge metropolis as its focus, sprang, we may be quite sure, from the brain of some ambitious potentate, and was baptized, from the very first, in the blood and sweat and misery of toiling millions" (*Biblical Illustrator, in loco*). (b) It should be noted that the tower was built in connection with a city. The difficulty of identifying the site of this undertaking arises chiefly from the fact that the materials of which the tower was built have been removed at various times for the construction of the great cities which have successively replaced it. There is but little question, however, that the city was Babylon itself, and the trend of scholarship at first was to identify the Tower of Babel with the Temple of Belus, described by Herodotus, which is found in the dilapidated remains of the Birs-Nimrud. Kitto has written (CBL) "To Nimrod the first foundations of the tower are ascribed; Semiramis enlarged and beautified it; but it appears that the Temple of Bel, in its most renowned state, was not completed until the time of Nebuchadnezzar, who, after the accomplishment of his many conquests, consecrated this superb edifice to the idolatrous object to whom he ascribed his victories." The signal disappointment of the founders of this edifice shows that, from the very first, the entire project was an offense unto God. It seems to have existed, from the outset, in derogation of the Divine glory. Throughout the Scripture, Babel, Babylon, and Baal, are terms which stand for everything opposed to the testimony of God.

(b) Recent and more complete knowledge of Babylonian writing has caused archaeologists to reject the identification suggested in the foregoing paragraph. Kraeling (BA,

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54): "The lofty *Birs Nimrud*, the ruins of which are visible far across the plains, was long believed to be the Tower of Babel. Since the site of Babylon was known because of the mound *Babil*, near modern Hillah, it had to be supposed that the city covered a very large area. But after scholars learned to read and understand the Babylonian writing it was shown that *Birs Nimrud* was the tower of the city of Borsippa. The tower meant by the Biblical story was, of course, that of Babylon itself. This tower, frequently rebuilt and renewed by the Babylonian kings, was called in Sumerian *E-temen-an-ki*, 'House of the Foundation of Heaven and Earth,' and the temple in which it stood was called *E-sag-ila*, 'House that Lifts up the Head.' The tower was leveled to the ground by Alexander the Great, who planned to rebuild it in surpassing glory but who died before he could do so. In the excavations carried on at Babylon by the German Oriental Society, 1899-1918, the site where it stood was determined."

(c) The temple-tower (*ziggurat*) was an architectural feature characteristic of Babylonian cities, the center of their worship, and home of the priestly caste. The typical *ziggurat* is described by Wiseman (NBD, 116) as follows: "The base measured 295 x 295 feet and was 108 feet high. Above this were built five platforms, each 20-60 feet high, but of diminishing area. The whole was crowned by a temple where the god was thought to descend for intercourse with mankind. Access was by ramps or stairways."

(4) *The Name, Babel*. In the Genesis account, the name Babel is explained by popular etymology based on a similar Hebrew root, *balal*, meaning "mixing" or "confusion." Other authorities insist that the name is actually Babylonian, and is composed of two words, *Bab-ili*, meaning "gate of god." Babel, as Babylon throughout its history became

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a symbol of man's pride and arrogance which led inevitably to his fall. (We have here an echo of the theme of the histories by Herodotus, "The Father of History," namely, that Nemesis [Retributive Justice] is certain ultimately to overtake human pride and arrogance. (JB, 27, n.): ". . . mankind sinned and this was his punishment: it was a sin of overweening pride (v. 4) like that of our first parents, ch. 3. Unity will be restored only in Christ the savior, cf. the Pentecostal gift of tongues, Ac. 2:5-12, and the gathering of all the nations in heaven, Rv. 7:9-10."

4. *The Confusion of Tongues.* (1) Note the anthropomorphism here, "And Jehovah came down to see the city and tower, which the children of men builded" (v. 5). Note the emphasis on "the children of men"—is this irony? (2) Note also the "us" in v. 7, "Let us go down, and there confound their language," etc. Obviously, the Lord said that *within Himself*. Does not this statement, as in the other similar passages in the Old Testament (cf. Gen. 1:26, Isa. 6:8) indicate a Divine *consilium* between the Father, Son, and Holy Spirit? (3) That human iniquity has its root always in rebelliousness is a theme that pervades the Bible from first to last. By way of contrast, however, the superstition that God's jealousy is grounded in His fear that man might usurp a measure of His sovereignty was a commonplace throughout the ancient pagan world, and this Divine jealousy was thought of as reaching at times the point of exasperation which brought down upon the sinner the wrath of all the polytheistic deities. (Aristophanes, for example, in one of his great comedies, *The Birds*, pictures the establishment of a kingdom of the birds, midway between earth and Mount Olympus and the consequent exasperation of the Olympian deities at being able no longer to smell the sweet savor of human sacrifices: cf. Part Twenty-two *supra*, under "Noah's Altar," Gen. 8:21). Modern Biblical critics, those

