

Tower of Babel, Who Built it

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Introduction ^A

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

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; ^{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, Go to, let us build us a city and a tower, whose top *may reach* unto heaven;^C and let us make us a name, lest we be scattered abroad upon the face of the whole earth.

bbb

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 ^D 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.

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

^B For more footnotes on these verses, see Gen-11-Vayehee-kol-haaretz-and-the-earth-had-one-language, Article #[907](#).

^C **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](#)]

^D See Gen-9-18-to-10-32-Notes, article #[904](#)

Gen 10:8-10 ⁸. And Cush begat Nimrod: ^E 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. ^F

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 ^G 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

^E 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

^F 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.

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

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

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.

Mic 7:2

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

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 ^H so that it can shed some light. So whenever I see “the earth” or its counterpart the heavens, I think of jurisdiction. ¹ 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.

Article evolution (FWIW)

- Copied from the second half of Gen-11-Notes-Vayehee-kol-haaretz-and-the-earth-had-one-language

^H 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”.

¹ 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 makes a claim of being the Creator of the Universe) and in that verse it has the words “heaven and earth”.

- (that doc was renamed as Gen-11-Vayehee-kol-haaretz-and-the-earth-had-one-language and took on the parasha for that week
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Family Tree of Terah

