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# The Tower of Babel

*Radio Sermons*



*by*

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# Introduction

*"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." Gen. 11:9.*

The first nine verses of Genesis 11 tell of the confusion of tongues following the Tower of Babel rebellion, an event of almost equal importance to the Great Flood in the days of Noah, world-wide in its destructive effects. Likewise the confusion of tongues was of world-wide impact. The families of that early day were divided. The effects of that division extend even to the present family of nations in the world today.

The gathering together of the earthly families to build the Tower of Babel, and the judgment of God upon this venture, were real historical events. These verses of Scripture do not present some mystical allegory. They tell the story of one of the most significant rebellions in the history of humanity.

Nimrod, the son of Cush, was the human leader of this great rebellion. However, behind Nimrod (the post-Flood world's first "antichrist") stood the spiritual personality of God's adversary, Satan. The story of the building of the Tower of Babel is the record of the organization, and the initial failure, of Satan's great plan of rebellion. Satan's efforts to build his "city and tower" as a monument to himself in the earth have continued down to this present day.

Genesis 11:1-9 contains the record of the beginning of Nimrod's kingdom at Babel. The purpose of this book is to consider both the historical details and spiritual significance of that beginning.

# 1.

## One Language and One Speech

*"And the whole earth was of one language, and of one speech."*  
Gen. 11:1.

These words open the Scriptural account of the building of the Tower of Babel. The human population of "the heavens and the earth which are now" sprang from one family—the family of Noah. II Peter 3:7. Only Noah, his wife, his three sons, and their wives survived God's judgment of the Great Flood. These eight persons were aboard the ark of safety. They were lifted up by the destructive flood waters above the destruction that God brought upon the surface of the great pre-Flood world.

The ark had floated on the surface of that great universal sea until that day when it stuck fast upon the "mountains of Ararat." God had lifted up the continents of the post-Flood world. He had formed the ocean basins. He had allowed the universal sea to drain into those prepared basins. In the course of time, those eight human passengers had been able to disembark from that great floating vessel which had been their means of salvation.

The passengers on the ark were all members of one family, and they shared a common language. They spoke the language of the pre-Flood world from which they had come. It was the language of Adam, and it was the language of the sons of Adam. All men spoke the same language, because all of them were descended from a common ancestor. Whether a person who lived before the Flood was a descendant of Cain or a descendant of Seth, he still spoke the common language of that first world.

Noah and his family transplanted the language of the pre-Flood period into this world. As Noah's sons became fathers, they passed the language of their ancestors on to new generations. The human population began to multiply. Each family

branch continued to speak the language which had been brought into the post-Flood world by the passengers of the ark. Since there was no need for more than one language, only one tongue developed. After the passage of a few decades of time, the population had increased considerably beyond those eight persons who were the original seed of life in the post-Flood world. In spite of the increase, all of the family branches continued to speak the language of Noah.

The Hebrew word translated "language" in Genesis 11:1 is a word which actually means "lip." This is an idiomatic way of saying the language was the same. The word translated "speech" is the Hebrew word "dehharim" that actually means "words." The use of this word indicates that the people of the world had a complete vocabulary. It cannot, and does not, mean "few words" as some have tried to teach.

### **"Evolutionary" Interpretation Not Valid**

There have been those who use this verse to teach the "cave man" theory of man's origin. This theory speculates that the people of those days had only known a few words. They then incorrectly claim that it means that the early people of the world could not utter more than a few guttural sounds. This, of course, is an evolutionary concept, and is not a proper interpretation of this Scripture.

Human speech is a gift of God. Adam was given the gift of speech from the very moment of his creation. God gave man the power to speak, because He desired that men communicate with Him. Speech provides the ability to communicate thoughts and ideas, and speech is an attribute of God. Indeed, *thought itself* is only possible with words.

God's written revelation to us is designated by Him as the "Word of God." When God, in the person of the Son, took on the flesh of humanity so that He might reveal His Father to us, He was spoken of as "the living Word of God." The gift of speech was one of the attributes of God that He shared with man from the moment of Adam's creation. God has not left us in doubt

about this because Genesis 2 reveals that one of the earliest tasks that God gave to Adam was the task of naming all of the created animals. This assigned task not only tells us that Adam had the gift of speech from the very beginning, but that he also had a very broad vocabulary.

The apostasy that brought about the judgment of the Great Flood in the days of Noah was able to spread so rapidly because everybody understood one another's speech. The "sons of God" (the godly line of Seth) and the "daughters of men" (the women of the ungodly line of Cain) spoke a common language. Thus there was no practical barrier to intermarriage. So, when *"the sons of God saw the daughters of men that they were fair; they took them wives of all which they chose."* Gen. 6:2.

In polygamous marriages, the early training of the children is left almost entirely in the hands of the mother. Therefore, the offspring of the "sons of God" and the "daughters of men" (for the most part) followed after the ways of the "daughters of men." Soon almost the entire population of the pre-Flood world had turned to the ways of the world, and God was forced to wipe away that evil population with the waters of the Great Flood.

### **Some Did Not Join the Rebellion**

It was the language of Adam which was spoken by Noah and his sons when they disembarked from the ark, and when they began their life in this present world. We can be reasonably sure that Noah and Shem and Arphaxad did not join in the rebellion at Babel. Therefore, the language that these men spoke would not have been changed by God's judgment on the rebels. The language of the pre-Flood world, the language of Adam, would have been spoken by that line of post-Flood-world humanity which descended through Shem, Arphaxad, Cainan, Salah, and finally Eber. That language would have been Biblical Hebrew. The names of the places and of the men given in the Scriptural record of the pre-Flood world have meaning only in Hebrew. This is very strong evidence that the language of that world was indeed Hebrew.

The language by which God spoke to Noah and his sons at the time of the delivering of the "everlasting covenant" after the Flood was also Biblical Hebrew. The Scriptural record presents very strong circumstantial evidence to support the idea that the language of heaven is also Biblical Hebrew. This concept is supported by several passages in the book of Revelation where the Apostle John records Hebrew names which were spoken by the angels who took part in the prophetic vision. The "tongues of angels" mentioned in I Corinthians 13:1, then, is a reference to Biblical Hebrew.

This description of the language situation pertains to that time period prior to the seventy-fold division of the nations which God had tabulated in Genesis 10. The events described in the first nine verses of Genesis 11 were the causes of the division of the nations.

It was God's judgment at Babel that brought about the introduction of multiple languages. Because of the existence of multiple languages, the nations divided along the family lines described in Genesis 10.

### **A Reason of Great Importance**

The divine Author had a reason for placing the description of the rebellion at Babel subsequent to the "table of nations" of Genesis 10, rather than prior to it. The rebellion at Babel spawned the religious system and the political system that later Scripture designates as "mystery Babylon." The religious system born at Babel at the time of this great rebellion against God is the basis of all the false religions present in the post-Flood world. All paganism sprang from this Nimrod-led rebellion. Satan's toe-hold upon the spiritual aspects of the religious institutions of the post-Flood world was established here.

The Sacred Author placed the account of the building of the city and the tower of Babel here *between* the "table of nations" (which describes the political results of this rebellion and its accompanying judgment), and the record of the descendants of Shem and the call of Abraham. These events are

related directly to the fulfillment of God's purpose of bringing His Son into a world that was all but dominated by the pagan religion of Satan, that religion established through Nimrod.

## 2.

### The Journey Eastward

*"And it came to pass, as they journeyed from the east, that they found a plain in the land of Shinar; and they dwelt there."*  
Gen. 11:2.

