

Prometheus. The rebellious Titan that became the savior of mankind. Growing up, I was fascinated by characters like this in Greek mythology. His very being and nature excited me. If you're unfamiliar with Prometheus, he is a god-like character in Greek mythology that is famous for his rebellion that greatly benefited man-kind.

The story goes like this: Prometheus played a trick on Zeus and because of this, Zeus took his anger out on humans by taking fire away from them. Prometheus then decides to steal the fire back and return it to the human race. Prometheus himself would later be brutally punished by Zeus for his rebellion.

Prometheus is hailed as the hero that not only brought fire back to mankind, but also the one who then enabled and ignited civilization and human progress. You can see why Prometheus is such a powerful character, not only in mythology, but the culture at large.

For example, every two years, billions of people around the world tune in to the Olympics. The opening ceremonies always revolve around the torch lighting. This torch that lights the sacred fire, is in honor of Prometheus and the gift that he brought to mankind.

We come to the end of the introduction, if you will, to the book of Genesis. These first 11 chapters set up not only the rest of the book, but also show us, as Tyler said last week, how deep the venom of the serpent goes. It wasn't just Adam, or Cain, or Noah that is responsible for sin. What we have seen, instead, through the first 10 chapters of Genesis is that sin lives in our hearts and it is wicked.

Our passage this morning quite literally shows us the pinnacle of man's sin and rebellion in this first part of Genesis. This story is one of the most well-known and famous stories in the Bible.

However, the world just sees this as a possible origin story of sorts. I think if we're honest with ourselves, we can think very similarly about this story. Is it a story or a myth? Or is this history? But if the Bible is the Word of God, given to us, and truly is history, what is our normal posture towards it?

As we went through the flood narrative a couple weeks ago, I think many of us were convicted about the way we viewed the flood. It's not a Hobby Lobby baby painting we hang up in our child's room with animals sticking out and a rainbow over it. This is a picture of God's judgment against sin and man.

We forget about the people under that water that perished in judgment. I believe we've done that with this story of Babel as well. For when we begin to look at this piece of history a bit closer, we begin to see how calloused our hearts can be towards rebellion. Instead of seeing rebellion as it is, as sin, we now celebrate it.

So many of our favorite movies and stories of history have to deal with rebellion. Rebels are seen as the good guys because they are the ones who are pushing back against the evil and unjust powers that hold the control, just like Prometheus. So then, we come this morning's passage, and I think some of us have just seen it as simply an origin story that explains the world around us.

But this story is not about a titan stealing fire back for our benefit and for our flourishing, no this is an inside glimpse into our own rebellious hearts. You see, we have rebelled against God, our creator, and because of our sin and rebellion, we have incurred the judgment of God. But who will save us, who will come to make all things right? Our passage this morning is going to show us that it is God alone that can save us.

This will be the main point this morning: God, our judge and our hope. Moses is going to show us this by basically giving us a gospel presentation. We are going to see the Rebellion of man, the Judgment of God, and then the Hope for the world. Rebellion, Judgment, and Hope.

Let's read verses 1 and 2 again to get some context to this passage.

Now the whole earth had one language and the same words. ² And as people migrated from the east, they found a plain in the land of Shinar and settled there.

Now last week, we ended with the table of nations as Moses went on to show us how people dispersed over the land, which resulted in different people groups. You might remember some of the repeated words and phrases in the table of nations like: "each with his own language, by their clans, in their nations." So how do we get from all of these different peoples having different languages to chapter 11 and Moses beginning with "now the whole earth had one language and the same words"?

Remember that the Bible is not a Western book that travels linearly all the time, which hurts our Western brains sometimes. But what Moses is doing is not uncommon. I think a helpful way to look at this chapter is a zooming in and a zooming out.

Moses gave a zoomed-out picture of the table of nations in Chapter 10, and now he's zooming in, and explaining how we got there in Chapter 11.

Moses tells us that there is one language among all the peoples of the earth, and this would make sense because the only people alive after the flood were Noah and his family, who all spoke the same language. We can also assume that people are still traveling together at this point. He tells us in verse 2 that "as people migrated to the east, they found a plain in the land of Shinar and settled there."

