

Genesis 11: One of the things I would like to focus on is that we have a Biblical foundation for the nations—which we can develop from what we have already seen in Genesis, and particularly this is the *origin* of the nations that we have in chapter 11—where nations come from. But we have hints, even prior to chapter 11, that give us insight into God’s plan concerning the nations in this paragraph.

Another main idea of chapter 11:1-9 is the Scattering and this is what results in the development of nations.

### Scattering

- |                 |                       |
|-----------------|-----------------------|
| 1. Essence -    | Rebellion<br>Judgment |
| 2. Pivot -      | Blessing              |
| 3. Nations -    | Cause                 |
| 4. Background - | Babylon               |
| 5. Time -       | ~100-300 years        |

1. The essence of the paragraph is man’s rebellion; we can see that throughout the Bible, a major theme of all Scripture, the depravity of man, his rebellion against God, man’s lostness. The main part of the passage focuses on the judgment that God brings upon a culture that is in rebellion against God.

2. And historically, we have already seen 3 major events of world history, so this will be the 4th one which is somewhat pivotal in world history in that now God is going to deal with people that He has promised to bless. And starting with the individual of Abraham—in fact the passage is leading to the coming about of Abraham and the promises that God will make to him. So it is a pivot point in God’s dealing with mankind; now He is going to work with particular individuals that He has called to Himself.

3. And, looking ahead, this is also where the nations come from and actually the event that is recorded is the cause of the origin of the nations: where did they come from and what causes their arising which is in the passage and it is fairly clear. It is a little unusual and a little different, but something that God does in terms of the judgment that He brings.

4. And, even looking further ahead we are going to see that it also gives us the background for a concept that we could describe as Babylon that goes all the way even into the book of Revelation. And one of the last events of the great Tribulation—the 7-year period that is in the future after God takes the church out—is the destruction of Babylon.

And, in the book of Revelation, I think Babylon reminds the reader of ancient Babylon which finds its origin here. So the whole concept of Babylonianism you might say, the world system, kind of symbolically illustrated by Babel and ultimately by Babylon, the world system in contrast to God’s people and in antagonism to God’s people.

6. The event of the Tower of Babel and the scattering, from chapter 10.25 it says *in his days the earth was divided*, there was a division and Peleg was born approximately 100 years after the Genesis flood, so shortly after the flood; and he lives a little over 200 years, somewhere in that timeframe, because of the shortness of the time between Babel and Abraham, lots of things take place, probably closer to 100 years after the flood, that is, closer to the birth of Peleg rather than the later years of Peleg. Genesis 10 doesn’t say specifically but just says ‘in the time’ so it can be from his birth to his death, that timeframe. So it is kind of a broad picture of all of the first 9 verses of chapter 11.

The broader context:

- |                             |                                |
|-----------------------------|--------------------------------|
| I. Primeval History         | 1.1-11.26                      |
| A. History of the Creation  | 1.1-2.3                        |
| B. Early History of Mankind | 2.4-3.24 (the entrance of sin) |

- C. Early History of Civilization 4-9 (the Flood/Judgment)
- D. Early History of the Nations 10-11 (origin of the nations)
  - 1. Origin of the Nations 10 (Result of ch 11 passage)
  - 2. Scattering of the Nations 11.1-26
    - a. Decline of the People 11.1-4
      - 1) Unity of People 11.1-2

11.1 Now the whole earth used the same language and the same words.

We stressed that unity is not a bad thing, but is dependent upon what the unity is *for*; that is, the purpose and desires for that unity and, in this case, unity in rebellion against God, verses 1 and 2. They were unified with the same language and vocabulary. There was only *one*, which is hard to conceive of because we live in a world with many languages. This passage is about where they came from.

11.2 It came about as they journeyed east, that they found a plain in the land of Shinar and settled there.

They also had a unity of plan: It came about as they journeyed east...

11.2 It came about as they journeyed east, that they found a plain in the land of Shinar and settled there.

... that they found a plain in the land of Shinar and settled there.