The expanding families of the sons of Noah remained together as a common body during those early years after the Flood. The ark had come to rest on the "mountains of Ararat," and the eight human passengers had left this vessel of refuge. They (as the waters had continued to recede) had moved down the slopes of these mountains to the lower and warmer lands below. The Scripture tells us that they moved "eastward". (This is the way that Genesis 11:2 should be rendered, *and it came to pass, as they journeyed eastward, that they found a plain in the land of Shinar; and they dwelt there.*) The movement of these early peoples was *toward* the east, not *from* the east.

The historical record included in this part of God's Word lets us know that the early population of the post-Flood world moved eastward, down the slopes of the "mountains of Ararat," toward the broad, fertile plains of the Mesopotamian valley. Apparently there were several intermediate stops made as a part of this slow migration toward the east. Noah's first vineyard (mentioned in Genesis 9), was apparently on the lower slopes of the "mountains of Ararat."

As the population continued to increase, and as the waters continued to recede slowly relative to the height of the land areas (so that the slopes of Ararat became higher above sea



level, and more severe in climate), there was a continued movement of the population toward the low, fertile plains of the Mesopotamian valley. There probably were some other intermediate stops before these descendants of Noah reached the site on the Euphrates River which Nimrod chose for the "beginning of his kingdom."

### The Plain of Shinar

The region chosen was a great, flat, well-watered, fertile plain. This area had a pleasant, mild climate, not too unlike the climate that had prevailed all over the pre-Flood world. "*They found a plain in the land of Shinar.*" The word "Shinar" seems to be an early form of the word "Sumer." This geographical region was known in the ancient world as "Sumeria." The Sumerian empire was formed here.

There had been no separation among those various branches of that expanding first family. All members of the human race spoke the same language, and they all had common goals and common ideas. They had formed a single society, and they were looking for a spot on the post-Flood globe that would support the expanding population as they continued to group together as one large cultural unit.

Noah and his sons and their respective wives all knew the LORD. They had put their trust and their faith in Him while they were still citizens of the pre-Flood world. God had preserved those eight people through the judgment of the Great Flood. He had spoken directly to Noah and his family, giving them the everlasting covenant, after they had disembarked from the ark.

But their children and grandchildren, of course, inherited the sin nature that had become a part of the fallen human race at the time of Adam's sin. It was necessary for each of these new individuals to look to the LORD, and to place their own personal faith in Him in order that they too might be regenerated unto spiritual life.

## Rebellious Descendants

Noah and his sons undoubtedly had taught the things of God to the succeeding generations. But these children and grandchildren of the sons of Noah had rebellious hearts. Not all of them looked to the LORD in faith. Those who chose to place their faith and their trust in the earth, and the things of the earth, walked the same path that had been marked by Cain, the first son of Adam. They "*went out from the presence of the LORD.*" Gen. 4:16.

One grandson of Noah, Ham's youngest son Canaan, had already manifested his rebellious nature on the occasion of Noah's drunkenness. Ham's sin and Noah's prophecy are recorded in Genesis 9. The tendencies that came to the surface in Ham at the time of this moment of stress had already been displayed in Ham's youngest son Canaan.

Ham was a believer in the LORD. We were told in Genesis 9:1 that he had been blessed by God. So these evil tendencies in Ham were restrained, and he did not totally give in to them.

But not so Canaan, who had chosen the ways of the world. He had turned his back upon the LORD. The unrestrained evil that was present within him was to grow, and it was to be propagated to his offspring. And, speaking prophetically, Noah was forced to say, "*Cursed be Canaan, a servant of servants shall he be unto his brethren.*" Gen. 9:25.

### Not All Had Faith

So, as the human population of the early post-Flood world migrated eastward from Ararat toward the broad, flat plains of Mesopotamia, this mass of humanity had become a "mixed multitude." It was a conglomeration of men and women, some of whom were persons who had believed on the LORD and in His promises (and thus possessed spiritual life), and many others who had turned from the LORD, and who sought their happiness in the things of the earth.

Those who had turned from the LORD were indulging in

the vile sins of the flesh in an unrestrained way. They exercised no restraint upon the "lusts of the eyes, the lust of the flesh, and the pride of life." The unregenerated men and women were an evil influence upon those of the younger generations who were being born into that society of the "mixed multitude." Even the offspring of believing parents were finding the ways of the flesh more alluring than the ways of the LORD. They too were turning from belief in (and worship of) JHWH to the sinful ways of the ungodly.

Noah, his middle son, Shem, and possibly his eldest son, Japheth, emphasized God's judgment upon the pre-Flood world. They also pointed to the necessity of the confession of sins, and to the necessity of turning to the LORD in faith, in order to avoid future judgment of God. But many spurned the message and warning. *"They did not like to retain God in their knowledge."* Romans 1:28.

Nimrod, the youngest son of Cush, rose to a position of prominence among the early post-Flood world population. He was a natural-born leader; a man of great physical strength and ability. He had become a "hero" among the men of his day, largely because of his ability to track down and destroy those wild animals who were rapidly becoming a menace to the human population. The men who were his contemporaries looked up to him as a "superman."

But, as his name implies, Nimrod was strong-willed and rebellious. He desired to be free of the rule of the LORD. He desired to be followed, and even worshipped. Contrary to the teachings of Noah, Shem and others, Nimrod taught that men should look to themselves and to the things of the world for their happiness and well-being. He taught that men did not need to look to JHWH for forgiveness of their sins and for instruction in righteousness, but rather that they should look to other "gods" who were not only sympathetic with, but who actually condoned, the indulging of the sins of the flesh. Nimrod came under the power of Satan and his demonic horde. He and his wife, Semiramis, introduced demon worship to the world. He led a rebellion from the knowledge and worship of

God, introducing those beliefs and practices that we know today as "paganism."

Nimrod taught that if men would only unite in a "oneness" of social order, of political organization and of idolatrous, pagan worship of demon "gods," then the "yoke" of JHWH could be thrown off. Then men could go their own sinful way, rather than the way of righteousness, which those who knew the LORD were proclaiming.

### **Nimrod Tried to Unite the World Against God**

Therefore, under the leadership of Nimrod (the "mighty hunter" of the souls of men), a united world kingdom arrayed against God became a firm goal of most of the people. Such a kingdom (though its development was against the expressed commandment of God) was only possible because all the population of the world shared a common language.

God had said, "Be fruitful, and multiply, and *fill* the earth." Gen. 9:1. The commandment to *fill* the earth was a commandment to spread out over the entire face of the habitable land areas of the globe. This commandment expressly forbade the gathering together of the population of the earth into one place to form a one-world empire.

Satan, acting through Nimrod as leader, set out to defeat God's purpose in the earth. Mankind was brought into a moral and spiritual crisis. Nimrod and his followers wanted a one-world cultural and political system, just as many in the world want a similar system today. In Nimrod's one-world system, all distinctions were to be eliminated. There was to have been one amalgamated blood-line, one language, one great world kingdom, one godless aim and total centralization of world power. This has been Satan's purpose in the world ever since that time.

### 3.

## The Plan of Rebellion

*"And they said one to another, Go to, let us make brick, and burn them thoroughly. And they had brick for stone, and slime had they for mortar. 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." Gen. 11:3,4.*

The peoples of that early population had migrated eastward from the "mountains of Ararat" into the Mesopotamian valley. They had found a large, fertile plain in the vicinity of the Euphrates River. This location was capable of supporting a large population of urban dwellers and it had a pleasant, mild climate.

The people had two choices. They could, as a first choice, separate into family units, and each family unit could migrate to a different area of the globe to establish a culture and civilization of their own, in separation from other divisions of humanity. Through this choice, the entire habitable land area of the post-Flood globe could be occupied in relatively short order. The earth would contain a number of independent expanding societies, each looking to God for their spiritual well-being and for their physical sustenance.