Shinar is in present day Iraq, between the Tigris and Euphrates Rivers. This would later become the center of the Babylonian empire, the heart of godlessness in the Bible. Now this is not a mistake.

For, the English translators have used the word 'Babel' to describe this city. But in the Hebrew, the name of this city is 'Babylon.' The same name for the empire that would later take the Israelites into captivity, and as we move through this passage, we are going to see how prophetic this passage is to the rest of the Bible.

After Moses sets the stage for our passage, he begins to get into the rebellion of man. He tells us in verses 3-4 what the people did.

³ And they said to one another, "Come, let us make bricks, and burn them thoroughly." And they had brick for stone, and bitumen for mortar. ⁴ Then they said, "Come, let us build ourselves a city and a tower with its top in the heavens, and let us make a name for ourselves, lest we be dispersed over the face of the whole earth."

This will be our first point this morning, Rebellion.

Man is beginning to take things into his own hands once again. Everything about this first section is man-centered. There's no mention of God in these first 4 verses.

Remember, God has just brought a world-wide flood because "the earth was corrupt in God's sight, and the earth was filled with violence" (6:11). Yet just a short time later, just like we saw last week with Mose's nakedness, the people's corruption and sin is on full display again.

So was building a city and a tower inherently sinful? No, God doesn't hate cities or towers, but look again what Moses tells us the people say.

"Come, let us build ourselves a city and a tower with its top in the heavens, and let us make a name for ourselves, lest we be dispersed over the face of the whole earth." (4)

First, they want to build a city with a tower that will reach the heavens, a city and a tower that will give themselves a high and exalted name. If you look at verse 4 alone, they use the first-person pronoun 4 times. It's all about them, and no one else.

Second, they are building a city and a tower so that they won't be dispersed over the earth. There's strength in numbers, right? Not when it directly disobeys God's commands. Two weeks ago, we read in Genesis 9:7, that God tells Noah and his family to "be fruitful and multiply, increase greatly on the earth and multiply in it."

God commanded Noah and his children to fill the earth, not stay in one place. The phrase "there's strength in numbers" has now turned into, "there's great sin in numbers." The people have banded together to rebel against God and his commands. We're right back where we started before the flood. We begin to see how deep the sin and venom of the serpent has truly gone.

Third, they are building a tower with its top in the heavens. What does this mean? Ziggurats were temple towers that were common in the Ancient Near East. These were pyramidal step towers that would serve as artificial mountains. Mountains in Ancient Near East history were connected to worship of God.

Abraham will take Isaac to be sacrificed on a mountain. Moses will go up the mountain to receive the covenant and the law. Mountains play a huge role in the Old Testament. Therefore, it is ironic and telling that the people settled in a plain in the land of Shinar, and then made a man-made mountain in order to reach God.

The phrase "with its top in the heavens" was almost exclusively used in Ancient Near Eastern writings for these temple towers, or Ziggurats. They would usually have a temple at the top of the tower that had a room with a bed and a table with food. These were for the convenience of the gods. Man was making it easier for a god to come down from heaven, dwell with them, and ultimately bless them with rain or crop growth.

So why would the people build something like this? What are they trying to do?

When is the last time that God dwelled with man in Genesis? In the garden! Now why is God not dwelling with man anymore? Because of sin! And how did God block man from entering the garden again? A cherubim and a flaming sword!

We begin to see what man was attempting to do. Man knew he couldn't get back into the garden, for the way back was blocked. But no one told them that they couldn't try to break into heaven and the garden a different way. You see, since we were sent out of the garden, we've been trying to get back any way that we can.

If you drive around town, you'll probably see the blue bumper sticks that say 'coexist,' and have the different symbols of different religions on them. Growing up, I had no idea what was going on.

It wasn't until college in my religions course that I finally understood what those meant. Ellyn and I took the same religions course in college, and in it, the professor argued for a whole semester that all religions pointed to the same thing: eternal afterlife. It didn't matter how you got there, it only mattered that you didn't believe in the stupid religion: Christianity. As long as you did that, then you would go to heaven, because no one deserves hell.

