

GENESIS

OPERATION TOWER OF BABEL VSS.1-9

THE BACKGROUND AND SETTING VSS.1-2

EXEGESIS VERSE 1:

וַיְהִי כָּל־הָאָרֶץ שְׂפָה אֶחָד וּדְבָרִים אֶחָדִים: ^{WTT} Genesis 11:1

^{NAS} Genesis 11:1 **Now the whole earth used the same language and the same words.** (7

הַיָּה אֶחָד דְּבָר וְאֶחָד שְׂפָה אֶרֶץ הַ כָּל הַיָּה [waw consec. + v/qal/IPF/3ms: hayah; "and it came to pass {used}"; + n/com/m/s/constr: kol + d.a. + n/com/f/s/abs: 'erets; "all of {whole} the earth"; + n/com/f/s/abs: saphah {lit. lip}; "a language"; + adj/f/s/constr: 'echad; "the same of it/single"; + waw conj. + n/com/m/pl/abs: dabar; "and words/speech"; + adj/m/pl/abs: 'echad; "the same/single of them"])

ANALYSIS VERSE 1:

1. The events of vss.1-9 predate the editorial inserts of chapter 10 (vss.5,20,31-32) and the distinction of lineage on a linguistic and national level.
2. Pertinent to our passage, chapter 10 recorded that all of mankind came from one ancestral population (Noah and his sons).
3. If so, then logically all originally spoke the “**the same language**/saphah ‘echad”.
4. All the different nations, tribes and languages among men have a common origin in the not-too-distant-past (~4200 years).
5. The fact is that even though the various languages are widely different from each other, all can be analyzed in terms of the science of linguistics, and all can be learned by men of other languages.
6. This too demonstrates that an original language common in nature and origin is behind the many dialects on this **earth**.
7. Some 70 families were involved in this momentous time recorded in vs.1 based on the number of names in the Table of Nations in Gen.10.
8. As we have seen they were divided into three main ancestral families: the Japhethetic, the Hamitic and the Semitic (cf.10:32).
9. Although the major **language** groups are so different from each other as to make it inconceivable at first glance that they could have come from a common ancestral group, the very fact that all languages can be evaluated by common principles of linguistics, and that people can learn languages other than their native tongue, implies an original common source for all of them.
10. Noam Chomsky, a leading linguist, is convinced that languages, though completely different on the surface, reflect an underlying commonality related to the uniqueness of man himself.
11. Dr. Gunther Stent, professor of molecular biology at the University of California (Berkeley) summarizes Chomsky’s analysis as follows: “Chomsky holds that the grammar of a language is a system of transformational rules that determines a certain pairing of sound and

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meaning. It consists of a syntactic (structural, *sic*) component, a semantic (meaning, *sic*) component and a phonological (sound, *sic*) component. The surface structure contains the information relevant to the phonological component, whereas the deep structure contains the information relevant to the semantic component, and the syntactic component pairs surface and deep structure. Hence, it is merely the phonological component that has become differentiated during the course of human history, or at least since the construction of the Tower of Babel.” (Limits to the Scientific Understanding of Man, Science 187, Mar.21, 1975: 1054)

12. Probably the Tower of Babel is from men like Stent and Chomsky simply a figure of speech, but the figure is appropriate because the miraculous confusion of tongues at Babel does provide the only meaningful explanation for the phenomena of languages.
13. The “phonological component” of speech (its surface form) is the sound associated with various meaning, through which people of a particular tribe actually communicate with each other.
14. Each phonology is different from the phonology of another tribe so that one group cannot understand another group.
15. However, at the “semantic” level, the deep structure, the “universal grammar”, all humans have fundamentally the same thoughts that need to be expressed in words.
16. It was the phonologies or the surface forms of languages that were supernaturally confused at Babel so that even though all still had the same basic logic and understanding of experience, they could no longer work together and finally they could no longer stay together, simply because they could no longer talk together.
17. Traditions similar to the Babel story exist in various other ancient nations and even primitive tribes.
18. Although not as frequently encountered as traditions of the great Flood, many tribes do have a tradition of a former age when all people spoke the same **language** until the languages were confused as a judgment of the gods.
19. There is solid reason to accept the Biblical record of the confusion of tongues at Babel as the only viable account of the origin of the different major **language** groups of the world.
20. Evolutionists have no better answer and the reason modern scientists tend to reject it is because it is miraculous.
21. Much is involved in understanding the brain and its control of human speech.
22. Readings that deal with this subject include: “*Language and Its Structure: Some Fundamental Linguistic Concepts*”, Langacker, Ronald D. (Harcourt Jovanovich, N.Y., 1973), which reflects the older thinking that there was no Mother Tongue; “*The Origin of Language: Tracing the Evolution of the Mother Tongue*”, Wiley, N.Y., 1994 documents language super-families, and helped prove the viability of the Mother Tongue thesis; three recent authors that accept a Mother Tongues, but one which developed and diversified with no divine assistance: Dunbar, Robin, “*Grooming, Gossip, and the Evolution of Language*”; Pinker, Steve, “*The Language Instinct: How the Mind Creates Language*” and, McWhorter, John H., “*The Power of Babel: A Natural History of Language*”.
23. The oldest passage in the recorded human history about historical linguistics is Gen.11:1.
24. The transliterated Hebrew of this verse reads: *VaYiHee Kol HaAReTZ SaPHaH EKHaT ooDiVaRim EKHaDim.*
25. Perhaps you can hear “whole” in Kol, “earth” in HaAReTZ or the English “word” in DiVaR?