We drew some implications: we saw that unity against God is the beginning of this idea that man has and has persisted throughout history and will be a major issue even in the future—this idea of uniting globally where nations will desire to try to

solve the world's problems, using man's methods and ideas and a uniting. That is a major theme today, by the way, a major trend that we will talk more about later on.

### Implications

- 1. Unity against God —> globalism
- 2. God's command - opposite

And it is also contrary to God's plan so it is that unity against God who commanded that they *scatter, spread out*, multiply, rule the earth. And the desire of man, we see in the next passage, is the very opposite.

- D. Early History of the Nations 10-11
  - 1. Origin of the Nations 10 (Table of Nations)
  - 2. Scattering of the Nations 11.1-26
    - a. Decline of the People 11.1-4
      - 1) Unity of People 11.1-2
      - 2) Rebellion of People 11.3-4

So the *rebellion*, we have seen, Come, let us make bricks, the technology and building materials.

11.3 They said to one another, "Come, let us make bricks and burn them thoroughly." And they used brick for stone, and they used tar for mortar.

...and burn them thoroughly. We mentioned a 'word play' in both of those phrases there.

11.3 They said to one another, "Come, let us make bricks and burn them thoroughly." And they used brick for stone, and they used tar for mortar.

they used brick for stone, and they used tar for mortar: Moses is probably explaining probably to the children of Israel, something that they were not familiar with: different building materials from what existed in Egypt. In mesopotamia they had mud bricks they could fire and harden, and they also had tar for mortar to cement them together.

11.4 They said, “Come, let us build for ourselves a city, and a tower whose top will reach into heaven, and let us make for ourselves a name, otherwise we will be scattered abroad over the face of the whole earth.”

Then: the reason for this unity. They said, “Come, let us build for ourselves a city...”

We said that cities in and of themselves are not bad, because God emphasizes His place, Jerusalem, where He dwells, where His name dwells, but a city in rebellion against God is not a good thing.

...and a tower whose top will reach into heaven, a desire to have man-made religion, you might say, approaching God on his own terms, and in his own way.

We have a slide with a model of what towers have been uncovered by archeologists probably looked like, probably after the pattern of Babel. This is one of them at ancient Babylon.



11.4 They said, “Come, let us build for ourselves a city, and a tower whose top will reach into heaven, and let us make for ourselves a name, otherwise we will be scattered abroad over the face of the whole earth.”

Here is the purpose: let us make for ourselves a name. In other words, they are not concerned about God’s plan. They are self-centered and desire to build themselves up...

11.4 They said, “Come, let us build for ourselves a city, and a tower whose top will reach into heaven, and let us make for ourselves a name, otherwise we will be scattered abroad over the face of the whole earth.”

...and to show that they are even conscious that they are in rebellion against God, we have the last phrase: otherwise we will be scattered abroad over the face of the whole earth. And that is the very opposite of what God desired, so their will is in conflict with the will of God.

### Implications

1. Unity against God —> globalism
2. God’s command - opposite
3. Technology substitutes

And we drew another implication: here we have technology and the use of it as a substitute for doing what God desires—a self-centered use.

That brings us to the paragraph we want to focus on now: the judgment of the Lord. 11.5-9

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|---------------------------------|---------|
| D. Early History of the Nations | 10-11   |
| 1. Origin of the Nations        | 10      |
| 2. Scattering of the Nations    | 11.1-26 |

- a. Decline of the People 11.1-4
- b. Judgment of the Lord 11.5-9
  - 1) Evaluation 11.5-6

We have a little passage where the text illustrates God's evaluation of what man has chosen to do, and is doing, and in the process of that rebellion.

11.5 The LORD came down to see the city and the tower which the sons of men had built.

The LORD came down to see the city. I take that as something like an anthropomorphism; it is not that God needs to come to see. He is omniscient, knows all things. He is also omnipresent; He doesn't have to move, come down. But I think the text has a lot of contrasts. I think the writer, an inspired writer behind the human author is giving us a contrast with man coming to a land and God coming down, man building this tower that is at the peak of their technology and for God. It is so insignificant and small that God has to 'come down' to see it.