Maybe you're sitting in here this morning because someone dragged you here, or invited you to church. Maybe you've believed your whole life that there are multiple ways to heaven. This passage confirms that you're not alone in thinking this.

You see, the people in this passage were trying to build to God. They were trying to break back into the garden in a way that was not prescribed by God. But if you go back to Genesis 3, you'll see that God promised that he would make a way back through the seed of the woman.

He didn't say that we could get there by our merits, or by literally breaking into heaven. He told us that there would be one that would come and make a way.

Universalism and the belief that there are multiple ways to heaven didn't start in today's climate; instead, it started all the way back in Genesis, in the beginning. As a God-hating pagan myself, I could not, and would not accept that God could dictate salvation. There had to be another way. If this is you this morning, let me first say, welcome, we are truly glad you're here, and I would love to meet you after the service.

Second, let me say that the Bible presents a different truth, the truth. God makes it explicitly clear, that you cannot break your way back into the garden. Try as you may, God is the one who shut it, and he alone is the one who can bring you back.

I remember sitting in a military seminar with this Marine who had received several medals for his heroic acts in Iraq. He gave this amazing speech about that day that he laid his life down for others. He would then go on to talk about his view of religion and the afterlife.

I remember this like it was yesterday. He kept talking about how he had to believe that his good works had to be enough to get him eternal afterlife. It wasn't even aimed at a specific god or religion. He just truly believed, deep down that if you do good to others, you would go to heaven.

I was deeply moved by this man. I remember thinking, yes, this is it. This is how it's done. I just need to do good things, in and out of the military, and just hope my good deeds weigh out my bad.

This man might have well have been Muslim, or Mormon, or Catholic, or Buddhist, because this is exactly what they believe as well! You work and you work, you build and you build to get yourself to heaven. But if God is the one who shut it, how can mere man break in?

If this is you this morning, where is your hope? You can try to ignore that unsettled feeling you have for only so long. How can you truly know that you've done enough? If the prophet Muhammad didn't know if he had done enough to earn heaven, how can you?

So what's the answer? I want to answer this after addressing my fellow brothers and sisters first, because the same gospel that saved us, is the same gospel that keeps us. We both desperately need it.

Therefore, my brothers and sisters, let us (including me), not read this passage and think that this doesn't apply to us here, now, today. We believe that salvation is by grace through faith. We believe that salvation is by the sovereign hand of God alone. That is why our church is called Sovereign Hope. But, functionally, are we living lives that are actually trying to build towers with its top in the heavens?

If we're being really honest with ourselves, our flesh wants to still earn it. We want to be made right by our own righteousness. And this then gives way to sin. For we are ok with a little bit of sin because we know that we can make it up with our righteous works. We become ok with a little bit of sexual sin, but not too much. We become ok with a little bit of anger, but not too much. All of it is acceptable because we have the power and means to make things right.

Charles Spurgeon once said that, "The greatest enemy to human souls is the self-righteous spirit which makes men look to themselves for salvation."

But brothers and sisters, friends, salvation is not based on what we have done, it's upon what Jesus has done.

We don't have to work for our salvation, Jesus lived the perfect and obedient life that we could never live.

We don't have to make a name for ourselves, because the only name that will remain on that last day is Jesus, and it's upon that name that we cast ourselves. And it's upon that name that every knee will bow.

We don't have to break into the garden because the way has been made open by the one who rose out of the grave that was in the garden.

If you want to know what this looks like, right after this sermon, we will respond with a corporate confession of sin, when we will confess and repent, as a body, of our sins and transgressions. Because salvation is not found in a presentation of our good works before a holy God. It is found in confessing our sins before a holy God, and putting on the righteousness of Christ by grace, through faith.

Brothers and sisters and friends, may we not build towers with its top in the heavens, and instead live lives that are wholly dependent on the perfect and obedient life of Jesus and his finished work on the cross.

The rebellion has begun, or more accurately, has come to its full height, and we are waiting for the climax of the story. How will the Lord respond to the rebellion of man? Let's read verses 5-9.