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who insist on reading "folklore" into the Old Testament narratives would have us believe that the Genesis account of Babel is simply an echo of the pagan concept of Divine motivation. *The more reasonable view is that the pagan concept was simply a corruption of the fundamental Scripture truth that what happened at Babel was just another instance of man's trying to play God, or to be as God* (cf. Satan's motivation, 1 Tim. 3:6, Isa. 14:13-14, Luke 10:18; and Eve's, Gen. 3:5-6), *as a matter of fact a manifestation of man's insolence and disobedience that God could not overlook; to have done so would have been equivalent to His sanctioning human rebelliousness (sin).* Again, we find that truth becomes apparent to the unbiased mind only when the whole of Bible teaching is taken into consideration. God's jealousy is a "godly jealousy" (2 Cor. 11:2-3), which has for its end man's own good. True love can never be unconcerned when it is scorned by the one who is loved, and rejected in favor of the way of sin, the broad way that is certain to lead to man's destruction (Matt. 7:13-14). The whole inhabited world is threatened today by man's misuse of the forces he has discovered and unleashed. What the consequence would be if he should ever attain the fullness of knowledge of himself and his physical environment is horrible to contemplate. (4) The action of Noah's descendants, in concentrating on the plain of Shinar, and attempting to build a city and a tower that would reach unto Heaven, displeased God for several reasons: in the first place, it was the beginning of imperialism and hence was in direct defiance of eternal righteousness, as all world empires have been; cf. Matt. 26:52, that is, the individual or the nation that makes force the guiding principle of life will sooner or later encounter, and be destroyed by, superior force; in the second place, it manifested a tendency toward inordinate pride, the very opposite of that humility which should always characterize human intercourse with the

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Creator and Preserver of mankind; in the third place, it was a case of flagrant disobedience to God's command, as we have noted: He commanded Noah's progeny to replenish the whole earth, but they did just the opposite—they concentrated on the plain of Shinar and tried to storm the battlements of Heaven. What then did God do? He came down and confounded their language and scattered them abroad "upon the face of all the earth."

(5) Could it be that there was another aspect of the people's motivation at Babel, namely, that they had either forgotten God's promise never again to destroy mankind with the waters of a flood, or probably put no trust in His covenant-promise, and sought by the building of this tower unto Heaven to put themselves out of reach of a repetition of the Deluge?

5. *The Problem of Race*

The origin of race distinctions continues to be an unsolved problem in anthropology and indeed in all sciences. That all ethnic groups, primitive, prehistoric and historic, "can be regarded as integrating varieties of a single species, *homo sapiens*," seems to be one unavoidable conclusion. That the lines of demarcation between races have again and again been obliterated by interbreeding, is another. The consensus of the scientific world seems to be that three primary races must be recognized: these are the Caucasoid, the Mongoloid, and the Negroid. To these some anthropologists add the Composite (resulting from "the hybridization of one or more of the three primary groups or of races derived from them severally") and the Amerindian. Even these classifications leave unsolved the mysteries of such peoples as the native Australians, the Veddoid peoples (of India, Farther India, and the East Indies), the Ainu of northern Japan, and the Polynesians, living within "the great island triangle Hawaii-New Zealand—Easter Island." (See Kroeber, *Anthropology*, Ch. 4,

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published by Harcourt, Brace). The fact remains, however, that the origin of primary racial distinctions and distributions is clouded in obscurity.