I think that is the idea here that it is just stressing the insignificance of what man plans and what man attempts to do. And in comparison to God, He has to come down to *see* it. It is so minuscule, so tiny that He can't see it from heaven.

11.5 The LORD came down to see the city and the tower which the sons of men had built.

And not only that: tower which the sons of men had built—now kind of referring back. Every line rather parallels to everything we look at—to contrast what God is going to do with what man is attempting to do. Then verse 6:

11.6 The LORD said, “Behold, they are one people, and they all have the same language. And this is what they began to do, and

now nothing which they purpose to do will be impossible for them.

The LORD said, “Behold—calling attention—they are one people—there is the stress with the unity that we looked at, with the parallel or the contrast, God observing the unity idea, they are one people—and they all have the same language, reflecting verse 1. Not that that in itself was bad, but they used the same language to unify against God.

11.6 The LORD said, “Behold, they are one people, and they all have the same language. And this is what they began to do, and now nothing which they purpose to do will be impossible for them.

They used their unity also in rebellion. This is what they *began* to do which indicates that more than likely they never completed the tower because God intervenes and interrupts...

11.6 The LORD said, “Behold, they are one people, and they all have the same language. And this is what they began to do, and now nothing which they purpose to do will be impossible for them.

...now nothing which they purpose to do will be impossible for them. They had all the capability, and in fact in the unity they had all the specialities of the sciences and all of the resources to be able to accomplish great things, but great things in rebellion against God. I think that is what in view here. The things that they would accomplish were for their own self-centeredness and for their own goals—accomplishing the very opposite of what God wanted. I will return to that phrase because I think there is indication from lots of archeology, some of which still exists today or some of those structures that were built shortly after this timeframe, that even today we would have a hard time understanding how they would build them—to exist yet.

So they had high tech, high capability, and the problem is that it is in total rebellion against God.

As a reminder, we have this recurring theme of man in rebellion against God—and the cycles of sin that you can trace through Scripture... where God does a work of grace and the last event that is recorded is that work of grace of saving the family of Noah. And even though the Genesis flood was in fact a judgment, we have always also said that God was preserving that that He loves, that is, Noah and the family, so we have the work of grace.

### Cycles of Sin

1. God's work of grace
2. Sin begins corrupting effect
3. God patiently endures sin
4. Sin reaches full corruption
5. God intervenes to judge and save

But even in the life of Noah we saw that the last thing recorded is the *sin* of Noah. So sin begins its corrupting effects even with Noah as great as he is portrayed in every other passage in Scripture; the only negative is that last part of chapter 9, but that's the beginning of the corrupting effects. So you see that the sons are affected as well.

And God patiently endures sin and here we have a timeframe between the Genesis flood and the occurrence of this event. God patiently endures before He intervenes and brings judgment, but He allows sin to reach its full corruption. That phrase in verse 6, now nothing which they purpose to do will be impossible for them; in this context it is not positive; their technology is used to reinforce their rebellion and accomplish things contrary to what God has intended for them.

And when sin reaches its full corruption, we will see throughout Scripture, God intervenes to judge, but also to save, and in this case save humanity from himself and re-direct the plan of God and accomplish the beginnings of what God intends in the

creation of the nations. And I think this is part of what God intended but man is rebelling in this stage in history. So we have a reminder of the Cycles of Sin that you can see throughout Scripture.

Now today we can see something of a similar situation in the culture we live in. Some Bible teachers say we are ripe for judgment, and I wouldn't disagree with that, but I will also add that we are probably already experiencing something of the wrath of God.

You may have heard me teach on Romans chapter 1 where it says that the wrath of God is revealed from heaven—in present tense—and I develop from that passage the reasons why the wrath of God in the present tense can be seen in a culture or even in an individual. And if you read Romans 1 you see the outworking of God revealing Himself and man rejecting that revelation—and that starts the downward spiral you can see throughout all of the ages, you can see that pattern. Obviously it was in the 1st Century and we see it in our culture as well.

### Today

1. Some say we are ripe for judgment!
2. Are we experiencing present outpouring of God's wrath?
3. Technology without moral base
  - Trans-humanism
  - Genetic engineering
  - Transgenderism
  - AI
  - ...