### Urban Planning Considered

A second choice was to group together into one large urban population, establish a headquarters and a seat of political authority at one specific location, and form a self-sustaining culture consisting of farmers, artisans, builders, merchants, politicians, etc. This latter choice would bring all of the peoples of the world under the authority of one political head. Both the spiritual well-being and the physical sustenance of the members of this "one-world society" would be under the control of that single powerful leader.

Actually, there was only one choice if the people had desired to be obedient to the LORD. God had told Noah and his sons to, "Be fruitful, and multiply, and *fill the earth.*" Gen. 9:1. The commandment to "fill the earth" not only meant that the power to procreate children was to be exercised so as to generate an expanding population, but also that the various elements of the population were to separate themselves physically from the other elements, and to move to the various habitable areas of the globe. The earth was to be filled. The various geographical areas were to support their own independent nations, with each head of state placed in his position of political authority by the appointment of God Himself.

### **Localized Power vs. "One World"**

This was God's plan for the population, and for the political organization, of society after the Great Flood. The decentralization of power into many small (but autonomous) nations would prevent the rapid spread of apostasy that had brought the demise of the world before the Great Flood. This kind of political situation would permit God to preserve a people for Himself. He could therefore carry out His purpose for bringing the Redeemer into the world.

But Satan stood in opposition to God's plan. It was Satan's desire to create a great "one-world" political system that would place the population of the entire world under the control of one great ruler. Satan intended that a man of his selection would be that ruler. Through the influence of one Satanically-controlled "antichrist," Satan himself could rule the entire earth. He sought to thwart God's purpose, and prevent the coming of the "Seed of woman."

### **The False Leader**

Nimrod, no doubt, emphasized the risk of extermination by wild beasts to discourage those who — in accordance with God's commandment — advocated the breaking up into family units and the migrating to various remote areas of the globe. He had great ability to sway men to his way of thinking.

playing down the idea that God was in control of the lives and the destiny of men. Thus, he was able to make light of the fact that God had commanded men to "fill the earth." As Josephus, the historian in the first century, A.D., said, "Nimrod was able to persuade man to look for his happiness within himself, and within the things of the world; and not to look to God for his happiness."

Indwelt and empowered by Satan, Nimrod was very persuasive, and able to get the majority of the population of the world of his day to join him in his plans to establish one great world empire. Unregenerate men and women welcomed his teaching that it would be possible for man to go his own sinful way, indulging in the sins of the flesh, without fear of judgment.

### **Not Everyone Was Deceived**

However, there were exceptions to this general situation. Noah (who was still living in Nimrod's day), and Shem, and one or more of Shem's sons and their immediate families did not join Nimrod in his rebellion. Probably these had remained behind at the site of Noah's original vineyard there on the lower slopes of Ararat as the mass of the population had continued to move eastward.

The words that are given to us in Genesis 11:3, 4 appear to be the decision of a council of the heads of the families there on the plain of Shinar. It was a council called by Nimrod as a part of his bid to bring all the men of the earth under his control.

The words of the spokesman of the council were, "*Go to, let us make brick, and burn them thoroughly. And they had brick for stone, and slime had they for mortar. 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.*"

The entire plan of the rebellion of man against God is wrapped up in these words. This is where the cry of the voice of the world (written in the second Psalm) was first heard.

Speaking of the triune God, and His rule over the earth, men cry, "Let us break their bands asunder, and cast away their cords from us." Psalm 2:3.

The Mesopotamian valley did not yield natural stone suitable for building purposes. This valley was a broad, alluvial plain, filled to a great depth by water-deposited topsoil that had been left by the recent departure of the waters of the great universal Flood. But the Mesopotamian valley did provide deposits of clay, which can be used in the making of fired brick, a very good substitute for building stone.

### **New Source for Mortar**

Also, the Mesopotamian valley provided sources of bitumen, or asphalt, which could be used to cause fired bricks to adhere one to another. (This is the material that is referred to as "slime.") Apparently, much of the permanent building that took place in the pre-Flood world had been accomplished by the use of the building stone cemented together with a lime and silicon mortar. Noah and his sons (who had lived in the pre-Flood world) had passed along this building art to their descendants. But natural stone and lime mortar were not readily available on the plain of Shinar. These early peoples were ready to demonstrate their ingenuity (and their technology) by substituting for these natural building materials man-made materials of their own development. "And they had brick for stone, and slime (or bitumen) had they for mortar."

The unified political and religious system that these men were about to build was just as synthetic as were the materials that they had available to build their city and their tower. There is no true unity among men who are in rebellion against God. Everything about these builders of Babel was false; the false used as a substitute for the true. *Stone* is a product of God, not of man. But *brick* is a product of man. The lime and silicon mortar which is normally used to cement stones together for the building of a unified structure is also a product of God. But bitumen, or asphalt, is a product of man's fall; a product of God's judgment of the Great Flood. The only



true unity that can exist among men is that which comes from God. Nimrod and his followers set about to establish their own kind of false unity. Men have followed their example ever since that day.

### Stone — A Type of Christ

In Scripture, "stone" is used to represent the things of God. The altars of Old Testament history were built of natural stone. God's instructions to Moses for building the altar upon which sacrifices were to be offered were that it should be constructed of stone upon which man had never brought a hammer. If as much as a single chip had been removed from a stone by a tool of man, then that stone was not suitable for use as a part of an altar of burnt offering. Man's salvation is a work of God only. Man's works may not be added to God's providence in preparing that structure which speaks of the work of redemption of our Lord Jesus Christ. Natural stone was the only material to be used in building an altar.

Natural stone stands symbolically for our Lord Jesus Christ. He is "the stone which the builders set at nought, yet which became the head of the corner." He is the "stone of stumbling," and the "rock of offense." He is the "stone cut out without hands" of Daniel. He is that smitten Stone, from which came forth water, that followed the children of Israel during their desert wanderings. (See I Corinthians 10.) The Lord was speaking of Himself in Matthew 21:44 when He said, *"And whosoever shall fall upon this stone shall be broken: but on whomsoever it shall fall, it will grind him to powder."*

Members of the Body of Christ (the church of our age) are referred to as "living stones," fitly framed together. The church, the Body of Christ, appears under the figure of a building. This building is formed of living stones, each "stone" being a work entirely of God. And the "mortar" which holds these stones together in true unity is the unifying power of the Holy Spirit of God. There is no true unity outside of God Himself. God must supply the "living stones" (men and women who have been regenerated to spiritual life by a work of God). And God must supply the "mortar" that holds these "stones"

together in true unity as a glorious "building" formed by God Himself.

### **Synthetic Material — A False System**

There were no "living stones" for the building of that false system of Babel. The builders were forced to use "bricks," artificial stones which are a product of man. The Holy Spirit of God had no part in that false unity that was to hold the man-made stones together. The unity was false also. It was a unity that comes from Satan and his hordes of evil. "And *slime* had they for mortar."

It was the false system of the post-Flood world that was to be built there at Babel. It was the system of Babylon. It was a system that has never yet been destroyed — a system that has shaped the history and the destiny of this world. Satan has, at several times in history, almost succeeded in bringing his system into control over the entire world. Scripture assures us that at the end of this age, under a latter-day "Nimrod," Satan will be allowed to succeed.

It was Nimrod who had called the council and presented his plans for the construction of a pre-planned and pre-laid-out city, at the center of which was to be a high "ziggurat," or "tower." The city with its tower was intended to be a focal point for imperial government, and for religious worship. But the "god" to be worshiped was not the Creator of the universe, the God who had spoken to Noah and to his sons as they had begun their life in this new world. They were to worship the "god" which empowered Nimrod, the "god" of this world, the prince of the power of the air.