⁵ And the LORD came down to see the city and the tower, which the children of man had built. ⁶ And the LORD said, "Behold, they are one people, and they have all one language, and this is only the beginning of what they will do. And nothing that they propose to do will now be impossible for them. ⁷ Come, let us go down and there confuse their language, so that they may not understand one another's speech." ⁸ So the LORD dispersed them from there over the face of all the earth, and they left off building the city.

⁹ Therefore its name was called Babel, because there the LORD confused the language of all the earth. And from there the LORD dispersed them over the face of all the earth.

This will be our second point this morning, Judgment.

This passage is dripping with sarcasm. Did you pick up on it? Moses is making a point here in several ways. Remember that this tower was supposed to reach the heavens. But what did God have to do? He had to come down to see the city and tower.

Then in verse 6, God says that there's nothing impossible for man. Except the very thing the people were trying to do, which was making a tower that will reach heaven? God is not threatened by man, nor is he worried that man would eventually reach him in heaven. No, Moses is showing us the complete contrast between the bene-ha'adam, the sons of Adam, and God himself, who made Adam.

It is absolutely foolish that these little men could ever reach the heavens, even with all their numbers and all of their construction engineering prowess, by learning how to make brick and mortar.

So how does God respond? He responds in a way, that if you didn't know this passage of the Bible, might be unexpected. I am so thankful that my children know this story, as do most of you here in this room. But I think we often take passages like this for granted. If you were reading Genesis for the first time, you would think that God is not only going to destroy this tower and city, but he's going to rain fire down on these people.

But that is not what happens in this passage. What does he do? He comes down and confuses their language. Does he destroy the city and tower? No. He scatters them over the face of the earth and the people simply stop building the city.

I mentioned Genesis 9:7 earlier, how the Lord commanded Noah and his family to multiply and fill the earth. God's purposes would not be thwarted. He always accomplishes that which he wills. Though the people refused to disperse over the land, and instead chose to build a city and a tower, God would disperse the people in his own way.

I'm sure many of you read Genesis 10 last week, the table of nations, as a positive thing. The people are scattering and filling the earth, just like God commanded. But as Moses has zoomed-in on Genesis 11, we see that the scattering and filling of the earth wasn't done in obedience, but, rather, in judgment.

It shouldn't come as a surprise that they scattered when they couldn't communicate with each other anymore. I grew up in a really diverse metroplex in Texas. I can name at least 10 different ethnicities in my class growing up. The interesting thing was always the way that different ethnicities tended to stick together at recess or at lunch.

There are obvious exceptions to this rule, but the point I'm trying to make is that people tend to stick together based on their ethnicity and language.

We just went through the events of the flood and Noah. This was a world-changing event, for mostly the people living during that time. You see if I asked a random person on the street, "can you tell me the everyday effects of the flood during Noah's time, today"? They would look at me funny and they might laugh in my face.

Now if I asked the same person, “can you tell me the everyday effects of the tower of Babel, today” (assuming they know the story)? That person would probably tell me, that there are numerous languages around the world.

You see, as huge of an event as the global flood was, it actually has very little day to day repercussions for humans today. But this judgment of confusing of languages and scatterings of people has untold repercussions today.

If you’ve traveled internationally before, you’ll know the culture shock that inevitably happens when you’re in a store or on the street and you can’t communicate to the other person what you need or want. It’s infuriating, confusing, frustrating, and maddening to just name a few.

I follow a missionary’s blog and he wrote about his experience while preaching in his second language several years ago. He was wholeheartedly preaching that ‘Jesus is our messiah’. In his second language, there’s a regular ‘h’ sound and a throaty ‘h’ sound. He forgot to make his last ‘h’ throaty as he was preaching and instead of saying Jesus is our Messiah, he proclaimed, with great vigor, “Jesus is our squeegee!”

As Ellyn and I prepare to go overseas, one thing that looms over us is language learning. Yes, we are excited about the new people, food, and land that we will get to explore over time. But all of these things cannot happen until we learn the language. For language and culture go hand in hand. You cannot separate the two.