The origin of language, and of the diversity of languages, is equally obscure. (See my *Genesis*, Vol. I, pp. 523-525). Science is simply lacking any naturalistic theory of the origin of language: the only two theories thus far advanced, the interjectional and the onomatopoeic, are woefully inadequate, a fact which is recognized by the scientists themselves. It seems obvious that diversification of languages must have gone hand in hand with diversification of ethnic groups. As one anthropologist puts it: "Anthropologists are in general agreement that language grew up in correlation with culture." "Culture began when speech was present; and from then on, the enrichment of either meant the further development of the other" (Kroeber, *ibid.*, 225). And a culture, to be sure, is the culture of a particular ethnic group or people. This boils down to the fact that diversification of language must have taken place along with the separation of peoples from one another. Thus in the final analysis we can account for the origin of diversity of tongues most logically on the basis of *supernatural impulse* that brought abroad the replenishing of *the whole earth* by the progeny of Noah, according to the story of what happened to Babel. But we must not overlook the fact that diversification in either case, whether of language or of ethnic groups, certainly points back to an original unity, and so sanctions the truth declared by the great Mars Hill preacher, that God "made of one every nation of men to dwell on all the face of the earth" (Acts 17:26).

6. *Other Accounts of the Dispersion*

The Chaldeans had a tradition, we are told, that the first men, relying on their size and strength, built a tower toward Heaven in the place where Babylon afterward was

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situated, but that the winds assisted the gods in bringing the building down on the heads of the builders, and that out of the ruins of the tower Babylon was later built. The same tradition informs us that prior to this event, men had spoken the same tongue, but afterward, by the agency of the gods they were made to differ in speech. Plato reports a tradition that in the Golden Age, which is pictured by many of the Greek poets and philosophers, men and animals made use of one common language, but too ambitiously aspiring to immortality, Zeus confounded their speech as a punishment. Inklings of the same event are to be found in the traditions of other peoples. For some strange reason, however, Berosus does not refer to the event. Eusebius quotes Abydenus as saying that "not long after the Flood, the ancient race of men were so puffed up with their strength and tallness of stature that they began to despise and contemn the gods, and labored to erect that very lofty tower which is now called Babylon, intending thereby to scale the heavens. But when the building approached the sky, behold, the gods called in the aid of the winds, and by their help overturned the tower, and cast it to the ground! The name of the ruin is still called Babel, because until this time all men had used the same speech; but now there was sent upon them a confusion of many and diverse tongues" (*Praeo. Ev.*, ix, 14). Whitelaw (PCG, k66): "The diligence of the late George Smith has been rewarded by discovering the fragment of an Assyrian tablet (marked K 3657 in British Museum) containing an account of the building of the tower, in which the gods are represented as being angry at the work and confounding the speech of the builders." Let us remember that corrupted versions of events in the early ages of mankind point directly to the certainty of a true account. Every counterfeit presupposes a genuine.

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FOR MEDITATION AND SERMONIZING

1. "*Let us make for ourselves a name,*" cried the builders of the Tower of Babel. To make a name for himself was man's objective on the plain of Shinar, and it seems to be his overpowering ambition even to this day. To make a name for himself, Satan rebelled against the Divine government, and man has persistently followed in his steps. History is replete with the names of men who have lived and died and performed mighty works, just to make a name for themselves. For world honor, Alexander of Macedon conquered the peoples of his day and is said to have wept because there were no more to conquer. For world honor Caesar planted the Roman eagle in the mountain fastnesses of Gaul and Germany, and write several volumes in praise of himself and his armies. For the sake of a great name Napoleon swept across the continent of Europe, while the widow's sob and the orphan's wail furnished the music for his marching hosts. For political baubles, a seat in Congress, a place on the judicial bench, yes, even a paltry county office, men have sold out moral principle, forsaken the church, and crucified Jesus Christ anew. Personal ambition has been the real cause of more wars in human history than any other single factor. What sins have been committed for the sake of world honor! Whether we contemplate man on the plain of Shinar, or on the banks of the Tiber, or in the Hindenburg Line, or before the burning walls of Stalingrad, we find him to be the same worldly-ambitious, self-seeking, God-excluding, rebellious creature. And as it is in the state, so has it been in the history of the Church: Personal ambition has ever been the source of the usurpation of authority by a self-constituted clergy, and the consequent growth of hierarchical systems that the destroy of freedom of local churches and even presume to legislate for the state as well as for the denominational world. Man loves *power*,

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and to have a *name* that elicits such modes of address as "Reverend," "Right Reverend," "Very Reverend," etc., is to have power over a fawning constituency. "Power corrupts, and absolute power corrupts absolutely."