I think we are already seeing the judgment of God. We are experiencing the present outworking of God's wrath. And in the Romans passage God allows a culture to reap what it has sown and to experience its own desires; in other words, when God is rejected and our culture has certainly rejected God He allows

them to pursue the things they desire and those things are destructive, not only to the individual but to a culture.

And I think we are seeing this today and parallel, also, we have high technology, but without a moral base or without a commitment to God, and without a Biblical worldview; then even the best of technology can be used, in a twisted way to accomplish goals and purposes that go contrary to God's Word. Just a few examples of some cutting edge technologies that men are working on today: there is a whole movement, a whole scientific endeavor that is called *trans-humanism*. They are incorporating technology into mankind, programming, for example, elements of human nature where you are part machine and part human. I think this whole area is trying to accomplish things for humanity that really go contrary to God's creation of mankind in His image.

Somewhat related is genetic engineering, tampering with DNA, not only in plant life but animals and human DNA. That is also a cutting-edge scientific endeavor today. And also real popular is this false concept of transgenderism. All of these using technology but because they have an unbelieving worldview, contrary to a Biblical worldview, all these things are destructive, not only to the individuals, but to the culture in general.

Artificial intelligence can be a good thing, but it is used in a very bad way, particularly in China. I have several articles on how they are becoming very very involved in artificial intelligence in terms of facial identification and all of the cameras that they are using to surveil their population in order to control them—a negative use of artificial intelligence—where today they have more cameras probably than the rest of the world combined. The cameras are all over, for the purpose of keeping people in line, for their 'social credit score' where if you have a low score you are deprived of traveling or certain items to buy. They have given every citizen one of these credit scores and they will reward behavior that supports the regime, but if you step out of line you receive the punishment—of being deprived of things.

So this is what it was like Babel at that time, maybe not the same technology, but it was a high culture, not a primitive one. That is what that little phrase means: nothing which they purpose to do will be impossible for them. That is a pretty strong statement and today we have kind of that same idea of all these things that we can accomplish, but because we do not have a moral base, most of these things will be used to control people or to damage people in many ways.

D. Early History of the Nations	10-11
1. Origin of the Nations	10
2. Scattering of the Nations	11.1-26
a. Decline of the People	11.1-4
b. Judgment of the Lord	11.5-9
1) Evaluation	11.5-6
2) Judgment	11.7-8

Remember the contrast: they said 'Come, let us build a tower'; well the parallel here is when *God* speaks and says, 'Come, let Us go down'. Notice the 'Us' again: in Genesis, 'Let Us make man in Our image, after Our likeness.' Again you have the same debate: some scholars take this as God and angels or the divine counsel, a majestic plural, but I think it lays the groundwork for the Trinitarian God that is made clear later in Scripture where there is a plurality in the Godhead.

11.7 "Come, let Us go down and there confuse their language, so that they will not understand one another's speech."

'Come, let Us go down', again, another anthropomorphism, not that God has to move or travel, but the idea of God now intervening, 'and there confuse their language'—the positive aspect of the judgment; He let them live, an act of grace. It appears that God did something in the brains of humanity so that their thoughts were no longer the same, in other words, their

thought pattern and verbalization of those thoughts were affected in some way—so that we would have an abundance of languages that mankind spoke. This is how God re-directs humanity in order to accomplish some of the purposes He has.

11.7 “Come, let Us go down and there confuse their language, so that they will not understand one another’s speech.”

Then the next phrase: so that they will not understand one another’s speech. In other words, their thoughts cannot be communicated now. It may have included some physical aspect as well, but obviously all language starts with thoughts in the mind. I think God did something to change people’s minds so that they could no longer understand one another.