Therefore, for Ellyn and I to be effective missionaries or those working in restricted areas of the world, global workers, we have to become fluent in the language, and this is going to take years, not months or days, but years on end. One global worker described language learning like this, “Language learning is like banging your head into a wall over and over. Eventually, the wall will break, but there will be headaches along the way.”

I share this with you this morning because one of the biggest reasons that 3.5 billion people, around 42% of the world’s population, remain unreached by the gospel today is because of Genesis 11 and the language barrier that exists. As the elders assessed Ellyn and I, as we Lord willing have more global workers raised up in this church, a question that we all should ask of these potential workers, is actually part of our definition of a global worker. Are you willing to cross significant barriers, to include as the chief most, language, and culture and geography, to take the gospel where it has not been proclaimed?

Today, there are approximately 3000 socio-linguistic people groups that have zero access to the gospel. Think about that for a moment. 3000 language groups that have no access to the gospel. This means that they have no hope to ever hear the good news of the gospel because there is no one who speaks that language able to preach the gospel, and therefore not a Bible translated into their language.

The effects of the sin at the Tower of Babel cannot be understated or under-emphasized. People continue to perish without the hope of the gospel because of this. If we cannot clearly communicate the gospel in someone’s language, how can we then give them the words of Life?

There’s a story of a recent global worker to Papua New Guinea, that while he was learning the language of the people, a language that had never been written down, a villager, who had become his friend was suddenly dying. The villagers asked him to come and pray over him. The villagers did not know about

Jesus yet, but they knew to ask this global worker to come pray over this man. The global worker knew that he still didn't know the language well enough to preach or even explain the gospel to this dying man sufficiently, but went anyways. He tried and tried to communicate the gospel, but the man, his friend, died without ever understanding.

This global worker felt the extreme pain and consequences of Genesis 11. A friend, dying in his arms, with no way to give him the words of life. Frustrated by the confusing and scattering of languages.

How then do we respond to this?

First, pray for global workers and Bible translators to be raised up that are dedicated to reaching these language groups that have zero access to the gospel. This is a decades long process that takes an entire team of linguists, theologians, and consultants to complete. It's not for the faint of heart, or for those expecting fast results. So pray that there would be men and women who would give their lives for the sake of learning the language, translating the Bible, and preaching the gospel in languages that have literally never heard the name of Jesus.

Second, pray for global workers that are currently language learning right now. If you don't know any, come find me or Ellyn afterwards and we would love to share their names with you as they endeavor to learn their first or second languages.

Finally, pray for Ellyn and I as we are on the cusp of this great endeavor to learn a new language. Pray that the Lord would be preparing our brains to remain spongy, and most importantly, for our hearts to remain steadfast on the task: to cross significant linguistic and cultural barriers to proclaim the gospel where it has never been named.

After reading the first portion of Genesis 11, I think a common response could be, well this is really depressing. Or confusion as to why God would do this? Why would he frustrate the people in this way? This brings us to our last point this morning, Hope for the world.

Last week, we read all of Chapter 10, which went over the table of nations. We come to another genealogy, today, at the end of our passage. There's at least two questions I think are very fair at this point in the passage. First, why would Moses include another genealogy? Second, why is this third point labeled hope?

Let's see how this passage answers these questions. First, why would Moses give us another genealogy? If you have your Bible open to the passage, I want you look back at the genealogy or table of nations that's in Chapter 10. What are some differences you see?

One of the biggest ones, is that it's shorter. The next biggest difference you'll see is that it only deals with the line of Shem. And the third biggest difference is that Moses only traces one son in each line.

Look at it again, ¹⁴ When Shelah had lived 30 years, he fathered Eber. ¹⁶ When Eber had lived 34 years, he fathered Peleg. ¹⁸ When Peleg had lived 30 years, he fathered Reu.

And then did you notice that each one ends with, and had other sons and daughters. So it's clear that each of these men had more than one son or daughter, yet Moses is choosing to trace each generation from Shem to just one man in each generation, ending with the three sons of Terah.

