

Reaching for the Heavens

When Man Builds His Nest Among the Stars

For Church Small Groups & Personal Devotional Study

Five Sessions • Adult Believers

King James Version



“Though thou exalt thyself as the eagle, and though thou set thy nest among the stars, thence will I bring thee down, saith the Lord.”

— Obadiah 1:4 (KJV)



Introduction & Overview

Throughout the pages of Scripture, God addresses one of humanity’s most persistent impulses: the desire to ascend, to build, to reach beyond our station apart from Him. From the sun-baked plains of Shinar, where ancient builders stacked bricks toward the sky, to the prophetic thunder of Obadiah, who spoke of those who “set thy nest among the stars,” a consistent thread weaves through the biblical narrative—God opposes the proud and brings down those who exalt themselves to the heavens.

This study invites you to trace that thread across Scripture, spanning from Genesis to the New Testament, and to discover a pattern that is as relevant today as it was in the ancient world. We will examine what the Bible reveals about human ambition directed toward the heavens—and God’s sovereign response to it.

Purpose of This Study

Over five sessions, we will:

1. Examine the Tower of Babel as the foundational story of collective human ambition apart from God (Genesis 11:1–9)
2. Study the prophecy of Obadiah and God’s warning to those who “set their nest among the stars” (Obadiah 1:1–4)
3. Connect the biblical pattern from Babel to the stars, tracing examples of divine judgment on self-exaltation throughout Scripture
4. Reflect on modern efforts to establish a permanent human presence on the Moon—and what questions of heart posture arise
5. Apply these truths personally, examining the “towers” and “nests” we build in our own lives

A Word Before We Begin

This study is **not** anti-science, anti-technology, or anti-exploration. God created humanity with curiosity, ingenuity, and a mandate to exercise dominion over creation (Genesis 1:28). The sciences are a gift, and exploration can be an act of worship. Rather, this study is an invitation to examine the *heart posture* behind humanity’s grandest ambitions. Scripture does not condemn building—it condemns building *apart from God*. Our prayer is that this study produces not fear of human achievement, but a deeper reverence for the God whose heavens declare His glory (Psalm 19:1).



Session 1: The Tower of Babel

Genesis 11:1–9

Scripture Reading

¹ And the whole earth was of one language, and of one speech. ² And it came to pass, as they journeyed from the east, that they found a plain in the land of Shinar; and they dwelt there. ³ And they said one to another, Go to, let us make brick, and burn them throughly. And they had brick for stone, and slime had they for mortar. ⁴ And they said, Go to, let us build us a city and a tower, whose top may reach unto heaven; and let us make us a name, lest we be scattered abroad upon the face of the whole earth. ⁵ And the Lord came down to see the city and the tower, which the children of men builded. ⁶ And the Lord said, Behold, the people is one, and they have all one language; and this they begin to do: and now nothing will be restrained from them, which they have imagined to do. ⁷ Go to, let us go down, and there confound their language, that they may not understand one another's speech. ⁸ So the Lord scattered them abroad from thence upon the face of all the earth: and they left off to build the city. ⁹ Therefore is the name of it called Babel; because the Lord did there confound the language of all the earth: and from thence did the Lord scatter them abroad upon the face of all the earth.

— Genesis 11:1–9 (KJV)

Historical and Cultural Context



The events of Genesis 11 take place in the generations following the Great Flood. Noah's descendants had begun to multiply and migrate, and God had given a clear command: *“Be fruitful, and multiply, and replenish the earth”* (Genesis 9:1). The people were to spread across the whole earth, filling it with God's image-bearers.

Instead, they journeyed to the plain of Shinar—the fertile lowlands of Mesopotamia, the region that would later become Babylon (modern-day Iraq). Rather than dispersing as commanded, they settled and began to build. Their construction project was no ordinary city: they planned a tower “whose top may reach unto heaven.”

Archaeologists have identified Mesopotamian ziggurats—massive, stepped temple-towers—as the likely architectural parallel to the Tower of Babel. These structures were built as stairways between earth and heaven, places where worshippers believed they could ascend to the realm of the gods. The builders at Shinar were not merely constructing a tall building; they were making a theological

statement: *we will ascend to the heavens on our own terms.*

Key Themes to Explore

1. “Let us make us a name” — Self-Glorification vs. Glorifying God

The builders’ stated motive was to “make us a name” (v. 4). This is the sin of self-glorification—the desire to be remembered, to achieve greatness, and to establish a legacy apart from God. Compare this with God’s later promise to Abraham: *“I will make thy name great”* (Genesis 12:2). The contrast is striking: man seizing glory for himself versus God bestowing glory according to His purposes.

