

Sin and God's Authority

SESSION IN A SENTENCE: Sin drives people to seek to make themselves great, even in direct disobedience of God, but sin cannot halt God's plans.

MAIN PASSAGES: Genesis 11:1-9; Isaiah 55:8-9

? When have you experienced frustration, confusion, or something humorous because of language?

All of our frustration over language goes back to Genesis 11 and the tower of Babylon, also known as Babel. According to the Bible, the multiplicity of languages we now experience was God's response to one of humankind's most spectacularly sinful displays. But beyond the history of languages, the story of this tower gives us a glimpse into something much more important—the root cause of every sin.

Group Time

Point 1: Sin occurs when we glorify our names instead of God's name (Gen. 11:1-4).

¹ 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. 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."

The people wanted to build a city and a tower because their hearts yearned for a secure place to belong, a home—represented by **the city**. They wanted to do something significant with their lives—represented by **the tower**. They wanted greatness—represented by their desire to **make a name for themselves**.

The problem of sin isn't necessarily that we want *belonging*, *significance*, or even *greatness* but that we look for these things in the wrong places, namely, in ourselves. We say, "By my will, in my strength, for my glory," instead of looking to God to fulfill our needs.



Where in your community do you see people living according to the mantra "By my will, in my strength, for my glory"?

Point 2: God will put an end to every kingdom that is not His (Gen. 11:5-7).

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.”

God is by no means threatened by humanity’s rebellion against Him. His majesty is hardly threatened by a pile of bricks, but that does not mean He will ignore our sin either. **God is jealous for His glory** (Ex. 20:5, Deut. 4:24, Ps. 79:5), and He will not allow anything to detract from it. This is why, in one way or another, at one time or another, God puts an end to every kingdom that is not His.

What are some of the “broken towers,” places of disappointment, in your life?

The idols of our lives promise *so much*, but they always end up as broken and rotting towers. They promise safety, security, to make us beautiful, significant, and loved. But even as we diligently try to build our godless towers, God Himself comes along and knocks the tools right out of our hands, not out of spite but for our good—that our disappointments, our broken towers, would drive us to return to the love of God.



What would change if we began to see the “broken towers” in our lives, areas of disappointment and pain, as God’s merciful attempts to draw us back to Himself?



Voices from Church History

“There is many a thing which the world calls disappointment, but there is no such a word in the dictionary of faith. What to others are disappointments are to believers intimations of the way of God.”¹

—John Newton (1725-1807)

Point 3: God's ways are higher than our ways (Gen. 11:8-9; Isa. 55:8-9).

^{55:8} For my thoughts are not your thoughts, neither are your ways my ways, declares the LORD. ⁹ For as the heavens are higher than the earth, so are my ways higher than your ways and my thoughts than your thoughts.

Stories like the tower of Babel tend to hurt our heads. As we will see, God *allows* humanity to defy Him and He is justified to *punish* human beings for their sin, but He even *uses* that defiance and judgment as part of His plan. That's the peculiar mystery of *providence*—the term theologians use to describe God's guiding hand on history.

God's Providence: Christians believe in God's personal and direct intervention in the world—as opposed to a hands-off approach to creation—that affects not only the _____ but also the _____ and _____ within human history.



What mysteries in your life do you wish God would explain to you? What “explanations” have other people given that don't satisfy?

^{11:8} 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.

Humanity attempted to build a tower to regain what they lost in their rebellion against God—but they failed miserably. On account of God's judgment for their prideful sin, their project ended in confusion and disunity. Yet God would redeem these circumstances: God's image bearers were now scattered to fill the earth as He had commanded them. And one day, the gospel will accomplish the inverse of Babel. Despite their many languages, human beings will be united in proclaiming not their own glory but the glory of God in our salvation through Jesus (Rev. 7:9-10).



How should the fact that God is breaking down barriers through the gospel of Jesus impact how we live in a broken and scattered world?

Daily Study

Day 1: Read Genesis 11:1-4

If you have ever attended or viewed a sporting event, you have experienced humanity's hunger for unity. Tens of thousands of people who may have very little in common gather for a few hours around the common bond of sports. Before long, complete strangers stand and cheer together and high five each other in a powerful demonstration of our inner desire to connect with others.