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26. These are echoes of the Edenic speech in English words.
27. Once most people accepted the existence of the Tower of Babel, then modern linguists rejected it as myth.
28. Finally, contemporary scholars have come to accept an archaeological Tower of Babel, and even the concept of an original global human **language**—as long as there was no deity in first creating it, the “confusing” or diversifying tongues.
29. Premier evolutionists and linguists conceded that human **language** and the uniquely human capacity for **language** is a mystery.
30. M.I.T.’s Noam Chomsky has recently speculated that the brain was hardwired for language by some sort of superhuman engineer.
31. Middling academics and writers still posit that humans developed grammars and vocabularies out of simian gestures and grunts!
32. The first person to speak was Adam that had the divine *neshamah* blown into his nostrils (Gen.2:7).
33. And with that act Man becomes Homo sapiens.
34. Sapient means thinking, and unlike emoting, thinking requires **language**.
35. Adam received the ability to think abstractly, truly something no animal can do, and something that classifies humans as being image bearers (cf.Gen.1:26,27).
36. All humans think in Edenic; at the output stage or spoken **language** is always a variation of the Edenic.
37. The African Hottentots are an isolated tribe that speaks in an elaborate code of clicks and whistles—not the usual consonants or the ordinary vowels (which even within neighborhoods of large cities vary).
38. Perhaps in the case of the Hottentots some children got lost and isolated from the speakers and so developed a code of signals instead of the usual verbal phrases.
39. Chinese with its many dropped consonants replaced by tones is still a form of the **language** of Eden.
40. **Language** for Homo sapiens is factory-installed, the programming came with our neurological and anatomical hardware.
41. There is paranormal phenomenon among humans where a speaker in a self-hypnotic trace can “speak in tongues”.
42. Called Glossolalia, this ecstatic, unintelligible and repetitive speech is usually considered a speech-related neurological disturbance—not the brain accessing an unknown **language**.
43. More rare and less documented or understood is the phenomenon called Xenoglossia.
44. This involves the ability to spontaneously speak in a foreign **language** without prior exposure.
45. If this was ever scientifically confirmed, it would surely support the Edenic scenario, where people all have an original computing **language** or primal **language** program, and are only a neurological disturbance away from being able to access even long dead languages.
46. The original 70 super languages were variants of the Edenic much like the spectrum bends light to different colors.
47. The book of Genesis is about “separation” or diversity.
48. The Creator made the original or “pure” forms of **language** or dog.
49. In the genome schema was the ability to adapt and diversify.
50. Thus Chinese doesn’t resemble English, nor do Great Danes look like Pugs.