2. *Nimrod was probably the first of that type of "national heroes" ("benevolent dictators" who become tyrants) to whom the world has always accorded deference.* He was a noted, and probably notorious, hunter, builder, ruler; no doubt he was a hero in the eyes of the populace. We are all inclined to hero-worship, said Thomas Carlyle, and he told the truth, but the trouble is that we overrate *physical*, and underrate *moral*, heroism. It takes more courage oftentimes to stand for a principle, and to resist a temptation, than to help take a city. We admire the soldier with his khaki and gun and martial tread (as indeed we should if he fights and often dies for a good cause), but we forget about the patient souls who have lived and died for the testimony of Christ: missionaries and preachers of the Cross who have poured out their blood for humanity without expecting anything of this world's goods in return. Moral heroism is the noblest kind of heroism. Think of Paul, Huss, Savonarola, Wycliffe, Livingstone, and indeed the multitude who have lived for the faith and died for it, including the Apostles of our Lord Jesus Christ. When we compare the heroism of Nimrod with that of the world's greatest Hero, the former pales into insignificance. Consider, therefore, the true Hero as He is portrayed by the prophet Isaiah (53:1-9). Which kind of heroism do you seek to exalt and prefer to emulate, that of the mighty hunter before Jehovah, or that of the Cross of Calvary?

3. *God does not approve the concentration of population.* His original command to Adam was to multiply, replenish the earth, and subdue it. Instead of heeding the Divine order, Adam's posterity proceeded to build cities and gather into them (cf. Gen. 4:17). The Divine

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command to Noah and his sons was the same, to "multiply, and replenish the earth" (Gen. 9:1), not just a part of it, but all of it. God built the earth for man and He wants man to use it in its fullness. Instead of obeying God's command, however, Noah's progeny followed in the footsteps of their antediluvian forebearers and began to erect cities and to live in them. What an array of cities is mentioned in the tenth chapter of Genesis! Instead of *dispersing*, the race *concentrated*, as on the plain of Shinar. Concentration of population, however, has always been productive of increased vice, crime, neurosis, insanity, divorce, suicide, and like social ills. It fosters disregard for the dignity and worth of the individual: in the big city he degenerates into the mass-man. The social ills which press upon us today for solution, such as gangsterism, racketeering, all forms of crime, slum districts, juvenile delinquency, political graft and corruption, breakdown of home life, etc., are largely the consequence of the gathering of population into urban centers. History confirms the fact that city life breeds lust, vice, crime, and sin in all its forms. Babylon, Nineveh, Susa, Persepolis, Memphis, Thebes, Athens, Sparta, Tyre, Sidon, Carthage—the great cities of history—dropped from world power into oblivion simply because their iniquities were too great for Jehovah to endure. Where are the hotbeds of crime in our day? Paris, London, Rome, New York, Chicago, San Francisco, Los Angeles, Canton, Tokyo, Istanbul, Cairo, Manila, Buenos Aires, Rio de Janeiro, etc., etc., all the big cities on the face of the earth. We are told by government statisticians that the American people are forsaking rural life rapidly in our time and crowding into the big cities. The automobile has urbanized rural life. The Industrial Revolution has accelerated urbanization. This inevitably will spell tragedy. Disintegration of home life, corruption of social life, and neglect of church life, are the certain consequences to be expected, and they are

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already upon us. Regardless of racial characteristics or moral standards, wherever and whenever men have concentrated instead of scattering, they have degenerated. Of course God knows this: hence His order was to multiply, and to replenish the whole earth.

4. *God has provided a spiritual plan of association for man to counteract the immoral influences to which an ever-increasing population is always subject.* Isa. 8:9-10. When men associate themselves, they do it to make a name for themselves in the earth. Hence God does not approve these associations for human ends, especially when they are extended beyond all reasonable limits. When God associates men, however, He does it, not for an earthly, but for a Divine purpose. On the great Day of Pentecost, as recorded in the book of Acts, the Holy Spirit came down and associated men on His own ground, around His center (Christ), and for His purpose (redemption). At Babel there was confusion of tongues, and dispersion; on Pentecost, there was confusion of tongues, and unification! God came to Pentecost to gather humanity under one language (the language of the Spirit, 1 Cor. 2:6-15), one faith, one hope, one life, one Body of Christ. He came to gather fallen men and women around the glorious Person of a crucified and risen Christ, and to unite them in the one spiritual Body, the Church. Human association breeds wickedness, but this Divine association, through spiritual means, on a spiritual basis, and for a spiritual purpose under God, makes this world a fairly decent place in which to live. And this is the only fellowship that will do so. One of the important arguments for foreign missions is that the world must be Christianized, at least to a considerable extent, or humanity will degenerate into self-destruction. We face the alternative today, as man never faced it before, of Christianizing humanity or of becoming pagvanized ourselves. Christianity is a religion of this world as well as of the world to come.