Now I want everyone to stay with me because we are going to do a bit of Bible study here, and see how cool the Bible is. I'm going to skip around a bit, but if you can follow along in your Bibles, I think it's really going to help you. So, in Chapter 5, Moses gives us the lineage from Adam to Noah. How many generations were there between Adam and Noah?

10! Now, how does Moses end that same genealogy in verse 32? ³² After Noah was 500 years old, Noah fathered Shem, Ham, and Japheth. Now turn back to Chapter 11 in your Bibles. How does Moses end the genealogy of Shem in verse 26?

²⁶ When Terah had lived 70 years, he fathered Abram, Nahor, and Haran. Do you see the parallel between Noah and his sons and Terah and his sons? Now if we remember back to last week, Tyler spent some time going through the prayer of Noah at the end of Chapter 9. Do you remember which son had the line of blessing? Shem!

²⁶ "Blessed be the LORD, the God of Shem;
and let Canaan be his servant.

Ok, so we know from last week's text that Shem is the son from whom the blessing will flow, which explains now why Moses is choosing to highlight the line of Shem in our text. Now, if you go back and count the generations between Shem and the sons of Terah in Chapter 11, what do you get? 10 again!

Ok so Moses is showing us something here. Everything is purposeful. We don't believe in coincidence as Christians, we believe in Providence, God's governing of everyone and everything in the world. So there's clearly something special about one of these three sons.

Now which one is it? The genealogy before was kind of a zooming out of the line. It was sterile and just had the facts of who bore who. Now Moses zooms in on the line of Shem, but especially the family of Terah. He explains that there were 3 sons, and we also get introduced to Lot, who is Abram's nephew. He will become important when we pick Genesis back up again next year.

Ok so we have Abram and Lot, and now we are introduced to Sarai in verse 29. Then in verse 30 we read this; ³⁰ Now Sarai was barren; she had no child. There are at least two things we need to see here.

First, anytime a biblical author repeats himself, you should pay attention. So Moses tells us that Sarai was barren and then adds that she has no child, as a "let the reader understand."

Second, I want you read this with fresh eyes. Why would this be so important? We just looked at 13 verses talking about each of these men having sons and daughters. Clearly none of them had issues having kids. Then we come to Sarai. She is barren and has no kids.

If she can't have any children then Abram and Sarai are clearly not going to continue the line of Shem that would carry the blessing. So it's either going to have to come from one of Abram's brothers, or God is going to have to act in a miraculous way.

But Moses is clearly taking some extra time to highlight Sarai, and the effects of the fall on her womb.

Therefore, we can conclude that Moses is showing us that it's going to come through Abram and Sarai. But how? How could this line of blessing, this seed of the woman from Genesis 3:15 continue if the wife is barren, if she has no children?

Anyone who says that the Bible isn't exciting, clearly hasn't read it closely enough. This is a cliffhanger of cliffhangers. This is Darth Vader revealing he's Luke's father in the Empire Strikes Back type of cliffhanger.

Moses wants us to live in this tension. Because remember, Moses is writing to his fellow Israelites, before they enter into the land of Canaan. They've been wandering in the desert for 40 years because they shrunk away in fear, and didn't trust God because of the tall walls and people in the land.

Moses is showing us again: is it man and his determination and works that will save him, or will it be God? Who will act for the salvation of Israel?

Now we have the benefit of having the full breadth of Scripture. What Moses knew, is what we've seen so far in the book of Genesis. He knew Genesis 3:15, and the promise that there would be a seed of the woman to come that would come and make all things right; this seed, this Messiah.

He didn't know his name, but he did know that he would come from Adam, from Noah, from Shem, and now we know that it's going to come through a man named Abram, and a barren woman named Sarai.

So where is this hope? Let's turn to Matthew 1, verse one, the very beginning of the New Testament. Matthew begins his gospel with a genealogy, similar to Luke's, that Tyler read last week. Now the big difference between Luke's and Matthew's is the point of emphasis. Luke was trying to show his audience that Jesus is linked to Adam, the first man, the origin of all mankind.