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51. Christopher Columbus' first mate was a Jew named De Torres and he was responsible for naming the exotic New World's large, fan-tailed pheasant.
52. He named it a TooKey (exotic bird in Hebrew); others heard it as "turkey".
53. He also named the New World cannibals KeLeBH (dog in Hebrew).
54. This was heard as "carib", and so the region of the Carib people came to be called the Caribbean.
55. The first universities in America, Harvard and Yale, have Hebrew among their course requirements and their school mottos.
56. The first doctoral dissertation in the New World, at Harvards' school of divinity, is about Hebrew as the Mother Tongue.
57. Later, the Continental Congress debated whether Hebrew should become the new American **language!**
58. Noah Webster, America's premier lexicographer, gives many "Shemitic" (Semitic) etymologies for English words in what was supposed to be the great American dictionary.
59. For example, he cites YeLeD, boy in Hebrew—the LD root appears throughout Semitic—as the source of "Lad".
60. By contrast, the Oxford English Dictionary says, "origin unknown".
61. Webster's work would soon be eclipsed by the British Ben Johnson, and the European's new thinking that Biblical theories were embarrassingly old fashioned in the new man-centered Age of Reason.
62. So Harvard trashed the Hebrew EMet (truth) for the Latin motto vertias (truth).
63. The American Heritage Dictionary put out their chart of Proto-Indo-European and its derivatives having 13 branches.
64. When Genesis 10 lists the subfamilies of Japheth (the Indo-Europeans) the total is 14, uncannily close.
65. Abram's native Chaldee, was spun off from Edenic at Babel.
66. How then could Abram found a clan of Hebrew speakers, rather than, a dialect break-off of Chaldean?
67. Observing the time line, it is easier to presume that Shem, son of Noah, never lost his Edenic **language.**
68. Seeing how Moses used a word play on the names of Shem and Eber to highlight the impending Hebrew line, could Peleg's name meaning "division/separation" be a clue that this family line remained aloof from the Babel events, avoided judgment, and retained the Mother Tongue?
69. Shem and his son Eber are thought to have taught this **language** to Abram.
70. Shem lived about a century and a half (c.1800 BC) after the birth of Abram (1950 BC).
71. There was able opportunity for Abram to have had contact with Shem or Eber and came to master the Edenic Mother Tongue and make it the **language** of his new race.
72. It is the contention of astute Theologians that the oldest human speech was proto-Semitic.
73. Man possesses a unique throat bone (the hyoid bone) to enable speech far more sophisticated than dolphins or than any other species that hunts and gathers.
74. The evolutionary Bow-wow theory predicts that languages would have names for dogs that sound like bark.
75. None do, so the Bow-wow theory is for the dogs.

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76. The linguistic Langacker (old school) notes how dozens of unrelated languages have papa-type **words** (dabar) for father and mama-sounding words for mother.
77. He believed that M and P sounds were the earliest made by babies.
78. Gaga is the first baby sound and there are no mother or father **words** like gaga.
79. The Aleph-Mem, EM, the Hebrew “mother”, reverses to be MeY, as “from” a mother, while the Hebrew Aleph-Bhet (father), reverses to mean Come, as in “come from” (bo’).
80. Only Hebrew offers meaning, or sense to sounds.
81. Only human beings are sapient (thinking).
82. The ability to think and speak is a divine gift and this gift of **language** was given to man at his creation and diversified into some 70 super languages at Babel.
83. Subsequently, there are 5 to 6 thousand sub dialects in the world.
84. The Stanford professor Joseph H. Greenberg proved that there were only 8 true African languages, not hundreds deriving from the original eight “super-languages”.
85. Linguist counted hundreds of American Indian languages and Greenberg proved there were only three Amerind super-languages.
86. For decades his work was bitterly opposed, and only now is considered valid.
87. Most contemporary linguists can accept Monogenesis of **Language**.
88. Robin Dunbar does not add a dozen zeros to the theoretical time line and he writes: “Babel may not have been so very long ago...The Tower of Babel was no myth: it really did exist...the myth-makers of ancient Israel seem to have been on to something. Linguists now believe that the world’s languages do in fact have a common origin. However, the period of this common language long predates the building of the Tower of Babel”.
89. Reference sources for the above include the web site “The Tower of Babel and the Confusion of Languages” by Lambert Dolphin. Principle emphasis is from “History of the Idea of the Mono-Genesis of Language” by Isaac Meson and Joshua Ben.
90. The above is designed as an apologetic to demonstrate that this forthcoming story of the diversification of human speech is supported by hard science.
91. The **language** of Noah and his family was the **language** of the antediluvians and this **language** persisted universally after the Flood to the time of the dispersion in the days of Peleg.
92. This means the Mother Tongue continued to be the singular speech for over a century.
93. Thus the background for Gen.11:1-9 is post-Flood and asserts that human-to-human communication consisted of “**one language**” (literally lip) and “**one vocabulary (words)**”.
94. This does not contradict Genesis 10 that tells us in 3 verses that the nations were divided into separate languages.
95. Rather, Gen.11 tells us how the diversification of the languages came to be.
96. An alternate translation of vs.1: “**And the entire world had one language and one speech**”.
97. This image of the **whole earth** underscores unity.
98. There was no language barrier and so men could readily exchange ideas and work together.
99. The Sumerian epic entitled Enmerkar and the Lord of Arata speaks of a time when “the whole universe in unison spoke to Enlil in one tongue”.
100. It goes on to report that the speech was confounded as a result of jealousy and strife between two gods.