As Christians, this should not surprise us. We know that our trinitarian God is by nature relational, and He has created us in His image—wired for relationship with Him and others. The question is *where* will we seek the unity we crave?

The opening verses of the Babel account reveal how people often pursue unity in the wrong places—apart from God. The whole earth was united in one language (v. 1). They migrated and settled together (v. 2). They worked together (v. 3) and made plans together (v. 4) as they sought their collective glory together. Notice that God is not mentioned. The people were together but apart from Him.

Voices from the Church

“At Babel God halts the unbridled human efforts to build a united, secular city, which would leave no room for the kingdom of God.”²

—Sidney Greidanus

And with that, the stage was set for God's intervention. God was about to disrupt their plans and break the unity they achieved so that they could experience His plan for them to have true unity from Him.



How can the universal desire of people to belong, to be in relationship, open doors for pointing them to the source of true unity in Christ?

Day 2: Read Genesis 11:5-7

It's difficult to stand at the base of the tallest building in the world, the Burj Khalifa in Dubai, and look up toward its top reaching 2,717 feet—over half a mile—into the sky and not feel a sense of awe. Or to gaze upon the pyramids in Egypt and not marvel at how they were constructed without modern cranes and equipment. These structures stand as monuments that testify to what humanity can achieve. And yet, they also stand condemning us for how little we can achieve. All it takes is seeing a bird flying high above these structures to humble our thinking.

Our perceived greatness is relative. The structures we build are massive in our eyes but tiny in God's. That is why He had to “come down” to see the tower in Babel. Our good works may earn the respect of others, but they are no better than filthy rags in God's eyes (Isa. 64:6). The problem is that we use the wrong standard, which leads to the wrong definition of “greatness.” We are not our own measure—God is. This is what God would teach the people of Babel and what He teaches us.



What are some areas in your life that you tend to evaluate by the wrong standards of the world? How has God been kind to humble you in these areas?

Day 3: Read Genesis 11:8-9

From the beginning, God's instruction to humanity was to spread out across the earth to subdue it and rule over it as His image-bearing representatives (Gen. 1:28; 9:1,7). In fulfilling this cultural mandate to every corner of the globe, the pinnacle of God's creation—people—would glorify their Creator.

But the sin that had begun in Eden continued to dig deeper into the hearts of people and their rebellion grew. God's command to spread out was not simply misunderstood or even ignored—it was rejected outright in the land of Shinar. God's plan, however, cannot be thwarted. The people would not scatter across the earth, so He would do it for them. But instead of spreading out as one people of God, they did so as a broken, fragmented, and divided people—a people in need of someone to rescue them from this condition and restore them as one family of God. That someone would be Jesus.



How have you seen God's authority shine forth and His plans advance even in light of your disobedience?

Day 4: Read Isaiah 55:1-13

Isaiah 55 is a call for all people—all the nations (v. 5)—to come to the Lord and experience the goodness of covenant relationship with Him. The picture is of God abundantly satisfying His people. Thirst-quenching water and the choicest of foods will be available at no cost.

Along with the invitation to the people to come and experience the Lord's goodness is also an admonition for *how* they are to do this—through repentance (vv. 6-7). All who want to come to God must turn from their wicked ways and abandon their sinful thoughts and return to the Lord. Then He will have compassion on them and freely forgive.

The reason why repentance is essential is stated in verses 8-9: God's ways and God's thoughts are not ours. They are higher, loftier, and grander than anything we can muster. True repentance requires we grasp this, that we completely forsake any perceived goodness in our hearts and instead completely entrust ourselves to God's mercy and grace. This is the one and only path to eternal joy and peace in Christ (vv. 12-13).



In what ways are you placing your trust in yourself rather than fully relying on God? Go to God in repentance for these ways and bathe in His mercy, grace, joy, and peace.

Day 5: Read Genesis 11:10-32

Reading through genealogies in Scripture can be challenging. They are full of obscure, hard to pronounce names, and the cadence can make even the most committed Bible reader's eyes glaze over. However, God has included them in Scripture for a reason—and not just to serve as mile markers of the advance of redemptive history. The genealogies often teach much more than that. The genealogy of the line of Seth in Genesis 4 reminds us of the truth of God's promise that sin leads to death. Throughout that chapter we read "and he died" over and over again—a phrase that acts as an exclamation mark on God's promise in Genesis 2:17. Here in Genesis 11, the genealogy serves as a bridge between Shem, Noah's blessed son (Gen. 9:24-27), and Abram, the one through whom God would form the people of promise. Humanity's willful rebellion in Babel did not hinder God's plan for people to scatter, nor did it stop the advance of God's unfolding plan of redemption.