Whereas, Matthew is specifically trying to show is Jewish audience, in his gospel, that Jesus is truly the Messiah that was promised from the Old Testament. And how does he do it? Let's read Matthew 1:1.

1 The book of the genealogy of Jesus Christ, the son of David, the son of Abraham.

Matthew is showing us that Jesus is the promised Messiah by pointing back to who? To Abraham! Or for our purposes today, to Abram in our passage. As readers of the Bible on this side of the cross, with the full canon of Scripture at our fingertips, we can now gather that the seed of the woman, Jesus the Messiah, flows through Abram and the barren womb of Sarai.

God would act. He would preserve the line of the seed of the woman, and do it in unexpected ways.

Now to bring this back to our passage this morning, we saw in our passage this morning, that because of man's rebellion, God judges man by confusing their languages. There was already strife, murder, and hate when everyone had the same language.

Now you have multitudes of languages! How can all of this be made right? What hope is there? It's only through the Messiah, through Jesus, that all can be made right.

Early on in Jesus' ministry, he declared that the kingdom of God is at hand. He would show his kingship through his miracles, healings, his power over the elements, and casting out of demons. These were all signs that the king and his kingdom had arrived during his earthly ministry.

Shortly after his ascension into heaven, Jesus continues to show evidence of his kingship. If you turn to Acts 2, we read of Pentecost, and the pouring out of the Holy Spirit.

The people begin speaking in other tongues and are bewildered. Why are they bewildered? Luke tells us “Because each one was hearing them speak in his own language...and telling [each other] in our own tongues the mighty works of God.” (6/11)

What are we seeing here? We are seeing the kingship of Jesus beginning to reverse the judgment of Babel! God in his judgment of sin, cursed man and confused their languages. Yet now, in the mercy of God, in the fullness of the Trinity, we have the Holy Spirit coming down and uniting people, despite their languages, to do what? Look again, “[to tell] in our own tongues the mighty works of God.”

God is uniting people to praise and worship him, as one people, once again. What the people in Genesis 11 were supposed to do with their strength in numbers was to worship God with one voice and one language. Instead, they used their one voice and one language to rebel and worship themselves.

But Jesus is making a new people. A people that will not have the circumcision of the flesh, but a circumcision of the heart. The rebels will be made sons and daughters.

And we have hope because we know the end of the story. We don’t have to wonder how it’s all going to end because he’s given it to us in His Holy Word. He gives the Apostle John a vision, to give us an assurance of where the drama of this universe ends. Look with me at Revelation Ch. 7.

⁹ After this I looked, and behold, a great multitude that no one could number, from every nation, from all tribes and peoples and languages, standing before the throne and before the Lamb, clothed in white robes, with palm branches in their hands, ¹⁰ and crying out with a loud voice, “Salvation belongs to our God who sits on the throne, and to the Lamb!” ¹¹ And all the angels were standing around the throne and around the elders and the four living creatures, and they fell on their faces before the throne and worshiped God, ¹² saying, “Amen! Blessing and glory and wisdom and thanksgiving and honor and power and might be to our God forever and ever! Amen.”

Who does John tell us will be worshipping Jesus, the Lamb? A great multitude that no one could number, from every nation, from all tribes and peoples and languages! What was once a judgment and curse, now becomes the glorious means by which all of God’s people will worship Jesus, our Lamb. His people will no longer have one language; they will have a multitude of languages. And they will all be uniting in worship of King Jesus, to display his glory and majesty in redemption.

This is where we find hope. Our hope is not found in building towers that have our names on them, that reach to the heavens. Our hope is not found in trying to break back into the garden.

No, our hope is found in God alone. Our hope is in the God that did not expect us to build to him, but a God that would come to us. Who would preserve the seed of the woman until that seed would take on flesh. Who would live the perfectly obedient life for us. Who would be tortured, crucified and hung on a tree for our sins. Who would be buried in a tomb that we should’ve been placed in. Who, in 3 days, would rise again, and ascend into heaven, and is now waiting to return to ransom his people and his church. Who will one day be worshipped by people from every tribe, nation, language, and tongue. This is who we hope in. is who we hope in.