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5. *Babel, man's work, pointed forward to Pentecost, God's work.* When men associate themselves, they do it for selfish purposes; hence God does not look with favor on such associations. Imperialism, whether of king, caste, or class, is an avowed enemy of righteousness (cf. Acts 17:26). When God associates men, He does it for a Divine principle and upon a Divine basis. At Babel, there was confusion of tongues and dispersion. On Pentecost, in Jerusalem, A.D. 30, there was confusion of tongues and unification (Acts 2:1-36). God came on Pentecost through the Holy Spirit to gather humanity into one body, with one hope, one Spirit, one Lord, one faith, one baptism, one language, and one life. Human associations too often breed irreligiousness, but this Divine association, on a spiritual basis, and for a spiritual purpose, makes all those who enter the Covenant partakers of the Divine nature (2 Pet. 1:4). We may prate about "peace," "peace with justice," and the like, until we are blue in the face: the fact is that order, peace, and justice are possible only in Christ (Gal. 3:27, Rom. 8:1, 1 Cor. 12:13, 2 Cor. 5:17, Eph. 2:11-22, etc.). The Church is God's Spiritual Temple which reaches unto Heaven (Eph. 2:19-22, Heb. 12:23, Rev. 11:19).

6. *Babylon, in scripture, stands for everything that is opposed to the testimony of God.* In the early age of the world, at Babel we have the beginning of organized opposition to God's command. Thereafter, Babylon stands for organized opposition to Christianity, for organized imperialism in church and state. As Babylon, in Old Testament history, was the unfailing enemy of Jerusalem, so spiritual Babylon, the apostate church, in the history of Christendom, has been the unfailing enemy of the true Church of Christ (cf. the many references to Babylon in the Old Testament; also Rev. 14:8, 17:5, 18:10, 21; Gal. 4:26; Rev. 3:12, 21:2, 10).

