

Gen 11 Notes - *Vayehee kol haaretz* - and The earth had one language

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Triennial_02_05_Noach_2007_05_19_Normal.pdf; Ahafta: 1Co_13:1.; LMM: Isa 28:1-16, 1Co 14:20-33

Table of Contents

Gen 11:1-10 – One Language in the world and they built the Tower of Babel	1
Gen 11:10-26 – The Generations of Shem	2
Gen 11:27-32 – The Generations of Terah with Abram’s Introduction	2
Appendix	3
Who are they that built the Tower of Babel	3
Nimrod is a descendent of the cursed man Canaan.	4
Search for Hunters of Men – Jer 16:16, Mic 7:2, Hab 1:14-17	4
The Mighty Nimrod	5
Family Tree of Terah	6

Gen 11:1-10 – One Language in the world and they built the Tower of Babel

¹ And the whole earth was of one language^A, 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; ^{Babylonia, Gen 11:9} 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,^B Go to, let us build us a city and a tower, whose top *may reach*^C unto heaven;^D and let us make us a name,^E lest we be scattered abroad upon the face of the whole earth.

- See “[Who are they that built the Tower of Babel](#)”
- By making a name for themselves, they weren’t operating in the name (and therefore power and authority) of YHVH.
- The tower that was built with waterproof^F bricks indicates lack of faith in the covenant made between YHVH and Noah and his descendents, see Gen 9:12-14.^G This eternal flood insurance from the Creator of the Universe was not respected, therefore it was cause for YHVH to punish them by confusing their language.

^A See Word-Study-H8193-saphah-lip-bank-brim-language-edge-H5595-sapha-consumed-H3956-lashon-tongue, article #[445](#)

^B **said**. Sin with their tongues punished in the same manner (Gen 11:7). Source CB Notes

^C **may reach**. No Ellipsis here. Hebrew "and its top with the heavens", i.e. with the Zodiac depicted on it, as in ancient temples of Denderah and Esneh in Egypt. Source CB Notes

^D **Isa 14:12-14** ¹³ How art thou fallen from heaven, O Lucifer, son of the morning! *how* art thou cut down to the ground, which didst weaken the nations! ¹³ 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: ¹⁴ I will ascend above the heights of the clouds; I will be like the most High. [see Isa-14-12-14-Lucifer-claims-he-will-ascend-into-heave-like-Nimrod article# [1391](#)]

^E **a name**. Manifesting independence of God. Nimrod being the rebel leader. See Gen 10:8-10, and Compare Gen 12:2. Source CB Notes

^F Exo 2:3 KJV And when she could not longer hide him, she took for him an ark of bulrushes, and daubed it with slime and with pitch, and put the child therein; and she laid it in the flags by the river's brink. See <https://en.wikipedia.org/wiki/Asphalt> where it describes it as a water proofing material; see also Word-Study-H2564-chemar-slime, article #[1389](#).

- ⁵ And YHVH came down to see the city and the tower, which the children of men builded. ⁶ And YHVH 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^H, and there confound their language, that they may not understand one another's speech. This is similar to Gen 3:22 where "YHVH has a conversation with himself" and it is determined that Adam can't handle the knowledge of the Tree of G & E and is similar to speaking Hebrew which is the creation of everything.
- ⁸ So YHVH scattered^I 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 YHVH did there confound the language of all the earth: and from thence did YHVH scatter^J them abroad upon the face of all the earth.

Gen 11:10-26 – The Generations of Shem

¹⁰ These *are* the generations of Shem: Shem *was* an hundred years old, and begat Arphaxad two years after the flood: ¹¹ And Shem lived after he begat Arphaxad five hundred years, and begat sons and daughters. ¹² And Arphaxad lived five and thirty years, and begat Salah:^K ¹³ And Arphaxad lived after he begat Salah four hundred and three years, and begat sons and daughters. ¹⁴ And Salah lived thirty years, and begat Eber: ¹⁵ And Salah lived after he begat Eber four hundred and three years, and begat sons and daughters. ¹⁶ And Eber lived four and thirty years, and begat Peleg: ¹⁷ And Eber lived after he begat Peleg four hundred and thirty years, and begat sons and daughters. ¹⁸ And Peleg lived thirty years, and begat Reu: ¹⁹ And Peleg lived after he begat Reu two hundred and nine years, and begat sons and daughters. ²⁰ And Reu lived two and thirty years, and begat Serug: ²¹ And Reu lived after he begat Serug two hundred and seven years, and begat sons and daughters. ²² And Serug lived thirty years, and begat Nahor: ²³ And Serug lived after he begat Nahor two hundred years, and begat sons and daughters. ²⁴ And Nahor lived nine and twenty years, and begat Terah: ²⁵ And Nahor lived after he begat Terah an hundred and nineteen years, and begat sons and daughters. ²⁶ And Terah lived seventy years, and begat Abram, Nahor, and Haran. see Gen 12:4-5 .

Gen 11:27-32 – The Generations of Terah with Abram's Introduction

The generations of Terah, the father of Abram.