2. “Lest we be scattered” — Defiance of God’s Command

God had commanded Noah’s descendants to “replenish the earth” (Genesis 9:1). The builders at Babel explicitly defied this command: “lest we be scattered abroad upon the face of the whole earth” (v. 4). Their tower was not merely ambitious—it was an act of collective disobedience, a refusal to submit to God’s plan for humanity.

3. United Human Effort Apart from God — The Danger of Collective Pride

There is a sobering truth in God’s assessment: *“The people is one, and they have all one language; and this they begin to do: and now nothing will be restrained from them, which they have imagined to do”* (v. 6). Human unity is powerful, but unity directed *against* God’s purposes is dangerous. God does not oppose human cooperation; He opposes human cooperation that excludes Him and defies His will.

4. “Nothing will be restrained from them” — Unchecked Ambition

God’s words reveal a profound awareness: when human beings combine their ingenuity, resources, and shared language in pursuit of their own glory, there is virtually no limit to what they will attempt. This is not a compliment—it is a warning. Unchecked human ambition without reverence for God leads not to flourishing but to destruction.

5. God Came DOWN — The Irony and Sovereignty of God

Perhaps the most profound detail in this passage is verse 5: *“And the Lord came down to see the city and the tower, which the children of men builded.”* The builders were reaching *up* to heaven, yet God had to come *down* even to see their work. Their greatest achievement was so small in the eyes of an infinite God that He had to descend to examine it. This is divine irony at its most powerful—and a reminder of the immeasurable distance between human ambition and God’s sovereignty.

Discussion Questions

1. The builders said, “Let us make us a name.” In what ways do we, as individuals and as a society, pursue the making of a name for ourselves? How does this differ from seeking to glorify God?
2. God’s command was to “fill the earth,” but the builders chose to consolidate and build upward. Where do we see similar patterns today—choosing human plans of consolidation and control over God’s design for stewardship and spreading?
3. God said “nothing will be restrained from them.” Is human technological capability inherently dangerous? What makes it dangerous, and what would make it honoring to God?
4. Consider the irony that God “came down” to see the tower. What does this reveal about how God views even humanity’s most impressive achievements?
5. God’s response was to confuse their language and scatter them. Was this an act of judgment, an act of mercy, or both? Explain your reasoning.
6. Read Genesis 9:1 alongside Genesis 11:4. How does disobedience to a *specific* command of God often lie at the root of our grandest human projects?

Cross-References for Further Study

- Genesis 9:1 — God’s command to fill the earth
- Proverbs 16:18 — “Pride goeth before destruction, and an haughty spirit before a fall”
- James 4:6 — “God resisteth the proud, but giveth grace unto the humble”



Session 2: Building Your Nest

Among the Stars

Obadiah 1:1–4, with focus on verse 4

Scripture Reading



¹ The vision of Obadiah. Thus saith the Lord God concerning Edom; We have heard a rumour from the Lord, and an ambassador is sent among the heathen, Arise ye, and let us rise up against her in battle. ² Behold, I have made thee small among the heathen: thou art greatly despised. ³ The pride of thine heart hath deceived thee, thou that dwellest in the clefts of the rock, whose habitation is high; that saith in his heart, Who shall bring me down to the ground? ⁴ Though thou exalt thyself as the eagle, and though thou set thy nest among the stars, thence will I bring thee down, saith the Lord.

— Obadiah 1:1–4 (KJV)

Historical Context

Obadiah—whose name means “servant of the Lord”—delivered the shortest book in the Old Testament, yet its message is thunderous. His prophecy concerns **Edom**, the nation descended from Esau, the twin brother of Jacob (Israel). The rivalry between these two peoples stretches back to the womb (Genesis 25:22–23) and continued for centuries.

The Edomites occupied the rugged, mountainous terrain southeast of the Dead Sea. Their capital was the fortress city of Sela (later known as Petra), carved into towering sandstone cliffs that rise hundreds of feet above the desert floor. These natural fortifications seemed impregnable. The narrow canyon entrance (the Siq) could be defended by a handful of soldiers against entire armies.