### Implications

- |                      |    |             |
|----------------------|----|-------------|
| 1. Unity against God | —> | globalism   |
| 2. God’s command     | -  | opposite    |
| 3. Technology        |    | substitutes |
| 4. God’s will        |    | overrides   |
| 5. Origin of         |    | languages   |

One of the implications is God’s will overriding the plans, the purposes, even the will of man in order to accomplish His goals. You might even say that there is an element of this in every one of the judgments also, where God intervenes disrupting and changing whatever man had planned or desired—to accomplish even bigger goals. The ultimate plan that He has—when we look at the foundation for nations—is interrupted because of man’s rebellion. So God’s will overrides man’s will.

And clearly we have the implication of the origin of multiple languages.

11.8 So the LORD scattered them abroad from there over the face of the whole earth; and they stopped building the city.

So now we have the result of the confusing and the added aspect of the judgment: first the confusing of languages, and now the scattering. So the LORD scattered them abroad from there over the face of the whole earth. This is the end product of what God is accomplishing through this judgment.

11.8 So the LORD scattered them abroad from there over the face of the whole earth; and they stopped building the city.

Then, as a side note here, they stopped building the city. So man’s plans are disrupted to continue the context of the narrative, to show that God’s will is going to override the will of man.

Let me remind you of the contrasts:

### Contrasts in Genesis 11

- |                       |                        |
|-----------------------|------------------------|
| > Plans of Man (1-4)  | > Will of God (5-9)    |
| > 1 language (1)      | > Confused (7,9)       |
| > Come ... (3,4)      | > Come ... (7)         |
| > Spoke to each (3)   | > No understanding (7) |
| > Human action (3-4)  | > Divine action (8)    |
| > Reach Heaven (4)    | > Down from Heaven (5) |
| > Make name (4)       | > Named Babel (9)      |
| > Lest scattering (4) | > Lord Scattered (8,9) |

We have the plan of man in contrast to the will of God. There is 1 language and it is confused so that man cannot understand each other. Then there is a quotation of the speakers when man says ‘Come...’ and then God says ‘Come let us...’ They spoke to each other but now they can’t because they don’t have the understanding. In contrast to the human action, we have divine action where He disrupts what man has intended. They want to reach heaven, are building a tower, and God has to come down to show how puny their efforts are. The text says, He came down from heaven, in verse 5. And then in verse 9 we will see the

contrast of making a name, and God is going to give them an infamous name, verse 9, Babel. Then Lest they be Scattered, contrary to what God wanted them to do, and the Lord scattered them.

There are other, lesser ones. This is the literary device of contrast to emphasize God accomplishing His plan as opposed to man's plan.

D. Early History of the Nations	10-11
1. Origin of the Nations	10
2. Scattering of the Nations	11.1-26
a. Decline of the People	11.1-4
b. Judgment of the Lord	11.5-9
1) Evaluation	11.5-6
2) Judgment	11.7-8
3) Results	11.9

Then in verse 9 we have the results:

11.9 Therefore its name was called Babel, because there the LORD confused the language of the whole earth; and from there the LORD scattered them abroad over the face of the whole earth.

Therefore...A kind of concluding statement here ...its name was called Babel. They wanted a name for themselves, so here is your name, Babel. We have the reasoning behind it. Remember, names in Scripture particularly in the early chapters have significance. And there is a word play with it as well.

We have Ararat pictured in the north, Shinar in mesopotamia, and now Babel—probably Babylon was build on the site of Babel. There is lots of archeology on that spot there. In fact there is an archeological site that can be visited today.



11.9 Therefore its name was called Babel, because there the LORD confused the language of the whole earth; and from there the LORD scattered them abroad over the face of the whole earth.

We have the reasoning here, because there the LORD confused—look at the word confused—the language of the whole earth. So this is comprehensive as well; it's not as drastic in terms of destruction as the Genesis flood, but in terms of its affects it affects *all* of mankind, the whole earth.

#### Word Play

1. Language - *shafah* = lip
2. Words - *dahbar* = words
3. Bricks - “Come, let us brick bricks”  
(*nabah neelbenah lebenim*)
4. Burn - “and burn to a burning”  
(*venishrefah lishrefah*)
5. Babel - *babel*
6. Confuse - *balal*



Here is the word play, number 5: we have the transliteration here: *ba-bel* in the Hebrew. And the word for ‘confuse’ is *ba-lal*. So they wanted a name and received *ba-bel* because there is where God *ba-lal* confused them. The sounds in them carry out the emphasis and meaning of the words.