How has God worked in surprising ways in your life? How can you use these stories to show others His power, grace, and beauty?

The Gospel Project®

Adult Daily Discipleship Guide ESV
Volume 7, Number 1 Fall 2018

Eric Geiger

Senior Vice President, LifeWay Resources

Ed Stetzer

Founding Editor

Trevin Wax

General Editor

Brian Dembowczyk

Managing Editor

Daniel Davis

Content Editor

Josh Hayes

Content and Production Editor

Ken Braddy

Manager, Adult Ongoing Bible Studies

Michael Kelley

Director, Groups Ministry

Send questions/comments to:

Content Editor by email to daniel.davis@lifeway.com or mail to Content Editor, *The Gospel Project: Adult Daily Discipleship Guide*, One LifeWay Plaza, Nashville, TN 37234-0175; or make comments on the Web at lifeway.com.

Printed in the United States of America

The Gospel Project®: Adult Daily Discipleship Guide ESV (ISSN 2330-9393; Item 005573553) is published quarterly by LifeWay Christian Resources, One LifeWay Plaza, Nashville, TN 37234, Thom S. Rainer, President. © 2018 LifeWay Christian Resources.

For ordering or inquiries, visit lifeway.com, or write LifeWay Resources Customer Service, One LifeWay Plaza, Nashville, TN 37234-0113. For bulk shipments mailed quarterly to one address, email orderentry@lifeway.com, fax 615.251.5933, or write to the above address.

We believe that the Bible has God for its author; salvation for its end; and truth, without any mixture of error, for its matter and that all Scripture is totally true and trustworthy. To review LifeWay's doctrinal guideline, please visit www.lifeway.com/doctrinalguideline.

All Scripture quotations are taken from the English Standard Version® (The Holy Bible, English Standard Version®), copyright 2001 by Crossway, a publishing ministry of Good News Publishers. Used by permission. All rights reserved.



Trevin Wax

General Editor—*The Gospel Project*
AUTHOR OF MULTIPLE BOOKS, INCLUDING
This Is Our Time: Everyday Myths in
Light of the Gospel

For a story to be great, it must include a great beginning. The story of the Bible, which tells the true story of our world, is no exception.

In the Book of Genesis, we see God the Creator in all His majesty and goodness as He spins the world into motion and lavishes His image bearers with love. We have an “inciting incident” that introduces conflict into this good world, as the first humans raise their fists in defiance toward their loving Father and bring havoc into this peaceful paradise. But even here, we have a promise—God will make things right again. God will cover His people’s sins and crush their adversary. The rest of Genesis shows how even though sin spread throughout the world, God remained faithful to His promise to Eve, His promise to Noah, and His promises to Abraham, Isaac, and Jacob.

The Book of Genesis is a glorious and earthy tale of rebellion and redemption, of sin and salvation, of failings and faith. Here is a book that shows us who we are in our sin and who God is in His grace. May this study lead you to express gratitude for God’s love toward you and then extend His love to everyone who inhabits this world He has promised to restore.

UNIT 1

SESSION 1

1. Barnabe Assohoto and Samuel Ngewa, "Genesis," in *Africa Bible Commentary*, ed. Tokunboh Adeyemo (Grand Rapids: Zondervan, 2006), 11.
2. Abraham Kuyper, quoted in *Abraham Kuyper: A Centennial Reader*, ed. James D. Bratt (Grand Rapids: Eerdmans, 1998), 461.
3. Bill Whitaker, "Spectacular revelations courtesy of Hubble," 60 Minutes: <https://www.cbsnews.com/news/spectacular-revelations-courtesy-of-hubble>.

SESSION 2

1. John Flavell, *Pneumatologia: A Treatise of the Soul of Man* (London: J.D., 1698), 46.
2. Bethany L. Jenkins, "What Are We For?" in *The Gospel & Work*, in *The Gospel for Life Series*, eds. Russell Moore and Andrew T. Walker (Nashville: B&H, 2017), 12.