^G **Gen 9:12-14** ¹² And God said, This is the token of the covenant which I make between me and you and every living creature that is with you, for perpetual generations: ¹³ I do set my bow, in the cloud and it shall be for a token of a covenant between me and the earth. ¹⁴ And it shall come to pass, when I bring a cloud over the earth, that the bow shall be seen in the cloud: ¹⁵ And I will remember my covenant, which is between me and you and every living creature of all flesh; and the waters shall no more become a flood to destroy all flesh.

^H **Go to, let Us go down.** This is always in judgment (Compare Gen_18:21. Exo_3:8). Here in contrast with Gen_11:4, to man's "Go to, let us go up". Figure of speech Anthropopatheia, App-6. See Gen_11:5. Source CB Notes

^I **scattered.** Septuagint same word as in Act_8:1 (Isa_8:9). This was to preserve the revelation contained in the Zodiac and the constellations. Source CB Notes

^J **scatter.** Septuagint same word as in Act_8:1. Result of which was the conversion of the Ethiopian (Act_8:26) of HAM. Saul (Acts 9) of SHEM. Cornelius (Acts 10) of JAPHETH. Tongues confounded in judgment (Gen_11:9). Given in grace (Act_2:4). United in glory (Rev_7:9). Source CB Notes

^K **Salah.** Luk 3:36 says Cainan, but this was probably a gloss from Septuagint, and crept into the text. No second Cainan in Hebrew text here or elsewhere. Compare 1Ch 1:18. Source CB Notes

²⁷ Now these are the generations of Terah:^L Terah begat Abram, Nahor, and Haran; and Haran begat Lot. ²⁸ And Haran died before his father Terah in the land of his nativity, in Ur of the Chaldees. ²⁹ And Abram and Nahor took them wives: the name of Abram's wife *was* Sarai; ^{Gen 17:15, 20:12} and the name of Nahor's wife, Milcah, the daughter of Haran, the father of Milcah, and the father of Iscah^M. ³⁰ But Sarai was barren; she *had* no child.

Terah, with Abram and Lot, move from Ur to Haran.

³¹ And Terah took Abram his son, and Lot the son of Haran his son's son, and Sarai his daughter in law, his son Abram's wife; and they went forth with them from Ur ^{H4480 H218 meUr} of the Chaldees, ^{H3778 kasdim} to go into the land of Canaan; and they came unto Haran,^N and dwelt there.

³² And the days of Terah were two hundred and five years: and Terah died in Haran.^O

Appendix

ToDo: consider pulling this out and making another document. Consider that if I do that, will I gut this document making of little value and two how many times would I reference this topic in other articles.

Who are they that built the Tower of Babel

ToDo: Review This. This commentary got a bit out of hand and I haven't thought it all the way through.

Who are they that built this infamous tower? Are they Nimrod types or someone else? In the KJV, this pronoun is mentioned seven times in these first few verses, so a quest for context seems appropriate. In the previous chapter ^P you have the three sons of Noah who are listed. Gen 10:1 states "Now these are the generations of the sons of Noah, Shem^{1st}, Ham^{2nd}, and Japheth^{3rd}". The rest of the verses of this chapter, except the last one, proceed to record the descendents of these three, which are listed in reverse order... Japheth^{1st}, Ham^{2nd} and Shem^{3rd}. What about Nimrod? He is listed as a descendent of Cush who is a descendent of Ham.

^L Generations of Terah. The centre of the eleven. See page 1 and App-29. Abram the youngest comes first (born 1996). Compare Shem (Gen_10:21), Jacob (Gen_25:23; Gen_27:15), Ephraim (Gen_48:20). Source CB Notes

^M **Iscah:** Iscah is called the daughter-in-law of Terah ^{Gen 11:31}, as being Abram's wife; yet Abram afterwards said, "she is the daughter of my father, but not the daughter of my mother" ^{Gen 20:12}. Probably Haran was the eldest son of Terah, and Abram his youngest by another wife; and thus Sarai was the daughter, or grand-daughter of Terah, Abram's father, but not of his mother. Source: TSK

^N **Haran.** Not the Haran of Gen_11:26 above; but Charran (Act_7:2, Act_7:4), the frontier town of Babylonian Empire, devoted to the worship of the Moon-god. . Source CB Notes

^O died in Haran (Charran). With this Act 7:4 agrees. Not seeing this, the Massorites wrongly marked Gen 11:32 with an inverted *Nun* as being a dislocation of the Text. Source CB Notes

Act 7:2-4 KJV ² And he said, Men, brethren, and fathers, hearken; The God of glory appeared unto our father Abraham, when he was in Mesopotamia, before he dwelt in Charran, ³ And said unto him, Get thee out of thy country, and from thy kindred, and come into the land which I shall shew thee. ⁴ Then came he out of the land of the Chaldaeans, and dwelt in Charran: and from thence, when his father was dead, he removed him into this land, wherein ye now dwell.

^P See Gen-9-18-to-10-32-Notes, article #904

Gen 10:8-10 ⁸ And Cush begat Nimrod: ^Q he began to be a mighty one in the earth. ⁹ He was a mighty hunter before YHVH: wherefore it is said, Even as Nimrod the mighty hunter before YHVH. ¹⁰ And the beginning of his kingdom was Babel, and Erech, and Accad, and Calneh, in the land of Shinar.