### Today

Nations - 195 (2022)  
 Languages - over 7,000  
 94 families

These are statistics that I have found lately: 195 nations, and over 7,000 languages with 94 families. So the original languages have split up as people spread and history has progressed. The majority number of people that speak a language is Chinese, mandarin. There are 1.4 billion Chinese. They, by themselves, outnumber all the other languages. India also has about 1.4 billion where there many different languages.

We looked at Language as a Foundation:

### Language - Foundation

- |                             |               |
|-----------------------------|---------------|
| 1. God Communicates -       | not silent    |
| 2. Means of Creation -      | not trivial   |
| 3. Origin in God -          | not man       |
| 4. God Names -              | not linguists |
| 5. Built into Man -         | not evolution |
| 6. Perverted by Sin -       | not neutral   |
| 7. Judged at Babel -        | not evolving  |
| 8. Multiplied after Babel - | not culture   |

Language does not start with man; it starts with God, He communicates: Genesis 1.3 ‘And God said,...’ So God is not silent. He speaks, communicates.

In Genesis 1 we find Him as the means of creation. God speaks things into existence. So we can say that language is very, very significant; it’s not trivial.

And obviously the origin of language is not man, the origin is God Himself.

And we have categories that God develops; God names different aspects of His creation so linguists do not come up with names for these categories. He is the one that gives categories when He separates the waters and then names them, different aspects He names in the creation account.

Then God builds language into man, so it is not evolution; man does not progress with grunts and then words, then language. But God builds it into man and Adam had the full capability of speaking and communicating.

And, we saw, in Genesis 3, that language can be perverted by sin, so it is not neutral. It can be useful, is powerful—so powerful that God uses it as a means of creation. We just did a study in Proverbs and did a few lessons on *words*, the power of words to heal and the ability we have to speak. Language is powerful, but it can also be perverted.

Language is judged at Babel, so again, it does not come about by evolving itself or the culture, but a direct judgment of God.

After Babel now we have the multiple application of language so it is not developed by different cultures. It is the result of the scattering which is the result of God’s judgment.

The book of Proverbs develops these different aspects.

11.9 Therefore its name was called Babel, because there the LORD confused the language of the whole earth; and from there the LORD scattered them abroad over the face of the whole earth.

From there, the second aspect after confusing of languages, the LORD scattered them abroad over the face of the whole earth. So now we have Gen. 10—the spreading out over the whole earth.

## Implications

1. Unity against God —> globalism
2. God's command - opposite
3. Technology substitutes
4. God's will overrides
5. Origin of languages
6. Origin of nations
7. Nations - restrain evil

Another implication: the origin of the nations. And one of the reasons God spread the nations is that they serve to restrain evil. One of the purposes of God for nations is that man, in his tendency to unite to globalism (number 1) always ends up in a very cruel and dangerous situation, but by the dividing, the nations serve as a check upon one another and evil is restrained.

And then in the NT, I think that Paul alludes to passages like this in Acts 17, dealing with a Biblical worldview that he presents to the Athenians who had a secular, unbelieving world view. He is giving them the alternative world view: and He made from one man every nation of mankind, to live on all the face of the earth, having determined—God is sovereign over the nations—determined their appointed times and the boundaries of their habitation.

So you might say that the nations have expiration dates—an appointed time, and God is the one that determines them. Historically since Babel we have seen the rise and fall of nations and peoples. There are some peoples that no longer exist today, there is no guarantee that we will continue as the United States of America. We may be close to our expiration date.

### Acts 17.24-28

Acts 17.26 and *He made from one man every nation of mankind to live on all the face of the earth, having determined their appointed times and the boundaries of their habitation,*

*27 that they would seek God, if perhaps they might grope for Him and find Him, though He is not far from each one of us;*

And boundaries are very important. God determined their 'appointed times and the boundaries of their habitation'. There is a *purpose*: that man would have the opportunity to seek God, that 'perhaps they might grope'. We are always just groping unless we turn to revelation 'they might grope for Him and find Him though He is not far from each one of us'.