### **Pantheism Is Initiated**

Nimrod was to point the way to the worship of a whole pantheon of "gods," all of whom did not condemn the sins of the flesh that these men had begun to find so alluring. These "gods" would not insist that men "fill the earth," but rather they would prefer that men establish a "one-world" political and religious system. All would be brought together into one

large urban population, controlled by the rule of one Satan-indwelt man. Nimrod's plan was to establish a "heaven" here on earth. It was his intent to turn the attention of all men from God to himself, and to the world system that he would establish.

The words which are recorded in Genesis 11:3, 4 are the closing words of that council called by Nimrod. Nimrod had made his point, and the decision of the council was to follow him rather than God. No voice of sufficient strength to turn the tide of rebellion was heard in that council. Nimrod had his way, and the conclusions reached by those leaders are voiced in these words that close the council. "Go to, let us make brick, and burn them thoroughly ... Go to, let us build 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."

The hearty "Go to" was their affirmation that the accepted plan was to be carried out immediately. "Go to (let us proceed immediately), let us begin to manufacture those synthetic building stones which will be necessary for the construction project that we have planned. Let us make molds and mold clay bricks, and let us fire these bricks thoroughly to make a strong and durable building material. And then, let us lay these bricks together, using bitumen as synthetic mortar, and let us build a city and a tower. The top of the tower will reach unto heaven (that is, unto the first heaven — the atmospheric heaven), and it will become our focal point for religious worship in the earth."

And then these rebels went on to say, "And let us make us a name, lest we be scattered abroad upon the face of the whole earth." The city and the tower were not to be dedicated to the true and living God, who had made Himself known to the peoples of the earth under His covenant Name of "JHWH," and had commanded them to "Be fruitful, and multiply, and fill (that is, spread out over) the earth."

## Another "God" to Worship

However, they had decided to rebel against that commandment, and against the God who gave it. So, the city and the tower would not be dedicated to the worship of the Name JHWH (or, "Jehovah"). Rather, the people would find another "name," another "god," whom they would follow and worship. It would be a name of their own choosing, a "god" who did not condemn sin.

The words of the rebellious tower-builders indicate that they were making a total break in their relationship with JHWH as they say, "And let us make *us* a name." That is, "Let us find us a name of deity of our own choosing, and it will be to this deity that we dedicate the city and the tower and the world-wide religious system which we will create."

The words recorded here indicate that these who joined in the building of that city and tower had planned a total break with the God of creation; with the God who had given the everlasting covenant to Noah, the ancestor of the post-Flood human race. They were, in effect, saying those very words that the Psalmist records as the voice of the world in Psalm 2, "Let us break their (God and His Christ's) bands asunder, and cast away their cords from us."

### Total Rebellion

It was total rebellion that was contemplated. These men had turned their allegiance from the God of heaven to the "god" of this world. They did not do this because of lack of knowledge of the true God. God had revealed Himself directly to Noah and to his sons. The knowledge of Him had been passed on to all of those expanding families. But, as the Apostle Paul writes in Romans 1:28, "They did not like to retain God in their knowledge."

There is no doubt that these men and women were aware that they were definitely rebelling against the God of their father, Noah. This is revealed in the closing part of the statement of verse 4. The men said, "Let us made us a name, lest we

be scattered abroad upon the face of the whole earth." They knew that God had commanded them to scatter abroad and "fill the earth." They knew that it was God's will that they do so.

They expressed their specific intent *not* to obey God's commandment, and also to resist any action on the part of God which might force them to spread out upon the earth as they say, "Let us make us a *name* (let us select another name of deity, and let us worship and follow him), lest JHWH make us to be scattered abroad upon the face of the whole earth." The rebellion was deliberate. It involved a willful turning from God to Satan and his demons on the part of these rebels at Babel.

So it was at Babel that Satan established a foothold of control on the political and the religious institution of the post-Flood world. It was at Babel that idolatry and demon worship began. The two-headed system that Scripture knows as "Babylon" got its start here in the Nimrod-led rebellion against God. These very people who "did not like to retain God in their knowledge," were only too willing to welcome knowledge of Satan with open arms.

### **Heathen Worship Started at Babel**

Paganism sprang from this beginning at Babel, and all of the pagan religions of the ancient peoples of this post-Flood world are offshoots of the pantheon of gods, and of the system of worship, that started here with Nimrod the rebel and his wife, Semiramis. As God confused the tongues, and as the peoples then scattered over the earth, they carried with them that system of idolatry and demon worship that they had learned at Babel.

That is why forms of the same brand of paganism are found throughout all of the known world. The same system of worship that was known in ancient Babylon was found in Mexico among the Aztecs, and in Peru among the Incas. Only the *names* of the deities worshipped are different, because the languages are different. But the pantheon of gods is the same.

## 4.

### The LORD's Visit

*"And the LORD came down to see the city and the tower, which the children of men builded." Gen. 11:5.*

The first system of idolatry was set up there at the Tower of Babel. The people established their own name of deity, and they constructed an idol to represent that deity. Behind that name and that idol stood an evil spirit personality. He was the fallen angel Lucifer, "the dragon, that old serpent, which is the devil, and Satan." Revelation 20:2. These early men had, by personal choice, turned from the worship of the LORD to the worship of Satan. The Apostle Paul was speaking of this very choice in Romans 1:28. *"And even as they did not like to retain God in their knowledge, God gave them over to a reprobate mind to do those things which are not convenient."*

#### Decision Triggers Action

This decision to follow Nimrod (and the evil spirit power behind him) was the trigger for immediate action. The men of Babel straightway began the digging of clay, the molding and firing of bricks and the gathering of bitumen to cement the bricks together. They constructed the perimeter wall, the public and private buildings and the great tower which was to form the center of the world system they had started to build. The complex was to be a center of world unity, built in the power of flesh, not in the power of God. The unity that these men had achieved was just as synthetic as the building materials that they had chosen.

Both the building stone and the unifying mortar chosen for building this city and tower (which were to stand symbolically for the world system that constructed them) fell far short of the quality of the genuine materials that God uses to develop true unity in His kingdom. Men and women who are regenerated to eternal life are "living stones, aptly fitted together." The true mortar that joins these living stones

together to form the building of God is the unifying power of the Holy Spirit. But the rebels at Babel had neither of these things.

The rebellion had been organized, and the building was in progress. *"And the LORD came down to see the city and the tower, which the children of men builded."* God was not unaware of the rebellion which was going on in the earth. God is omniscient. He knows all. He knew what was in the heart of Nimrod and the rebels who would follow him even before they came together in that decisive council. He knew of their rebellion even before He created the earth. It is not the intent of Scripture to state that God suddenly discovered what these "children of men" were up to, and that He instituted a quick countermeasure after He had discovered the potential of the rebellion that was underway. That is not at all what we are to understand from the words written in Genesis 11:15.

It is not the generic name for the triune God, Elohim, that is used to refer to God in these verses. The name used is the sacred tetragrammaton, the four-letter word. This name appears as "the LORD," *"Jehovah,"* or *"JHWH."* It applies, specifically and particularly, to God in the Person of God the Son, the "Seed of woman," the Promised Redeemer, the Lord Jesus Christ. The Lord or JHWH is the covenant Name of God, and is always used to designate God in His covenant relationship with men. It refers to the Person of God of whom the prophet Micah wrote in Micah 5:2. *"But thou, Bethlehem Ephratah, though thou be little among the thousands of Judah, yet out of thee shall he come forth unto me that is to be ruler in Israel; whose goings forth have been from of old, from everlasting."*

Micah referred to the second person of the Godhead. He said that this Person of God is to be born as a man in the little village of Bethlehem of Judea. Yet this One will not begin to exist at the time of His birth. Even as He comes into the world as that little Babe, He will be older than anything that exists in the created universe. He is the One whose "goings forth" (that is, His ministries) have been from "of old" (from the

earliest history of the created earth), "from everlasting" (from eternity past, even before the creation of the universe). It is this Person of God who is designated as "JHWH," and it is this Person of God who is referred to as coming down to inspect the works of the "children of men" Genesis 11. It is this Person of God into whose hands God the Father has delivered all judgment, and the inspection of the works of the rebels in Genesis 11:5 is a part of an act of judgment.