It was this geographical advantage that bred Edom’s fatal pride. Dwelling literally in the “clefts of the rock,” with their “habitation” set “high,” the Edomites believed themselves untouchable. They looked down upon other nations—including their brother Israel—and declared in their hearts: “*Who shall bring me down to the ground?*”

Key Themes to Explore

1. The Eagle Imagery — Soaring Above All Others

God uses the image of an eagle to describe Edom's self-exaltation (v. 4). The eagle soars above all other birds, surveys the earth from inaccessible heights, and builds its nest in the highest, most unreachable places. Edom saw itself this way—above the reach of enemies, above the need for allies, above vulnerability. Yet even the eagle is subject to the God who created it.

2. “Though thou set thy nest among the stars” — The Ultimate Expression of Pride

This phrase is remarkable in its scope. God does not merely address Edom's current elevation—He addresses the *furthest possible extreme* of self-exaltation. Even if you could set your dwelling place among the stars themselves, even if you could ascend beyond the atmosphere and establish yourself in the heavens, *it would not be high enough to escape the reach of the Almighty*. This is perhaps the most absolute statement of God's sovereignty over human ambition in all of Scripture.

3. “Thence will I bring thee down, saith the Lord” — Absolute Sovereignty

The word “thence”—*from that very place*—is devastating in its precision. God does not say “I will prevent you from ascending.” He says, in effect, “Even after you arrive, even after you build, even after you settle among the stars—*from that very place*, I will bring you down.” No height achieved by human effort is beyond the reach of divine judgment.

4. “Who shall bring me down?” — The False Security of Elevation

Verse 3 reveals the inner monologue of pride: “*Who shall bring me down to the ground?*” This is not merely arrogance—it is self-deception. “The pride of thine heart hath **deceived** thee.” Pride does not merely puff up; it blinds. The Edomites genuinely believed they were beyond the reach of consequences. Pride always produces this delusion—the belief that elevation equals invincibility.

5. A Pattern for All Nations

While Obadiah's prophecy was directed specifically at Edom, the principle it embodies extends far beyond one ancient nation. Edom's judgment serves as a pattern and a warning for every people, every nation, and every individual who exalts themselves in prideful self-sufficiency apart from God. Indeed, the Edomites were ultimately brought down—the mighty fortress of Petra fell, and the nation of Edom ceased to exist, precisely as God declared.

Supporting Scriptures

“Thy terribleness hath deceived thee, and the pride of thine heart, O thou that dwellest in the clefts of the rock, that holdest the height of the hill: though thou shouldest make thy nest as high as the eagle, I will bring thee down from thence, saith the Lord.”

— Jeremiah 49:16 (KJV) — Parallel passage to Obadiah

“For thou hast said in thine heart, I will ascend into heaven, I will exalt my throne above the stars of God: I will sit also upon the mount of the congregation, in the sides of the north: I will ascend above the heights of the clouds; I will be like the most High. Yet thou shalt be brought down to hell, to the sides of the pit.”

— Isaiah 14:13–15 (KJV) — The fall of Lucifer

“For promotion cometh neither from the east, nor from the west, nor from the south. But God is the judge: he putteth down one, and setteth up another.”

— Psalm 75:6–7 (KJV)

Discussion Questions

1. Edom dwelt in natural fortresses and concluded, “Who shall bring me down?” What are the modern equivalents of these “clefts of the rock”—the things we trust in for security apart from God?
2. God says pride “hath deceived thee.” How does pride function as a form of self-deception? Can you identify times when your own confidence blinded you to vulnerability?
3. The prophecy uses the most extreme hypothetical—“among the stars”—to make its point. Why does God address the *furthest extreme* of human ambition rather than simply the current situation?
4. Compare Obadiah 1:4 with Isaiah 14:13–15. What parallels do you see between the pride of Edom and the pride of Lucifer? What does this suggest about the spiritual nature of pride?
5. Edom was eventually destroyed completely—the nation no longer exists. How does the fulfillment of this prophecy strengthen your confidence in God’s Word?
6. Read Psalm 75:6–7. If promotion and exaltation come from God alone, how should this truth shape the way we pursue success and achievement?