SESSION 3

1. Richard Sibbes, *The Bruised Reed* (First Rate Publishers, 2014), 6.
2. Augustine, *A Refutation of the Manichees*, in *On Genesis*, trans. Edmund Hill, ed. John E. Rotelle, in *The Works of Saint Augustine: A Translation for the 21st Century* (Hyde Park, New York: New City Press, 2002), 88.

SESSION 4

1. Sally Lloyd-Jones, *The Jesus Storybook Bible* (Grand Rapids: Zonderkidz, 2007), 12.
2. Anselm of Canterbury, *Why God Became Man*, in *A Scholastic Miscellany: Anselm to Ockham*, ed. and trans. Eugene R. Fairweather (Philadelphia: The Westminster Press, 1956), 138.

SESSION 5

1. John Newton, "Letter LIV," in *Sixty-Six Letters, from the Rev. John Newton* (London: Simpkin, Marshall & Co., 1844), 193.
2. Sidney Greidanus, *Preaching Christ from Genesis* (Grand Rapids: Eerdmans, 2007), 125.

SESSION 6

1. Francis I. Anderson, *Job*, in *Tyndale Old Testament Commentaries* (Downers Grove: IVP, 1976, reprint 2008), 70.
2. Jerry Bridges, *Transforming Grace* (Colorado Springs: NavPress, 2008), 156-57.

UNIT 2

SESSION 1

1. Martin Luther, *On Christian Liberty*, trans. W. A. Lambert, rev. Harold J. Grimm (Minneapolis: Fortress Press, 2003) [eBook].
2. Jesudason Baskar Jeyaraj, "Genesis," in *South Asia Bible Commentary*, gen. ed. Brian Wintle (Grand Rapids: Zondervan, 2015), 27.

SESSION 2

1. Joni Eareckson Tada, *Is God Really in Control?* (Joni and Friends, 1987), 9, quoted in *The Peacemaker*, by Ken Sande, 3rd ed. (Grand Rapids: Baker, 2004), 69.
2. Amy Carmichael, unpublished paper in the DF office of Dohnavur, quoted in *Triumphant Love: The Contextual, Creative, and Strategic Missionary Work of Amy Beatrice Carmichael in South India*, by J. (Hans) Kommers (Cape Town: Aosis, 2017), 412.

SESSION 3

1. Samuel J. Stone, "The Church's One Foundation," in *Baptist Hymnal* (Nashville: LifeWay Worship, 2008), 346.
2. Mark Howell, *Christ-Centered Exposition: Exalting Jesus in 1 & 2 Thessalonians* (Nashville: B&H, 2015), 112.

SESSION 4

1. Clement of Rome, 1 Clement 35:1-4, quoted in *Inheriting Wisdom*, by Everett Ferguson (Peabody, MA: Hendrickson, 2004), 151.
2. Robert Murray McCheyne, in *The Works of Rev. Robert Murray McCheyne* (New York: Robert Carter & Brothers, 1874), 402.

UNIT 3

SESSION 1

1. David Livingstone, in *The Last Journals of David Livingstone, in Central Africa, from Eighteen Hundred and Sixty-Five to His Death*, by Horace Waller (New York: Harper & Brothers, 1875), 31.
2. Saint Augustine, *Confessions*, 4:1, trans. Henry Chadwick (Oxford: Oxford University Press, 1998), 52.

SESSION 2

1. Thomas Brooks, *Heaven on Earth* (CreateSpace Publishing Platform, 2014), 64.
2. John Chrysostom, *Homilies on Genesis*, 54:18, quoted in *Genesis 12-50*, ed. Mark Sheridan, vol. II in *Ancient Christian Commentary on Scripture: Old Testament* (Downers Grove: IVP, 2002), 191.

SESSION 3

1. Adrian Rogers, "The Blessing of Brokenness," LightSource, March 8, 2018, <https://www.lightsource.com/ministry/love-worth-finding/articles/the-blessing-of-brokenness-12875.html>.
2. E. M. Bounds, in *The Complete Works of E. M. Bounds on Prayer* (Grand Rapids: Baker, 1990) [eBook].