As I said, the children of Shem who are the last of the three to be mentioned (see Gen 10:22-31), so contextually speaking, the ones described as “they” could be Shem because it his descendents that are the last to be mentioned in the previous chapter Gen 10. ^R

For more support of this contextual argument, consider that after the story of the Tower of Babel (Gen 11:1-9) is given, what follows is another telling of the generations of Shem. Sandwiched in between the generations of Shem is this story of they who are being rebellious to God.

A critique of this thinking would say this is all about Nimrod because he is “a mighty hunter before YHVH” and his kingdom was in Babel in the land of Shinar. That might be so, but it doesn’t address the scope of his influence. What I’m interested in is how did Nimrod gain influence and control of the Shemites?

I’m all about law and contracts / covenants as this is, I claim, the weightier matters of scripture. And the point I’m trying to make is that it is through Abram/Abraham, a Shemite, that this most awesome covenant begins. When this Shemite / Semite listens to God and walks away from Ur of Chaldees, away from (presumably) the sphere of influence, control and unrighteous Nimrod worship, into the future land of Israel, it is then YHVH has found a man whom he can work.

The moral of my commentary is that you need to be a *shomer habrit*, a guardian of your covenant with YHVH. I like to focus a lot on the covenant with Abram, especially the words described in Genesis 15, but this isn’t the first covenant. If we limit ourselves to when the word *brit* is used then the first *brit* is with YHVH and Noah, and his sons. I make the argument in “The-First-Covenant-SHRB&C-Global-Warming-and-Covenant-Conservatism”, Article #447, that Nimrod gained control because he convinced them to stop believing in the promises that YHVH made with Noah, which was that he was not going to flood the earth anymore.

The moral is to stop whining about the Nimrods of the world. Stop whining about the Ishmaelites, Edomites and Lebonites of the world, to quote Yoda, fear is the path to the dark side. The fear of these types of men, that is not overridden by the fear of YHVH causes your walk down their path and not YHVH’s path. There are many patterns of this in Scripture ^S so we need to guard against that. It make sense to me therefore that whatever bovine droppings Nimrod was shoveling out it was the Shemites who choice to listen to this nonsense. It was nonsense because it was contrary to YHVH’s covenant. It was the Shemites who said (legal speak, gave testimony) before (in the face of) YHVH that Nimrod was a might hunter

Nimrod is a descendent of the cursed man Canaan.

Search for Hunters of Men – Jer 16:16, Mic 7:2, Hab 1:14-17

Jer 16:16 KJV Behold, I will send for many fishers, saith the LORD, and they shall fish them; and after will I send for many hunters, and they shall hunt them from every mountain, and from every hill, and out of the holes of the rocks.

^Q Gen 10:8-10 is the only place in the Torah that Nimrod ^{H5248} is mentioned. H5248 KJC ⁴: Gen 10:8-9 ², 1Ch 1:10, Mic 5:6

^R To be fair, the last verse is Gen 10:32 and it has similar verbiage to that of the first verse as making it a bookend of sorts.

^S the wicked generation that gave the evil report comes to mind

Mic 7:2 KJV The good *man* is perished out of the earth: and *there is* none upright among men: they all lie in wait for blood; they hunt every man his brother with a net.

Hab 1:14-17 KJV And makest men as the fishes of the sea, as the creeping things, *that have* no ruler over them? ¹⁵ They take up all of them with the angle, they catch them in their net, and gather them in their drag: therefore they rejoice and are glad. ¹⁶ Therefore they sacrifice unto their net, and burn incense unto their drag; because by them their portion *is* fat, and their meat plenteous. ¹⁷ Shall they therefore empty their net, and not spare continually to slay the nations?

The Mighty Nimrod

Three times mighty is used (*gibbor* [H1368](#)) in relation to Nimrod in (see Gen 10:8-9). First it says “a mighty one in the Earth (*Eretz* [H776](#))” and twice it says “a mighty hunter (*Tzayid* [H6718](#)) before (*paniym* [H6440](#)) YHVH”

A mighty hunter on earth. If you accept the hermeneutical rule that states “there is not idle word in the Torah”, then you may ask, why does it mention “on earth”? When doing a deep dive into scripture, a common approach is to apply my hermeneutical rule I call Think Law ^T so that it can shed some light. So whenever I see “the earth” or its counterpart the heavens, I think of jurisdiction. ^U Therefore Nimrod is very much like Esau/Edom who is very earth centric. Those who come from Shem/Abraham/Isaac/Jacob/Israel need to see the earth in the context of the heavens.

^T Marsing’s Rule #2 is “It is through law that you will have great clarity regarding your religion”. This can be described as a hermeneutical rule that I call “Think Law”.

^U As a Kingdom of Priests an Ambassador of Messiah, we are “of the *shamayim* (heaven) but the physical location of our office is in (or on) *Haaretz* (the earth). Arguably the most important verse in all of scripture is Gen 1:1 (where YHVH is makes a claim of being the Creator of the Universe) and in that verse it has the words “heaven and earth”.

Family Tree of Terah

