

Now, in the light of these expositions and authorities, it is evident that these passages are not in the slightest degree opposed to each other, for the simple reason that they refer to things which are entirely different from each other. Prov. xv. 3 refers to the essential presence of God; Gen. xi. 5 refers to the manifested presence. Of course in both there is an accommodation to human frailty. The Most High speaks to man in the language of men; but this is implied in the very nature of a revelation. Without this a revelation were impossible. This way of representing things *more humano*, or after the manner of men, is called by the Jewish Rabbis and grammarians "the tongue of the event," or *the action speaking*. This description of God's dealings with the Babel builders is simply the translation of the divine action into human speech; and right beautifully and effectively is it done. Moses was a real artist; with a few simple master-strokes he conveys to us a more vivid impression of this stupendous event than could have been conveyed by many pages of elaborate abstract statement. He tells us in effect that the Supreme Being, whose eye was all the while upon these men of Babel, allowed them to proceed with their ambitious and God-defying designs without any interference on His part, any more than if he had retired from the earth altogether and utterly abandoned the government of the world; but when their plans had been so far matured and their project so far completed that they had no doubt that their purpose would be crowned with success, suddenly He appeared upon the scene—manifested Himself as the judge of all the earth—and by a single act of judgment brought all their plans to confusion. Nay more, he teaches us that when the pride of man has soared the highest, and produced the profoundest feeling of self-exaltation, there is another higher still who is looking down upon him, and that at the very moment that he is saying, Go to, let us engage in this or that ungodly enterprise, there may be another awful voice saying, "Go to, let us go down," and teach him how vain and how foolish a thing it is for a worm to fight against God.

---

"If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not; and it shall be given him."

"But whoso looketh into the perfect law of liberty, and continueth therein, he being not a forgetful hearer, but a doer of the work, this man shall be blessed in his deed."