Session 3: Connecting the Pattern — Babel to the Stars

A Synthesis of the Biblical Theme

The Biblical Pattern

As we draw Genesis 11 and Obadiah 1 together, a clear and consistent pattern emerges throughout Scripture. It can be stated in three movements:

Step	The Pattern	Description
1	Man aspires to reach the heavens	Humanity builds, ascends, and exalts itself—reaching for heights that belong to God alone.
2	The motive is self-glory and self-sufficiency	The driving force is not worship or obedience but the desire to “make a name,” to be invincible, to be “like the most High”—apart from God.
3	God intervenes and brings man down	God, in His sovereignty, humbles those who exalt themselves. Every tower built in pride is brought low.

This pattern repeats across the entirety of Scripture. Let us examine several additional examples.

Other Biblical Examples of the Pattern

Nebuchadnezzar — “Is not this great Babylon?”

“The king spake, and said, Is not this great Babylon, that I have built for the house of the kingdom by the might of my power, and for the honour of my majesty? While the word was in the king’s mouth, there fell a voice from heaven, saying, O king Nebuchadnezzar, to thee it is spoken; The kingdom is departed from thee.”

— Daniel 4:30–31 (KJV)

Nebuchadnezzar, king of the greatest empire on earth, surveyed his magnificent city and attributed it entirely to his own power and glory. *While the words were still in his mouth*, God struck him with madness, and he lived as a beast of the field for seven years—until he acknowledged that “the most High ruleth in the kingdom of men” (Daniel 4:32). Notably, after his humbling, Nebuchadnezzar was restored and praised the God of heaven (Daniel 4:34–37).

Herod — Accepting the Worship Due to God

“And upon a set day Herod, arrayed in royal apparel, sat upon his throne, and made an oration unto them. And the people gave a shout, saying, It is the voice of a god, and not of a man. And immediately the angel of the Lord smote him, because he gave not God the glory: and he was eaten of worms, and gave up the ghost.”

— Acts 12:21–23 (KJV)

Herod Agrippa I accepted divine worship from the people and “gave not God the glory.” The judgment was immediate and final. The pattern is unmistakable: when man accepts or seizes the glory that belongs to God alone, God acts decisively.

Lucifer / Satan — “I will be like the most High”

The ultimate example of this pattern precedes humanity itself. Isaiah 14:12–15 and Ezekiel 28:17 describe the fall of Lucifer, the anointed cherub who declared, “*I will ascend into heaven, I will exalt my throne above the stars of God... I will be like the most High.*” Five times he declared “I will,” and God responded: “*Yet thou shalt be brought down to hell.*” The pride that seeks to ascend to God’s throne is the original sin of the cosmos.

The Consistent Biblical Principle

“Except the Lord build the house, they labour in vain that build it: except the Lord keep the city, the watchman waketh but in vain.”

— Psalm 127:1 (KJV)

Every example confirms the same truth: what is built apart from God—no matter how impressive, no matter how high—is built in vain. The issue is never the height of the building but the posture of the heart.

The Contrast: When Elevation Comes from God

Scripture does not condemn all ascent—only ascent seized in pride. When elevation comes *from God*, for *God’s glory*, by *God’s power*, the outcome is entirely different:

Person	What Happened	The Key Difference
Enoch (Genesis 5:24)	“God took him”—translated to heaven without death	Enoch “walked with God.” He did not ascend on his own; God lifted him.

Person	What Happened	The Key Difference
Elijah (2 Kings 2:11)	Taken up to heaven in a chariot of fire	Elijah did not build a tower. God sent the chariot. The initiative was entirely divine.
Christ (Acts 1:9)	Ascended into heaven before the disciples	Jesus, who willingly came <i>down</i> from heaven (Philippians 2:6–8), was exalted by the Father. His ascent was the culmination of obedience, not pride.

The pattern is clear: those who humble themselves are lifted up by God. Those who lift themselves up are brought down by God. As Christ Himself taught: *“For whosoever exalteth himself shall be abased; and he that humbleth himself shall be exalted”* (Luke 14:11).

Discussion Questions

1. Review the three-step pattern (aspire, self-glorify, brought down). Can you identify other examples of this pattern in Scripture not covered in this session?
2. Nebuchadnezzar was humbled but then *restored* when he acknowledged God. What does this tell us about the purpose of God’s humbling? Is it punitive or redemptive—or both?
3. Compare Herod (Acts 12) with Nebuchadnezzar (Daniel 4). Both accepted glory that belonged to God. Why was one restored and the other destroyed? What was the difference?
4. Consider Enoch, Elijah, and Christ. What distinguishes God-initiated elevation from human-initiated elevation? How can we tell the difference in our own lives?
5. Psalm 127:1 says, “Except the Lord build the house, they labour in vain.” What does it look like practically to invite God into the “building” of our endeavors?
6. Is it possible for a large-scale human project (a nation, a corporation, a space program) to be built “with the Lord”? What would that look like?



