

## The Babels of History

The pronounced tendency of pre-Christian non-Biblical thought was its despair of time and attempt to reach, philosophically and religiously, into timelessness in order to find meaning. The meaning sought, however, had as its presupposition either a radical despair of the world as illusion, meaningless process and flux, or a devaluation of the world as material and hence transitory and inferior. Whether in the milder forms of Platonism and neo-Platonism, or the more extreme forms of Hinduism and Buddhism, this element of escape from time and flux into timelessness is characteristic of these philosophies and worldviews. Man remained in time but found no meaning in time and, accordingly, sought to establish meaning by some kind of link between time and eternity.

The Babylonian Ziggurats were architectural evidence of this attempt, being giant step-ladders seeking to typify “a bond of union, whose purpose was to assure communication between earth and heaven... the Tower of Babel is the cathedral of antiquity.” Eric Burrows has seen the Babel account as satirical of Babylonian cosmology. It was that and more. The tower of Babel stands against the background of the flood and its destruction of a splendid world, with the memory of Paradise and the nearness of eternity entering in, and was an attempt to halt the ravages of time by arresting historical development, diffusion, diffusion, and maturation. By a united world order, flux would be controlled or arrested and eternity thereby manifested in time. The Babels of history are numerous and their fates monotonously similar.

(Van Till & The Limits of Reason by R. J. Rushdoony, Vallecito, California: Chalcedon/Ross House, Kindle, 2013 [1960], Page 6 of 66)