### The LORD Came Down

We are faced with the fact that Scripture tells us that the LORD, JHWH, "came down to see the city and the tower, which the children of men builded." Is this to be understood in a literal sense? Did God actually come down to earth in some literal way to inspect the progress of the great rebellion of men, and to pass judgment upon it? Yes, this passage of Scripture does teach that the LORD, JHWH, *literally* came down to earth at the time of this great crisis in early post-Flood world history.

The incident at the Tower of Babel involved a judgment of God, just as the great apostasy of the pre-Flood population involved a judgment of God. New Testament Scripture states emphatically that all judgment of men and angels has been delivered by the Father into the hands of the Son. So it is JHWH, the Son, who appears in these scenes of judgment, even in the earliest chapters of Genesis.

In these judgment scenes, the Holy Spirit causes Him to be spoken of in terms that reveal His nature as true man, as well as true God. It was JHWH Elohim, the pre-incarnate Christ, who physically walked in the Garden of Eden in the cool of the evening in those early days of earth's history before Adam's fall. And it was JHWH Elohim who personally stood before the fallen Adam in the garden paradise and said, "*Cursed is the ground for thy sake; in sorrow shalt thou eat of it all the days of thy life; Thorns also and thistles shall it bring forth to thee; and thou shalt eat the herb of the field; In the sweat of thy face shalt thou eat bread, till thou return unto the ground; for out of it wast thou taken: for dust thou art, and unto dust shalt thou*



return." Gen. 3:17-19.

### **Cursed from the Earth**

It was also JHWH, the pre-incarnate Christ, who stood before Cain after the murder of Abel and said, "*And now art thou cursed from the earth, which has opened her mouth to receive thy brother's blood from thy hand.*" Gen. 4:11. It was once again God the Son, JHWH, the pre-incarnate Christ, whom we find meditating and speaking in Genesis 6 just before the Great Flood was sent to destroy all flesh wherein is the breath of life. In Genesis 6:6, 7 the humanity of the Son of God into whose hands all judgment is delivered is clearly revealed as we read these words. "And it repented JHWH that he had made man on the earth, and it grieved him at his heart. And JHWH said, I will destroy man whom I have created from the face of the earth; both man, and beast, and the creeping thing, and the fowls of the air; for it repenteth me that I have made them."

And now, here in Genesis 11, we are told, "And JHWH came down to see the city and the tower, which the children of men builded." The triune God, in His omniscience, knew of the rebellion of the "children of men," even before its instigation. In fact, God knew of this rebellion even before He created the universe. The Scripture is not trying to tell us that the men of the earth were suddenly found in an act of rebellion which came as a surprise to God, and that He reacted on the spur of the moment in a way calculated to stop the rebellion. This is not the intent of these verses at all.

### **Human Qualities Revealed**

This Scriptural passage is given to reveal the human qualities of our Kinsman-Redeemer, who is also the Judge over all of the earth. The humanity of our Lord brought Him down from heaven in a personal visit of inspection upon the activities of the "children of men" before He brought about the judgment of the confusion of tongues. God, in the Person of the Son, came down in visible form to the scene of the building of the city and the tower. He looked upon these works of men with the attributes of a man, before He brought judgment.

Theologians would call this visit a "theophany," an appearance of God in the form of a man and in the presence of men, in the earthly sphere. We are to literally understand that JHWH, the Son of God, did make a visit to the earth at the time of the rebellion at Babel.

This visit of God the Son to the earth before the bringing of judgment upon a segment of mankind does not stand alone in the book of Genesis. In Genesis 18, we are told of the visit of three "men" to the tent of Abraham before the time of the birth of Isaac. In this chapter, one of the "men" is revealed to be JHWH, God the Son. He had come down, not only to speak face to face with Abraham, and to tell him of the impending birth of Isaac; but also He had come to look to upon the cities of Sodom and Gomorrah, and to bring a judgment of fire upon those wicked cities.

We have an exact parallel to this passage in Genesis 11 when, speaking to Abraham (in Genesis 18:20, 21), the LORD (JHWH) said, "*Because the cry of Sodom and Gomorrah is great, and because their sin is very grievous; I will go down now, and see whether they have done altogether according to the cry of it, which is come unto me; and if not, I will know.*" The One who speaks to Abraham is declared to be JHWH, God, yet He stands before Abraham in the form of a man, and He clearly reveals the attributes of His nature as a perfect man. He, as a Man, was evaluating the work of man before He brought judgment.

So, when we read in Genesis 11:5 that "JHWH came down to see the city and the tower, which the children of men builded," we can paraphrase the words which the same One spoke to Abraham so many years later. "Because the cry of the rebels at Babel is great, and because their sin is very grievous; I will go down now, and see whether they have done altogether according to the cry of it, which is come unto me; and if not, I will know."

## Children of Men

It is interesting that Genesis 11:5 uses the expression, "the children of men," when it speaks of those rebels at Babel. The word "children" is a translation of the plural form of the Hebrew word "ben," which means "son." The expression presented here actually reads "the sons of men." The expression is of the same form as is the expression "the sons of God" which appears in the early verses of Genesis 6. These rebels against the LORD and against His commandments are not "sons of God" through faith, because they have chosen to go out from the face of the LORD. Thus, they can only properly be referred to as "the sons of men." We see a contrast here in the way that Old Testament Scripture speaks of men who belong to the LORD, who placed their faith in Him and in His promise of a Redeemer, and those who have no faith, and thus are not a part of the LORD's own. The former are called "sons of God." The latter are called "sons of men." Those unbelieving but beautiful women of the pre-Flood world who married the "sons of God" are properly referred to as "daughters of men." This passage of Genesis 11:5 helps to make the proper identification of the "sons of God" and the "daughters of men" in Genesis 6.

God's Word assures us that the LORD, the pre-incarnate Christ, *did* personally come down from heaven (just as He later did before the destruction of Sodom and Gomorrah) to inspect the great building project of those rebels who were led by the arch-apostate, Nimrod. All judgment has been delivered into the hands of God the Son, and a judgment upon this mass rebellion of man was imminent. Even though the incarnation of our Lord had not yet taken place, His nature of the perfect Man is brought out prominently in all of these judgments that are recorded in the earliest chapters of Scripture.

We were given a glimpse into the heart of the God-Man in Genesis 6 just before the judgment of the Great Flood. It is His nature as perfect Man that is brought out when we read, *"And it repented the LORD that he had made man upon the earth, and it grieved him at his heart. And the LORD said, I will*

*destroy man whom I have created from the face of the earth."* And it was again His nature as perfect Man that brought him down from the third heaven "to see the city and the tower, which the children of men builded."

### **Inspection Before Judgment**

When the LORD came down for his personal inspection, He found that the actions of these men of the earth were ripe for judgment. As God, JHWH had known (even before He created the world) every detail of the rebellion of these "sons of men." But as perfect Man, and as Judge of all, JHWH personally toured the building project before His judgment was poured out.