Session 4: Modern Application — Building a Nest on the Moon

Obadiah 1:4 in the Age of Artemis

Present-Day Context

We live in an era that the builders of Babel could scarcely have imagined. Humanity is no longer merely dreaming of reaching the heavens—we are *actively building dwelling places beyond Earth*.

On March 24, 2026, NASA Administrator Jared Isaacman announced that the United States would establish **Moon Base**—a permanent human outpost at the lunar south pole. This announcement marked a pivotal shift in the Artemis program, moving away from the planned Lunar Gateway space station in favor of building a sustained base directly on the Moon’s surface. The plan envisions spending over \$20 billion over the next seven years, with crewed lunar landings every six months, pressurized habitats, rovers, and nuclear power systems. In the administrator’s own words: *“This time, the goal is not flags and footprints. This time, the goal is to stay. America will never again give up the moon.”*

The United States is not alone. China, the European Space Agency, and other nations are pursuing their own lunar ambitions. A new “space race” is underway—not merely to visit the Moon, but to *inhabit* it. Humanity is, in the most literal sense, attempting to “set its nest among the stars.”

A Careful Reflection

Important Distinction

This session is **not** arguing that space exploration is inherently sinful. God gave humanity dominion over creation (Genesis 1:28), an inquiring mind, and the capacity for discovery. The heavens declare the glory of God (Psalm 19:1), and exploring them can be an act of wonder and worship. The question before us is not *whether* we should explore, but *why*—and *in what spirit*.

The biblical pattern we have traced demands that we ask honest, searching questions about the heart posture behind our grandest endeavors:

Questions of Heart Posture

- **Are we building to glorify God or to “make a name for ourselves”?** — The language of national pride, technological supremacy, and competitive dominance echoes the plains of Shinar. When a nation declares it will “never again give up the moon,” we must ask: for whose glory?

- **Are we seeking to escape God’s authority or to steward His creation?** — Dominion exercised under God’s authority is stewardship. Dominion exercised apart from God is empire-building. The difference lies not in the act but in the allegiance.
- **Is our confidence in human ingenuity or in God’s sovereignty?** — Technology is a tool. When the tool becomes the object of our trust, we have made an idol of our own cleverness.
- **Does our reach for the stars reflect humility and wonder, or pride and self-sufficiency?** — The psalmist gazed at the heavens and was moved to worship. The builder of Babel gazed at the heavens and was moved to conquer.

The Sobering Reality of Obadiah’s Words

Read Obadiah 1:4 again with fresh eyes: *“Though thou exalt thyself as the eagle, and though thou set thy nest among the stars, thence will I bring thee down, saith the Lord.”*

For millennia, “setting thy nest among the stars” was a figure of speech—a hyperbolic expression of the furthest imaginable extreme of pride. No one could literally build among the stars. Today, for the first time in human history, we are attempting exactly that. The hypothetical has become an engineering plan. What was once poetic has become programmatic.

This does not mean that God will necessarily strike down every lunar mission. But the principle is eternal: *no height achieved by human effort places us beyond the reach—or the judgment—of the sovereign God.* If humanity plants a flag on the Moon, builds a base on Mars, or colonizes the outer planets, God’s declaration remains unchanged: *“Thence will I bring thee down.”*

The Proper Response to the Heavens

“When I consider thy heavens, the work of thy fingers, the moon and the stars, which thou hast ordained; What is man, that thou art mindful of him? and the son of man, that thou visitest him?”

— Psalm 8:3–4 (KJV)

When David gazed upon the moon and the stars, his response was not ambition but *humility*. He did not say, “How can I reach them?” He said, “Who am I, that the God who made all of this would even think of me?” The proper response to the grandeur of creation is awe, worship, and a profound sense of human smallness before an infinite Creator.

The difference between **dominion** (Genesis 1:28) exercised under God’s authority and **ambition** exercised apart from God is the difference between a steward caring for the Master’s estate and a servant seizing the Master’s throne. Both may look similar from the outside. The difference is entirely internal—a matter of the heart.