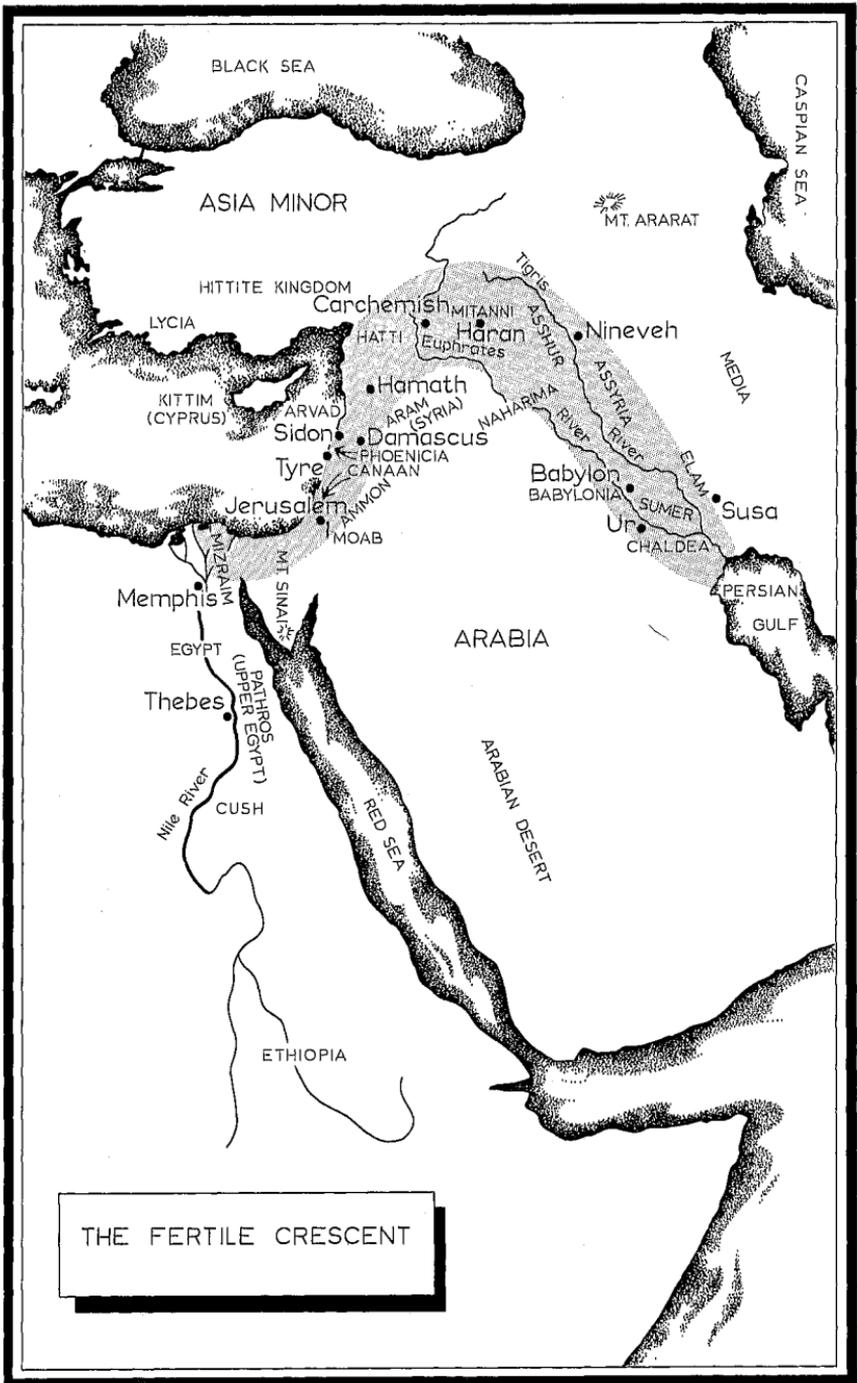
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REVIEW QUESTIONS ON PART TWENTY-FOUR

1. Relate the story of Babel as found in Genesis 11.
2. What is the relation between the tenth and eleventh chapters of Genesis?
3. What did God tell man to do about occupying the earth after the Flood?
4. What did man do about this?
5. What, according to Scripture, prompted Noah's progeny to try to build a tower to Heaven?
6. How was their attitude indicative of man's attitude in all ages?
7. Where was the land of Shinar?
8. What was the connection between Nimrod and Babel?
9. What probably did the phrase descriptive of Nimrod as "a mighty hunter before Jehovah" mean?
10. What change in political structure probably began with Nimrod?
11. Why do we say that man has always been inclined to hero-worship?
12. What is probably the correct identification of the Tower of Babel?
13. State briefly the history of this famous Tower.
14. State the Hebrew etymology of this name. State the Babylonian etymology of it.
15. What has Babel always symbolized in human history?
16. State the Herodotean doctrine of Nemesis. Would you say that it is true?
17. What was the Babylonian temple-tower called. Give Wiseman's description of such a tower.
18. What is the significance of the "us" in v. 7?
19. What is the pagan view of God's motivation in such cases as that of the Babel incident?
20. What motivation does the Biblical account of Babel ascribe to God?

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21. How does this compare with God's motive in putting down human rebellion in other cases mentioned in Scripture?
22. How does it compare with Satan's rebellion? With Eve's decision?
23. What were the reasons why the people's attitude at Babel was so displeasing to God?
24. Does science have any explanation of the origin of race distinctions?
25. What are considered to be the three primary races?
26. Name some of the ethnic groups which do not fit into these classifications.
27. Why do we say that diversification of ethnic groups is accomplished by diversification of language, and vice versa?
28. What are some of the other accounts of the Dispersion?
29. What has always been man's besetting ambition, as exemplified by the story of Babel?
30. Why cannot men be entrusted with power?
31. Why do men overrate *physical* heroism and underrate *moral* heroism?
32. State the reasons why God does not approve concentration of population.
33. What social and moral ills always accompany excessive urbanization?
34. What is God's spiritual Plan of Association of mankind as distinguished with man's own systems of association?
35. Contrast Babel and Pentecost.
36. What does Babylon stand for in Scripture?
37. Trace the Biblical doctrine of the conflict between "Babylon" and "Jerusalem."



THE FERTILE CRESCENT