The inspection of the perfect God-Man confirmed the necessity for judgment. These rebels at Babel had followed Nimrod "out from the presence of the LORD." They had decided to "make a name for themselves (that is, they had decided to substitute another name rather than the name of JHWH and Elohim as the object of their worship and devotion), and in so doing to "break their bands asunder, and cast away their cords" from them. These were men who had deliberately chosen to turn from God (and from the things of God) to Nimrod (and to the things of the earth), and they are appropriately called "the sons of men." Even though they were in possession of knowledge of the LORD through Noah and Noah's sons (from whom they had sprung), they had deliberately turned from Him. They had chosen "not to retain God in their knowledge," and they had chosen to disobey His commandments. They had no spiritual life. They had not placed their faith in God and in His promise of a coming Redeemer. They were not "sons of God" as had been the line of patriarchs before the Great Flood who had sprung from Adam's son, Seth. Rather, they were only natural men living in the power of the flesh. They were in every respect, "the sons of men."

## 5.

# The Council of God

*“And the LORD said, Behold, the people is one, and they have all one language; and this they begin to do: and now nothing will be restrained from them, which they have imagined to do. Go to, let us go down, and there confound their language, that they may not understand one another's speech.” Gen. 11:6,7.*

After the LORD had come down “to see the city and the tower, which the sons of men builded,” the Scriptural narrative (for the second time in the book of Genesis) permits us to have the privilege of being a witness to an internal council of the triune Godhead. The first such internal council recorded in this book was found in Genesis 1:26, just before the record of the creation of man. There Father, Son, and Holy Spirit communed together as we read these words, *“And God said, Let us make man in our image, after our likeness: and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth.”*

And now again, Father, Son, and Holy Spirit communed together as they observe man, whom they created, cooperating in a spiritual and physical building program designed to make them (the men) independent of their Creator. We are permitted to hear the voice of JHWH, God the Son, our Lord Jesus Christ, as He speaks to the Father and to the Holy Spirit. *“And JHWH said, Behold, the people is one, and they have all one language; and this they begin to do: and now nothing will be restrained from them, which they have imagined to do. Go to, let us go down, and there confound their speech, that they may not understand one another's speech.”*

### The Breakdown of Communication

God had given the man whom He had created the gift of speech. It was this ability to communicate one with another that Satan had used for his purpose in organizing a rebellion

against God among the majority of the men of this early world. It was easy for Nimrod to communicate his ideas to all the heads of the families of the population of the early post-Flood earth, because they all shared the common language of Adam. Men found it easy to cooperate in the great building effort of that city and tower which were to serve as the center and the focal point of the godless one-world political and religious system. Without the medium of the common language this task would have been impossible. Men can unite in a oneness of idea, and a oneness of effort, only when they can communicate.

The common language of the pre-Flood world contributed greatly to the downfall of that civilization. In less than 2,000 years, almost the entire population of that first world had corrupted themselves before God. The judgment of the Great Flood became a necessity. The population of this post-Flood world moved rapidly in the same direction. If it were to be possible for God to form a people for His name, and to carry out His purpose of sending the coming Redeemer, then the gift of common language must be taken away.

### Nimrod's Appeal

Nimrod promised his followers material blessings through their cooperative efforts in the earth. He did not condemn the sins of the flesh, teaching that men had no need for God, and each person could find happiness, contentment and satisfaction within himself. He taught that if men would only join together in a oneness of effort, under his leadership, nothing could be restrained from them.

And in this, the LORD's words agree. "And this they begin to do: and now nothing will be restrained from them, which they have imagined to do." These words of the LORD are not intended to specify that nothing in earth or heaven would have been restrained from these rebels, had they continued in their joint building venture. Rather, they indicate that nothing in the way of *evil* will be restrained from them if they are allowed to continue their course. In this passage, the LORD says, "And now nothing will be restrained from them, which they have *imagined* to do." To understand what is meant here,

we have to go back to the LORD's words of Genesis 8:21. There we read, "And the LORD smelled a sweet savor; and the LORD said in his heart, I will not again curse the ground anymore for man's sake; for *the imagination of man's heart is evil from his youth.*"

These builders at Babel are called "sons of men," and the LORD had previously stated that the imagination of man's heart is totally evil. Here is Genesis 11:6, it is what man will "imagine to do" that will not be restrained from him *if* the cooperative building venture is allowed to continue.

### **A System of Total Evil**

Man was building a system of total evil. Only increased evil could possibly result if the "children of men" were allowed to continue. Only a judgment on the part of God Himself could stop Satan from establishing his system of total evil in this world. The decision of the council of God was to take action against this "city and tower which the children of men builded."

"Go to, let us go down, and there confound their language, that they may not understand one another's speech." The solution to the problem is to take away that gift of the common language which had made the rebellion possible. God had given the language to Adam, and the language had been handed down to all generations, both of the pre-Flood world and of the post-Flood world, until the time of the building of the city and the tower. But from the moment of God's judgment onward, different branches of humanity would speak different languages. The ability for all mankind to cooperate in a common venture would be taken away the moment that the common language was taken away. This mass movement toward the total apostasy, and toward the wickedness of paganism, could be held in check.

Both the decision of the LORD and the judgment of the LORD came suddenly and decisively. The voice of God **uses the same terminology to specify the decision and the need for immediate action as was earlier ascribed to the council of the**

leaders of the rebels. "Go to, let us go down, and there confound their language, that they may not understand one another's speech." The "us" of this statement is the plural pronoun of the triune Godhead. It is Father, Son, and Holy Spirit, united in sovereignty, and united in action. The languages of men were to be confused.

### **Linguistic Chaos**

The changing of the languages came as suddenly and as miraculously as had God's creation of the world. There was no delay time, there was no learning process. At one moment in time, the only language known to man was the language that God had given to Adam. At the next moment, there was a multiplicity of languages. Each human being in the world was fluent in one of these languages. But no human being knew more than one of the multiple languages that God had bestowed upon man. The languages were shared in common by members of the same family groups, but between the major family divisions that God Himself had selected, there was no ability to communicate. When a man with one language attempted to speak to a man of another language, the result was only babble, or confusion, in the ear of the hearer.

Cooperation was no longer possible. "And they left off to build the city."

## **6.**

### **The Scattering of the Nations**

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

God giveth and God taketh away. The gift of human language had come directly from God in the first place. It was just as easy for God to provide a multiplicity of languages distributed among the various divisions of humanity as it was for Him to provide the original language for Adam. And so, as



**a direct miracle from God the Creator, the languages of the various family segments of the rebels at Babel were changed.**

Although the Scripture does not tell us the time that the change came about, most likely it was during the night while the majority of the people were asleep. The building effort of one day came to an end with all of the peoples of the project able to freely converse one with another. All of the families went to their respective homes, had their evening meals, and retired for the night. During the night the change came. God distributed a multiplicity of languages to the various families represented in the great rebellion.

These changes of tongue were total and complete. Each member of the same family was given a common tongue. When the families arose and began to go about the tasks of starting the new day, no one realized that anything had changed. God had seen to it that the language of the previous day had been totally forgotten, and that the new language of that new day was completely familiar to all who shared that language. No one realized that any change had come about until after the workers left their homes and came out to resume the building tasks. It was then that the surprise came to all.

### **Unintelligible Language**

As the various workers began to speak to those with whom they had conversed only a few hours earlier, they were unable to make themselves understood. To the hearer, the one who was speaking seemed to be speaking in gibberish. When the one spoken to (with a slight touch of impatience) asked the speaker to please quit jabbering and to say something intelligible, the words that he spoke sounded like gibberish to the first speaker. No doubt, tempers soon flared as these kinds of exchanges were repeated over and over again among the various individuals who had come together to continue what had been a cooperative building venture.

All of these men had grown up in a world that knew only one language. They were totally unacquainted with the idea

that it was possible to have more than one language. But each individual *thought* that he was speaking the same tongue that he had spoken the day before. The unintelligible jabbering was being done by the other fellow. There were undoubtedly many fights among individuals, each of whom thought that the one to whom he was directing perfectly intelligible conversation was attempting to mock him. Foremen could not make their instructions understood. It was impossible to continue the building project that had gone so smoothly the day before. In fact, some workers may have thought it was impossible to trust any of those "lunatics" that went about jabbering incomprehensible gibberish.