Discussion Questions

1. When you hear about plans to build a permanent base on the Moon, what is your first reaction? Excitement? Concern? Wonder? Examine what your reaction reveals about your own heart.
2. How can a nation or a civilization pursue scientific exploration in a way that honors God? What would it look like if the Artemis program were built on the principles of Psalm 127:1?
3. The language of the new space race includes phrases like “America will never again give up the moon.” Compare this with the language of the builders at Babel: “Let us make us a name.” Do you see parallels? Where do the motivations diverge?
4. Read Psalm 8:3–4 aloud together. David responded to the heavens with humility. How can we cultivate that same response in a culture that tends to respond to the heavens with ambition?
5. Is it possible to set one’s “nest among the stars” in a way that glorifies God? What would distinguish godly exploration from the pattern condemned in Obadiah?
6. As believers, what is our responsibility when we see our nation pursuing grand ambitions? Should we support, oppose, pray, or something else entirely?



Session 5: Personal Application — Examining Our Own Towers

Bringing It Home

Our Personal Towers and Nests

We have traced the pattern of prideful ascent from the plains of Shinar to the cliffs of Edom, from the throne room of Babylon to the lunar south pole. But this study would be incomplete—and merely academic—if we did not turn the mirror upon ourselves.

We all build towers. We all construct nests in high places. They may not be made of brick and slime, and they may not rise visibly toward the sky, but they are no less real:

- **Career ambitions** — “I will build my reputation. I will achieve this position. I will be recognized.”
- **Financial security** — “When I have enough saved, I will be safe. My wealth is my fortress.”
- **Reputation and image** — “Let me build a name for myself. Let others see what I have accomplished.”
- **Self-reliance** — “I don’t need help. I can handle this myself. I am strong enough.”
- **Family legacy** — “My children will carry on what I have built. My name will endure.”
- **Religious achievement** — “Look at my ministry, my knowledge, my service. Who can question my standing?”

None of these things are inherently sinful. Career, provision, reputation, strength, family, and service are all good gifts. But when any of them becomes our *tower*—the thing we trust in, the thing we climb to feel secure, the thing we build to “make a name”—we have become builders on the plain of Shinar.

The Searching Question

Ask yourself honestly: *Where in my life am I saying, “Who shall bring me down?”* Where have I become so confident in my own elevation that I have forgotten the God who holds me there?

The Example of Christ: The One Who Came Down

“Let nothing be done through strife or vainglory; but in lowliness of mind let each esteem other better than themselves. Look not every man on his own things, but every man also on the things of others. Let this mind be in you, which was also in Christ Jesus: Who, being in the form of God, thought it not robbery to be equal with God: But made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men: And being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the

cross. Wherefore God also hath highly exalted him, and given him a name which is above every name: That at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth; And that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father.”

— Philippians 2:3–11 (KJV)

Here is the great reversal of the pattern. While Babel built *up* to seize glory, Christ came *down* to give it away. While Edom said, “Who shall bring me down?” Christ willingly descended—from the throne of heaven to a manger, from a manger to a cross. And because He humbled Himself, *God exalted Him* to the highest place and gave Him the name above every name.

This is the answer to Babel. This is the antidote to Edom’s pride. The way up, in God’s kingdom, is always down.

“And whosoever shall exalt himself shall be abased; and he that shall humble himself shall be exalted.”

— Matthew 23:12 (KJV)

“He hath shewed thee, O man, what is good; and what doth the Lord require of thee, but to do justly, and to love mercy, and to walk humbly with thy God?”

— Micah 6:8 (KJV)

Prayer Prompts for Self-Examination

Use these prompts for personal prayer or guided group prayer. Allow time for silence and honest reflection.

