

OT-OV

Lesson 20

1. Earlier we explored the life of Noah in sixteen summary points and then we began a study of Genesis chapter ten.

2. When time expired we were looking at the life of Nimrod Bar Cush and how his rebellion against God resulted in an apostasy which spread both geographically and chronologically.

3. I want to review some of that learned and then we will continue our analysis of Genesis chapter ten.

4. Verses 8-10: Nimrod ... he began to be a mighty one in the earth ...

Gen 10:8 And Cush begat Nimrod: he began to be a mighty one in the earth.

Gen 10:9 He was a mighty hunter before the LORD: wherefore it is said, Even as Nimrod the mighty hunter before the LORD.

Gen 10:10 And the beginning of his kingdom was Babel, and Erech, and Accad, and Calneh, in the land of Shinar.

4.1 Hidden under the poor English translation is a horrible story of desperate rebellion against God. God had pronounced a curse upon Ham, and now Satan raises Nimrod, king of Babylon and descendant of Ham, to nullify the curse of God.

4.2 The Hebrew reads, "And Cush begat Nimrod, he began to be a mighty tyrant in the land. He was a terrible subjugator, defiant before the face of Jehovah; wherefore it is said: Nimrod, the giant hunter, was presumptuous in the presence of Jehovah ..."

4.3 Here is the beginning of human dictatorship and organized rebellion against God. Collective man will prove exponentially more evil than individual man. This is why big government according to the Scripture is bad and little government is good.

4.4 Verse 10: The beginning of His kingdom was Babel the great, the mother of all harlots.

4.5 When we studied the book of The Revelation we saw religious Babylon, political Babylon and commercial Babylon all coming under the judgment of God. Babylon in each case represented spheres over which the Antichrist ruled.

4.5.1 Dr. Dwight Pentecost in his book "*Things to Come*", has provided an excellent compilation of the historical identity of the harlot as found in the Book of the Revelation; idolatry began with Nimrod in the Land of Babylon.

4.6 From the idolatry of Babylon, the patriarch Abraham was separated by divine call; and with this same evil cult the nation that sprang from him was in constant conflict.

4.7 Judah was polluted by it and only by being sent into captivity to Babylon itself did Judah become cured of her fondness for idolatry.

4.8 With the conversion of Constantine the Great and the birth of the Catholic Church even Christianity suffered severe bouts with idolatry.

4.8.1 The Grolier Electronic Encyclopedia has the following to say of Constantine the first Roman Emperor to openly become a Christian and make Church and the Roman State one and the same.

"Constantine the Great, was the first Roman emperor to adopt Christianity ... Constantine's military victory outside Rome on Oct. 28, 312 AD ... secured his new government ... The arch commissioned by the Senate in Rome to mark his victory bears an inscription that attributes Constantine's success to the "prompting of a deity." The Senate undoubtedly had in mind a pagan deity ...

The nature of Constantine's conversion to Christianity has long been a matter of dispute--primarily because the sources, all of them Christian, they offer conflicting testimony. The outlines of his religious development, however, are clear enough. Before 312, Constantine seems to have been a tolerant pagan, willing to accumulate heavenly patrons but not committed to any one deity. Between 312 and 324, however, he gradually adopted the Christian God as his protector and on several occasions granted special privileges to individual churches and bishops."

4.9 The great Reformation of the sixteenth century brought a measure of deliverance and significant reform even within the Catholic Church itself.

5. Verse 11: And Calah ...

Gen 10:11 Out of that land went forth Asshur, and builded Nineveh, and the city Rehoboth, and Calah,

5.1 Calah was so completely destroyed that its memory was lost to the ages and critics even denied its existence.

5.2 Then in 1845, Sir Austen Henry Layard discovered the ruins of the city, and from this began the development of our knowledge of the archaeology of this part of the world.

5.3 But it wasn't the discovery of Calah that proved the Bible; the Bible all along had been the proof of Calah's existence, even more than its rocks and stones. These shall pass away but the Word shall not pass away (Mat 24:35).

Mat 24:35 Heaven and earth shall pass away, but my words shall not pass away.

6. Verse 25: In his days was the earth divided ...

Gen 10:25 And unto Eber were born two sons: the name of one was Peleg; for in his days was the earth divided; and his brother's name was Joktan.

6.1 Nimrod and his descendants were the first to attempt a "united nations" against God. It was the first of many attempts, all of which are doomed to failure and judgment.

6.2 God brought judgment upon the perfidious union and divided the earth so that nations, peoples and languages came into being on the earth. The story will be detailed in Genesis chapter eleven.

7. Verse 32: By these were the nations divided ...

Gen 10:32 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.

7.1 One of the foremost Oriental historians in modern times has said that this is the most important chapter in the Bible for the student of ancient history.

7.2 Its accuracy is recognized by friend and foe alike. The earliest movements of history are recorded here.

7.3 Gomer has given us the Germanic peoples, Madai speaks of the Medes, Javan is another spelling for Ionia - Greece.

7.4 It is impossible to understand the movements of peoples in the rest of Genesis without referring to this chapter. This is authentic history, in fact, it is the beginning of human history.

Now let's see what we can learn from chapter 11 of the Book of Genesis.

1. Verse One: One language, and of one speech ...

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

1.1 God has tested man under every conceivable condition and found him wanting. In our day there are those who think that bettering man's environment will help him; they forget the environment of Eden.

1.2 Others think that education will save man, forgetting that knowledge was received in the Fall and that conscience failed to keep man righteous. Still others think that something like the United Nations can enforce righteousness in the world.