Since the idea of multiple languages among men was something entirely foreign to the previous experience of those who had participated in the rebellion at Babel, and since God had acted suddenly, decisively and without warning (like "a thief in the night"), it must have taken a long while (decades, or even centuries) before any of those men of the early post-Flood world had any inkling of what had happened. Each man there could find fellowship only with those with whom he could carry on a conversation. Without realizing the true source of the problem, and without having previously dealt with the concept of multiple languages among men, there is little likelihood that any attempt was made to try to learn more than one of the new languages which were being spoken.

### **Disintegration of the Group**

The reaction of the various heads of the families would have been to gather their own families (the members of which could speak what was to them an intelligible human language) about them, and to move away as fast as possible from those whose language they could not understand. Consequently the various families immediately left off the building project that had been such a large part of Nimrod's rebellious plan. They gathered those whom they considered still sane to them, and moved to a new area of the world. This had been God's intent from the beginning of the history of the post-Flood earth when He had said, "Be fruitful, and multiply, and fill the earth." The confusion of tongues at Babel accomplished exactly what God

intended it to accomplish.

“So the LORD scattered them abroad from thence upon the face of all the earth: and they left off to build the city.” It was the LORD, JHWH, God the Son, the pre-incarnate Christ, into whose hands all judgment is delivered, who brought about the confusion of tongues at Babel. He thus accomplished the division of nations. This was a judgment of God that has kept Satan from accomplishing his goal of bringing about a one-world system of government and a one-world religion under his own chosen “antichrist” all down through the centuries. It has been difficult to bring the peoples of the world together in a system of absolute totalitarianism, because of the multiplicity of the languages spoken.

### **The Pentecost Experience**

There has been only one other time in history when God temporarily lifted the judgment of multiple languages that He imposed at Babel. That was on the day of Pentecost when the Lord sent His Holy Spirit to baptize all believers into the one Body, His church. On that day, the restrictions of multiple languages were divinely overcome, and all present were able to hear the Gospel of the Lord Jesus Christ proclaimed in words that they could understand as they were spoken by those apostles who had never learned the languages of the hearers.

The multiple languages of the world, which stood as an obstacle to the spread of the Gospel during the first century, were, in effect, neutralized by God’s miraculous gift to those who were His chosen vessels. God provided a “gift of tongues” so that the marvelous message of the death, the burial, and the resurrection of our Lord Jesus Christ could be proclaimed to all men.

It is only in our day that men have found themselves a way partially to overcome the obstacle of the multiple tongues, present in the world ever since God’s judgment at Babel. The technology of complex electronics has made possible the vast intercommunication system of the United Nations. A repre-

sentative of one nation can speak in his native language, and have that speech instantly relayed to translators in isolated booths, who transmit the speech to all of the groups present in their respective languages. In this way, many of different tongues are able to hear the speaker, and to understand his words. There is only a few seconds' time delay in the entire process.

This mass effort to overcome God's judgment at Babel is once again being used by Satan to try to organize all men of the world into a one-world political and religious system. It looks as though this time he will succeed. Scripture tells us that this is to happen in "the last days."

## 7.

### **Babel, a Name of Confusion**

*"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."*  
Gen. 11:9.

The closing verse of Genesis 10 told us, "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." The peoples of the post-Flood world, after the incident at Babel, were divided along family lines. This fact tells us that when God changed the languages there in that judgment at Babel, He assorted the new tongues so that members of the same immediate family spoke the same tongue. Thus, it was easy for the specific family groups to disperse over the habitable land areas of the world without the breaking of close family ties, or the disruption of the basic family unit.

The division of the peoples was a natural result of the confusion of tongues. Since every individual involved in this judgment thought that he was still speaking the same language

that he had always spoken, each one probably felt that everyone outside of his own family unit had gone mad. The neighbors could no longer speak an intelligible language. They could only jabber in an incoherent way.

### **Confusion Produced by Multiple Languages**

No one in the earth previously had ever been exposed even to the concept of multiple languages. Everyone involved in this situation would have been thoroughly confused. There would have been no attempt on anyone's part to try to learn the language of a neighbor. No one even realized that the neighbor had a different language. The unintelligible sounds that came from one speaking a different language would have been interpreted as madness, or as mockery, to all who did not understand that particular language.

The result of the change of languages was total confusion of any communication that was attempted outside of the individual family unit. No doubt, there were probably not more than a few days that passed before each family leader came to the conclusion that he and his family should place as much distance between themselves and those other madmen as they possibly could.

And so the dispersion of nations took place. Each family went its own way to find a land in which they could settle down and establish a permanent home, separated from the babble of those other men of the world who had suddenly lost their sanity.

"And they left off to build the city." Nimrod's great building project could not continue. He could not even make himself understood by the majority of those men who had formerly been his subjects. To the people of a different language from Nimrod, he was just as mad as everyone else. They could no longer follow a man who had no ability to speak intelligibly. It was far better to follow a leader from one's own family group. At least the family head still had the powers of speech and understanding. Nimrod's dream of a one-world political system with a one-world pagan religion, having himself and his wife Semiramis as head, was totally shattered. No longer was

he capable of leading all the peoples of the world.

Of course, the confusion of languages did not stop Nimrod from continuing to try to build his empire. He lost his control over all of the peoples of the world after God's confusion of the tongues, but there were still a sizable number of men and women of his own family branch who did speak the same language as Nimrod. With these people as followers, Nimrod continued to build his empire.

### **Assyria, Babylon Founded by Nimrod**

Secular history and the Scripture passage of Genesis 10:8-12 testify to the fact that Nimrod *did* build a sizable empire in the early post-Flood world. The ancient empires of the Assyrians and the Babylonians were built by this arch-apostate, this "mighty hunter," a rebel against the LORD. *"And the beginning of his kingdom was Babel, and Erech, and Accad, and Calneh, in the land of Shinar. Out of that land he went forth into Assyria, and builded Nineveh, and the city of Rehoboth, and Calah, and Resen between Nineveh and Calah: the same is a great city."*

Nimrod's dream of building a world empire of which all men of the earth would be subjects was thwarted by God's judgment. But his *ambition* to build an empire was not, for he did build the most powerful empire of the ancient world. Both the political ideas and the pagan religious system that he established are still prevalent in the world today. Even within the ranks of professing Christianity, there is still a great deal of the Babylonian paganism of Nimrod. Babylon has not yet been destroyed.

*"Therefore the name of it is 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."* The word "Babel" comes from a root that means "to confuse," or "to mingle." It was the building project of Nimrod, the city and the tower, and all of the political and religious plans that stood behind this project, that is here referred to as "Babel." Satan's world system is nothing but "confusion." Truth and

light and purpose and direction are found only in the true and living God, and in His Word. When the Lord Jesus Christ, God Incarnate, was here during His earthly ministry, He said, "*I am the way, the truth, and the life; no man cometh unto the Father, but by me.*" John 14:6. The only truth, the only non-confusion, lies in Him.

The world empire of Nimrod was to have been the earthly kingdom of Satan, the "prince of the power of the air." Every aspect of it is confusion, and every aspect of it is satanic. Satan has continued on down through history to try to build that world kingdom, that world system, over which he (through the medium of his "antichrist") can hold totalitarian control. His ambition and his purposes have not changed. At the end of this age, Scripture tells us that Satan will (for a short period) succeed in establishing his "reign of Babel," his "reign of confusion."