1. *“Lord, show me the towers I have built apart from You. Where have I labored in vain because I have not invited You into the building?”*
2. *“Father, search my heart for the pride of Edom—the places where I have said, ‘Who shall bring me down?’ Forgive my self-sufficiency.”*
3. *“God, give me the mind of Christ—the willingness to come down, to serve, to empty myself of vainglory. Teach me that Your way up is always down.”*
4. *“Lord, when I look at the heavens—the moon, the stars, the vastness of Your creation—let my response be worship, not conquest. Let me marvel at Your greatness and my smallness.”*
5. *“Father, help me to build only what You are building. Let my life be a house that You have built, a city that You keep, a name that You have given—not one I have seized for myself.”*

Discussion Questions

1. Which of the “personal towers” listed above resonates most with you? Where are you most tempted to build apart from God?
2. Philippians 2 says Christ “made himself of no reputation.” How does this challenge the way you think about your own reputation and legacy?
3. Is there an area of your life where you are saying, “Who shall bring me down?”—where you feel secure in your own strength rather than in God?
4. Matthew 23:12 promises that the humble will be exalted. What does it look like practically to “humble yourself” in your daily life—at work, at home, in your community?
5. How can this small group help one another to build “with the Lord” rather than apart from Him? What accountability would be helpful?
6. As we close this study, what is one specific change you feel the Lord is calling you to make in response to what you have learned?

Closing Reflection and Benediction

We began this study on the plains of Shinar, where a united humanity said, “Let us build us a tower whose top may reach unto heaven; and let us make us a name.” We have journeyed to the cliffs of Edom, where a proud people said, “Who shall bring me down?” We have seen kings and angels fall from the heights they seized for themselves. And we have looked into the mirror of our own hearts.

But we have also seen the way of redemption. We have seen Nebuchadnezzar restored when he lifted his eyes to heaven and praised the Most High. We have seen the beauty of Enoch walking with God, of Elijah carried by the chariot, of Christ ascending in glory. And we have been given the most astonishing invitation of all: to walk humbly with our God, to build under His hand, and to trust that He—and He alone—exalts in His time, in His way, and for His glory.

“Humble yourselves in the sight of the Lord, and he shall lift you up.”

— James 4:10 (KJV)

*May the Lord bless your study of His Word, keep you in humility,
and lift you in His time and for His glory.*

Amen.



Appendix

Complete Scripture Reference Index

Scripture	Topic / Key Phrase	Session(s)
Genesis 1:28	Dominion mandate	Introduction, Session 4
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Genesis 11:1–9	The Tower of Babel	Session 1
Genesis 12:2	“I will make thy name great” (to Abraham)	Session 1
Genesis 25:22–23	Jacob and Esau in the womb	Session 2
2 Kings 2:11	Elijah taken up in a chariot of fire	Session 3
Psalms 8:3–4	“When I consider thy heavens... What is man?”	Session 4
Psalms 19:1	“The heavens declare the glory of God”	Introduction, Session 4
Psalms 75:6–7	“God is the judge: he putteth down one, and setteth up another”	Session 2
Psalms 127:1	“Except the Lord build the house”	Session 3, Session 4
Proverbs 16:18	“Pride goeth before destruction”	Session 1
Isaiah 14:12–15	The fall of Lucifer / “I will ascend”	Session 2, Session 3
Jeremiah 49:16	Parallel passage to Obadiah on Edom	Session 2
Ezekiel 28:17	“Thine heart was lifted up because of thy beauty”	Session 3
Daniel 4:28–37	Nebuchadnezzar’s pride and humbling	Session 3
Obadiah 1:1–4	“Though thou set thy nest among the stars”	Session 2, Session 4
Micah 6:8	“Walk humbly with thy God”	Session 5
Matthew 23:12	“Whosoever shall exalt himself shall be abased”	Session 5
Luke 14:11	“He that humbleth himself shall be exalted”	Session 3
Acts 1:9	The Ascension of Christ	Session 3
Acts 12:21–23	Herod struck down for accepting worship	Session 3
Philippians 2:3–11	Christ’s humility and exaltation	Session 5

Scripture	Topic / Key Phrase	Session(s)
James 4:6	“God resisteth the proud”	Session 1
James 4:10	“Humble yourselves in the sight of the Lord”	Session 5 (Benediction)

Suggested Further Reading

- *The Holiness of God* by R.C. Sproul — A foundational exploration of God’s transcendence and sovereignty
- *Mere Christianity* by C.S. Lewis — Especially the chapter “The Great Sin” on pride
- *Humility: True Greatness* by C.J. Mahaney — A practical study of humility in the Christian life
- *The Knowledge of the Holy* by A.W. Tozer — On the attributes of God, including His sovereignty
- Matthew Henry’s Commentary on Genesis 11 and Obadiah — Classic verse-by-verse exposition
- John Calvin’s Commentary on Obadiah — Reformation-era exegesis of the prophecy against Edom

Personal Notes



Soli Deo Gloria