So I think Paul is thinking of Genesis 11 when he is giving a Biblical worldview and part of that involves the nations. And we can develop a Biblical worldview with a **Biblical foundation for nations**.

(1.) I think it goes all the way back to that Genesis 1 passage where God lays out the purpose of mankind, so it is rooted in God's purposes that man rule the earth. Now it's not clear in Genesis 1 how that is ultimately going to work itself out, but as we move through the book of Genesis and we get to chapter 11, now we see more specifically how that purpose is worked out. So it is rooted in God's purposes, again, not evolution.

### Nations - Foundation

1. Rooted in God's Purposes - not evolution
2. Result of God's Judgment - not man
3. Under Sovereignty - not independent
4. Purpose to Seek God - not autonomy
5. Blessed through Israel - not materialism
6. For Discipline of Israel - not persecution
7. Gospel Available - not rejected
8. Participate in Kingdom - not globalism
9. Glorified in Eternity - not destroyed

And (2.) because of Babel it is the result of God's judgment, not because of man saying 'let's form a nation', but it's the result of God's judgment.

And (3.), as in the Acts passage, it's under the sovereignty of God who is sovereign over the nations—He is the creator, and the Bible explains how God has dealt with nations historically. And, for example, the Egyptians, God intervened and brought judgment upon them, plagues, in the time of Moses, in order to form His own nation and to release the people that He had called to Himself. So He is sovereign; nations are not independent. They don't act apart from God's sovereign control.

And, (4.) God has a purpose for the nations and even totalitarian cultures and nations, and it is under those circumstances that sometimes people find themselves in despair. And because they see no hope in mankind, the oppression they experience might lead them to seek God. So they are not independent, not autonomous. God is involved in drawing people to Himself through nations.

(5.) Later on there are lots of passages, in fact Genesis 12, where the nations will be blessed through Israel. One of the purposes of Israel is to bless the nations; it's not materialism that blesses people, it's basically the relationship to the nation of Israel.

(6.) We also see in the OT that when Israel departs from God, God uses the nations to discipline Israel—the Babylonians in fact. Read Habakuk; the prophet is questioning God: 'How could He use these evil people, the Babylonians, to judge Israel? They are worse than we are!' But God used them. And in the 1st Century God used the Roman Empire to disperse the nation of Israel. It was a judgment, a discipline. So it's not just simply 'persecution', not just 'anti-semitism'. It's God's instrument in disciplining Israel. And Israel remains under discipline today.

(7.) The Gospel is always available, and that's the purpose that *we* have today, is to share the Gospel with the nations. So that's the main purpose of the church age, is to share the good news, not only of God's Kingdom, but the Messiah to the nations.

Oftentimes the Gospel is rejected, but when it is received obviously we do not have a rejection.

(8.) And, in the future, part of the foundation of the nations, they will be a part of the Millennial Kingdom—not globalism. God keeps distinct nations and they are noted. In fact, remember, I saw a passage in Isaiah that was a millennial passage that noted specific nations, and it was a reference to future Millennial Kingdom.

(9.) And, even after the Millennial Kingdom, nations will not be destroyed; they will be glorified in eternity. I take Revelation 21 and the first part of 22 as the eternal state or heaven, and there are specific verses that refer to the nations. I think that ethnicity is preserved even in the eternal state. Now, obviously only believers enter into the Kingdom and only believers go into the eternal state, but I think that representatives from the nations will be present in heaven. So that is the Biblical foundation for the nations.

And apart from God's sovereignty and when man goes his own way, nations and society are always unstable without a focus on God Himself. So that might be the final implication that we can draw from these verses.

### Implications

1. Unity against God —> globalism
2. God's command - opposite
3. Technology substitutes
4. God's will overrides
5. Origin of languages
6. Nations - restrain evil
7. Society unstable - without God

God has a plan for Nations and we have a part in it! We need to focus on sharing the Gospel with as many opportunities as the Lord opens up for us.