1.3 But here in Babylon those conditions existed, and were a spur to blasphemous rebellion, and not to righteousness. The Bible does not teach, merely, that man fell once in Eden, but that man always falls when confronted with fresh conditions that are calculated to reveal what he truly is.

2. Verses 3 and 4: Let us ... let us ... let us build a tower ...

Gen 11:3 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.

Gen 11:4 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.

2.1 The clue to every action is whether it proceeds from the will of man or from the will of God.

2.2 Put your hands out in front of you, palms down as though to grasp something. That is the attitude of taking. Now turn your hands over, palms up. That is the attitude of receiving.

2.3 Perhaps the whole key to life's story lies in the fact in saying, "Let me," instead of "Lord, do it all." The terrible thing about the former prayer is that God lets man do what he wants to do, and then there comes failure and frustration. God's ways are pleasant, and all His paths are peace. Pro 3:17

Pro 3:17 The ways of doctrine are ways of pleasantness, and all her paths are peace.

2.4 The translators have obscured the sense of verse four by giving us the impression that men were attempting to build a tower that would reach all the way to heaven. They would have been fools to start it by the river when there were mountains in sight a few miles away.

2.4.1 The fact is: The tower was a ziggurat on top of which was a zodiac by which the priests hoped to get knowledge from the stars. It was an open turning to Satan and the beginning of devil worship. This is why the Bible everywhere pronounces a curse on those who consult the sun, the moon, and the stars of heaven.

3. Verse 5: The Lord came down to see the city ...

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

3.1 There are many indications in the Scriptures that the Lord is not only aware of all that goes on upon this earth, whether of good or ill, but that He is aware and vitally interested in all that takes place.

Psa 34:15 The eyes of the LORD are upon the righteous, and his ears are open unto their cry.

Pro 5:21 For the ways of man are before the eyes of the LORD, and he pondereth all his goings.

Pro 15:3 The eyes of the LORD are in every place, beholding the evil and the good.

1Pe 3:12 For the eyes of the Lord are over the righteous, and his ears are open unto their prayers: but the face of the Lord is against them that do evil.

3.2 Not a sparrow falls without His knowledge, and the very hairs of our heads are numbered (Mat 10: 29 and 30). "His eyes behold, his eyelids test, the children of men" (Psa 11:4). Shall He not then come down to see the first city of rebellion?

Mat 10:29 Are not two sparrows sold for a farthing? and one of them shall not fall on the ground without your Father.

Mat 10:30 But the very hairs of your head are all numbered.

Psa 11:4 The LORD is in his holy temple, the LORD'S throne is in heaven: his eyes behold, his eyelids try, the children of men.

4. Verse 6: Nothing will be restrained from them ...

Gen 11:6 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.

4.1 When men begin by running after Satan, they will end by wishing to dethrone God. They had started a city because they did not want to obey the command of God to replenish the earth which would have meant separation from each other, and going to widely remote places.

4.2 Thus they imagined that by binding themselves together they would be able to organize and thus become strong enough to procure their own will. The imagination which was only evil continually before the Flood is still with the human race, and they are imagining to replace God. "Let us break His bands asunder," is the cry.

5. Verse 7: Let us ... confound their language ...

Gen 11:7 Go to, let us go down, and there confound their language, that they may not understand one another's speech.

5.1 The Lord stopped the work on the city and the tower in the most unexpected manner.

5.2 The people standing around the tower might have anticipated difficulties through quarrels among themselves or by judgments from heaven, but a miracle in their brains and vocal cords would certainly never have occurred to them.

5.3 Thus God confounds the worldly imaginations of men. Afterwards every time they opened their mouths to speak, there was the reminder of their disunity and failure.

5.4 The multiple earphones in the meetings of the "united" nations are a testimony of the impiety of the fathers of the nations and the first act of God to despoil the first global union.

5.5 Tongues that were divided at Babel were given as a witness at Pentecost and will one day be united in blessing Christ at His return. What a slap at our client nation to God that we seek approval of "the united babel" and even let them house their house of horrors in our nation.

6. Verse 8: They left off to build the city ...

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

6.1 Those who go their own way will always find frustration. There is no real peace except in the way of the Lord's direction. Most of us could testify that quite often the thing we sought became a bubble in our hands.

6.2 God has many ways to make bitter the things for which men give their lives and He must always do it when something is prized beyond Himself.

7. Verse 9: From thence did the Lord scatter them ...

Gen 11:9 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.

7.1 God always has His way in the end. It is impossible that the eternal counsels of the Godhead should not be fulfilled. If a man wants to kick against the pricks, he may have success for a while and make a name for himself in the earth, but in the end he is brought either to judgment or to the Damascus road.

7.2 It is either man's way, ending in disappointment and failure, or it is God's way, not only ending in joy and triumph but filled with joy and triumph.

7.3 God is sovereign, and His way shall be accomplished. Here as always, there was mercy blended with judgment. It was judgment that scattered them through the earth, but it was mercy that accompanied them with full supplies of grace.

7.4 Now let's fast forward through the "begattings" of Shem to Abram all the way to Gen 11:30 where we find Sarai mentioned.

8. Verse 30: But Sarai was barren; she had no child ...

Gen 11:30 But Sarai was barren; she had no child.

8.1 Here is the seed from which the next eleven chapters grow. God meant all this for good, and all the testings and the triumphs of the faith of Abraham and Sarah grew out of this.

8.2 God's plan and His purpose in the story of Hagar and Ishmael, the promise of Isaac, the command to offer him up, the divine deliverance, the work of providence in this family, the ultimate arrival of complete faith and the proving of God's promise, are all bound up with the fact that Sarah had no child.

End Lesson Taught