### **Satan's Purpose Thwarted**

There at Babel God confounded the languages to thwart Satan's purpose. The "confusion" of tongues prevented a total "confusion" of the world population. "*Therefore is the name of it called Babel; because the LORD did there confound the languages of all the earth.*"

The languages were confounded, the peoples were divided, and the dispersion of the nations began. "And from thence did the LORD scatter them abroad upon the face of all the earth." The Scripture says that it was from "thence" (from *that time*) that the LORD scattered the people abroad over the face of the entire globe.

The LORD's original commandment for the population of the post-Flood earth was, "Be fruitful, and multiply, and fill the earth." Satan's intent was that men not spread out over the face of the globe to "fill the earth," but rather they be grouped together into a one-world political system under the authority of his antichrist. But God's confusion of the tongues stopped that early movement toward satanic unity in the earth.

The multiple languages of Babel have continued until this

day. The language barrier has always stood in Satan's way as he, through the ages, has tried to succeed with his ambitions for a one-world empire. But in our day, it appears that modern electronics is going to let him at least succeed in uniting the world into a godless empire. It appears that we are indeed very close to the end of this age.

## 8.

### **The End of Nimrod's Kingdom**

*"And there followed another angel, saying, Babylon is fallen, is fallen, that great city, because she made all nations drink of the wine of the wrath of her fornication."* Rev. 14:8.

The historical record of Genesis 11 indicates that three motives stood behind the building of the Tower of Babel. First, this tower was intended as a symbol lifted up in pride, a monument to the accomplishments of man. Second, it was to have been a patriotic focal point, erected as a determined effort to accomplish Nimrod's objectives, which were to keep all people together under his leadership to serve his desires. Nimrod wanted a one-world political system. The great tower was intended as a central control point to secure and maintain world peace, apart from the rule of God. Third, the tower was a symbol of defiance to God and to the powers of heaven. God had said, "Be fruitful, and multiply, and fill the earth." But 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."

#### **Threefold Judgment**

The judgment of God on this effort of man also appears to have been threefold. Rebellious man was brought down by the omnipotent power of God. The people who had unified themselves for this organized rebellion were scattered and divided. The tower-builders were left in shame and confusion.



They were looking for their own man-made name for deity—to whom worship was to be directed. The name of this man-made deity was to stand in opposition to the name of JHWH. Nimrod was their leader. And as the leader of this rebellion, he was the father of Babylonian paganism, the root source of all paganism. After his death Nimrod was deified as the “father of the gods.”

The religion of astrology is traceable back to the rebellion at Babel. Nimrod (or Ninus, as he was known in the Babylonian records) was deified as Marduk. Later, Marduk of the Babylonians became Zeus of the Greeks and Jupiter of the Romans.

### **Gods of Man's Creation**

God had originally created men. At the rebellion at Babel, men had decided to create their own gods. The gods created by men shared man's fallen nature. These gods did not condemn sin and evil. Rather, they shared man's desire for such indulgences. The “god-creators” would let men seek salvation by the works of their own hands, rather than by faith in the true and living God and in His promise of a Kinsman-Redeemer. The gods of man's creation would let man go his own way, satisfying his need for spiritual fulfillment by the debased worship of demon spirits. These spirits were only too happy to stand behind the “name” of deity which man had created.

The LORD said that this movement at Babel was the “running start” of the total ruin of mankind. “And this they *begin* to do: and now nothing will be restrained from them, which they have imagined to do.” These words of the LORD do not mean that the rebels at Babel could actually succeed in wresting the created earth out of God's hands by their organized movement into one-world paganism. It does not mean that they could become supermen, capable of accomplishing anything they set out to do. It is within the realm of evil and perverseness that nothing would be restrained from man if he were to continue in the path which he had chosen. There was nothing in the way of evil that would

be restrained from man if he were allowed to go on in his organized rebellion against the authority and sovereignty of God.

Nimrod's purpose was defeated by God's judgment at Babel. But the energizing personality behind Nimrod has not lost his sense of direction, or his purpose. Ever since the incident at the Tower of Babel, Satan has continued to struggle to establish a one-world evil, godless system under his own direct control. At several times in the past, God has permitted him to almost succeed.

### **Babylonian System Absorbed by Successors**

The very nation originally founded by Nimrod did become a world empire under Nebuchadnezzar in 605 B.C. God's chosen people of the southern kingdom of Judah were carried off into captivity by this great world power. But after about 70 years of reign, the Babylonian empire fell to another world power—Medo-Persia. And under this second world system, God's people were allowed to return to their homeland. The Medo-Persian empire destroyed the imperial power of historical Babylon. But it did not destroy the political, cultural and the religious system that was "true Babylon." This system was simply absorbed by the Medes and the Persians.

Then, when the Medo-Persian empire fell to the Greeks under Alexander the Great in 336 B.C., the Babylonian system again was not destroyed, but only absorbed. Also, when Imperial Rome completed her world conquest of the Greek system in about 50 B.C., the system was not destroyed. Rome became Babylon—under a different name. Imperial Rome was never conquered, but the empire simply crumbled into many smaller nations, which were distributed across Europe, Asia and northern Africa.

Even in the breaking up of the Roman empire, the Babylonian system that was Imperial Rome did not die. It is very much present in the fragments of Rome that have existed

over these many centuries since the great empire crumbled. And Biblical prophecy assures us that these fragments are once again to be integrated into a world empire, stronger than any such empire that has ever existed to date. Satan will rule that empire through a great world dictator, that one whom Revelation 13 simply designates as "the beast."

### Today's Manifestations of Babylon

We have an organization in the world today that represents the attempt of the prince of this world to restore a godless order and a godless one-world system of imperial government—that is, a Babylonian system—to this world. The headquarters of this system stands in our own New York City. It would seem that the world is approaching that time when Satan at last will have accomplished what he tried to do at the time of the building of the Tower of Babel. The Scriptures foretell that he will be successful in this effort toward the end of this present age.

There will exist in the last days (just before the second coming of Christ) a world kingdom with one supreme ruler. All nations of the world will be under his dictatorial power, to the extent that there will be no buying or selling without his "mark." Just as the organization at the Tower of Babel was to compete against heaven, so will this kingdom. Its ruler will claim to be god—just as Nimrod claimed to be divine—and he will demand to be worshiped. The end-time kingdom will be constructed around the worship of this man. This state of affairs will be brought into existence by a great religious leader—a false prophet—who will rise to power as the head of a one-world religious system that will *claim* to be a Christian church.

Thus, the two aspects of the Babylonian system—the one-world political system, and the one-world system of heathen worship—are not dead. Genesis 10:10 tells us that the *beginning* of Nimrod's kingdom was Babel. There is no mention anywhere in the book of Genesis of any *end* to this rebellious kingdom. In fact, to find the end of Nimrod's

kingdom, we have to turn all the way to the seventeenth and eighteenth chapters of the book of Revelation. Revelation 17 describes the end of "religious" or "ecclesiastical" Babylon. Revelation 18 is the record of the end of political Babylon. Revelation 14:8 provides a preview of the record of these two falls. "And there followed another angel, saying, Babylon is fallen, is fallen."

The end of Nimrod's kingdom is still in the future. Nimrod's kingdom has never died. It has been retarded—sometimes in history it has even been weakened—but it has never ended. It was very much alive in that scene on the plain of Dura, recorded in Daniel 3, where Nebuchadnezzar the king erected an image to be worshiped by all in his empire. It is very much alive today.

Ecclesiastical and political Babylon are to play a significant part in end-time events. However, both aspects of Babylon are to be crushed at the second coming of the Lord Jesus Christ. In Genesis 10:10 we read of Nimrod, "And the *beginning* of his kingdom was Babel." The *end* of his kingdom is found in Revelation 18:2. "Babylon the great is fallen, is fallen."

**The End**