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THE MASS MIGRATION OF HUMANITY

EXEGESIS VERSE 2:

וַיְהִי בְּנִסְעָם מִקֶּדֶם וַיִּמְצְאוּ בְּקֶעֶת בְּאֶרֶץ שִׁנְעָר וַיֵּשְׁבוּ שָׁם: ^{WTT} Genesis 11:2

^{NAS} Genesis 11:2 **And it came about as they journeyed east,** (*קָדָם מִן נִסְעָ בְּ הַיָּה 1*)
[waw consec. + v/qal/IPF/3ms: hayah; "and it came about"; + prep: bet + v/qal/inf/constr. w/3mpl suff: nasa-; "in their journeying/departing"; + prep used adverbially: min + n/com/m/s/abs: qedem; "toward the east" {cf. same construct Gen.2:8; 3:24}]

that they found a plain in the land of Shinar and settled there. (*אֶרֶץ בְּ בְּקֶעֶת מִצְאָ 1*)
[waw consec. + v/qal/IPF/3mpl: matsa'; "and they found"; + n/com/f/s/abs: biqe-ah; "a plain/valley"; + prep: bet + n/com/f/s/constr: 'erets + proper n: shine-ar; "in the land of Shinar"; + waw consec. + v/qal/IPF/3mpl: yashab + adv: sham; "and they settled/remained there"])

ANALYSIS VERSE 2:

1. At some point following the birth of sons and grandsons, the escalating population migrated from wherever Noah and family settled after landing in the Ararat ranges (Gen.8:4) to Mesopotamia.
2. The language “**journeyed east/nasa- min qedem**” indicates a departure from the homestead traveling eastward geographically.
3. While their destination would be true southeast on the map, it remains **east** of Canaan probably following the Tigris or Euphrates in orientation.
4. The Hebrew phrase “min qedem” means more accurately “toward the **east**” as “min” is used adverbially to denote an eastern region (cp. Parallels Gen.2:8; 3:24).
5. The Hebrew views them from the perspective of the direction in which they are travelling.
6. Relocating **east** was a judgment on Adam and Eve and Cain. Cf.Gen.3:24; 4:16
7. While obviously some probably stayed put, the mass majority pulled up stakes and moved into Mesopotamia.
8. For such a large host to move in concert together or want to move would obviously require convincing by one holding great influence over them.
9. These did not disperse to the four points of the compass, but agreed to stay together until they found a suitable place to reside permanently.
10. It is no stretch contextually to see the influence of Nimrod.
11. One who was rebellious towards God fed the –V and rebellious nature of the masses to follow his lead.
12. The argument was simple in that Nimrod filled a hero’s role and the idea that the best way to survive in the new world is sticking together under his umbrella of leadership.

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13. His ambition to develop new places and a new civilization became the mantra of the masses (cf.10:10-12).
14. After weeks if not months of travel, “**they found a plain in the land of Shinar and settled there**”.
15. The verb “**they found/matsa**” insinuates the steady hunt for the perfect place to call home.
16. In this case it was the fertile Euphrates/Tigris “**plain/valley/biqe-ah**”.
17. The “**land of Shinar**” is a.k.a Sumer where the Cushites would remain settled (cf.Gen.10:8,10).
18. It was later known as Akkad and then Babylonia.
19. The term “**Shinar**” is probably an old term derived from an archaic pronunciation of Sumer.
20. The term is not found in Mesopotamian documents but does occur in Egyptian (*Sangar*) and Hittite (*Sanhar*).
21. The chapter begins and ends with a group of people that moved from place to place and “**settle there/yashab sham**” (cp.vs.31 same verb).
22. These people wanted to avoid a non-sedentary and individualized existence.
23. They are self-willed and unwilling to comply with the Noahic Covenant that directed humanity to “fill the earth” (9:1).
24. They picture the “herd” mentality of compromising BD for the sake of unity and individual preference.
25. Typically people are maladjusted to the viewpoint, operational and geographical will of God.
26. Clearly these people have little or no regard for God and His will.

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THEIR WILLFUL CONSPIRACY AGAINST GOD

EXEGESIS VERSES 3 – 4:

WTT Genesis 11:3
 וַיֹּאמְרוּ אִישׁ אֶל־רֵעֵהוּ הִבֵּה נִלְבְּנָה לְבָנִים
 וְנִשְׂרַפָּה לְשִׂרְפָּה וַתְּהִי לָהֶם הַלְּבָנָה לְאֶבֶן וְהַחֲמֹר הָיָה לָהֶם
 לְחֲמֹר:

NAS Genesis 11:3 **And they said to one another, "Come, let us make bricks and burn them thoroughly."** (וַיֹּאמְרוּ אִישׁ אֶל־רֵעֵהוּ הִבֵּה נִלְבְּנָה לְבָנִים וְנִשְׂרַפָּה לְשִׂרְפָּה [waw consec. + v/qal/IPF/3mpl: 'amar + n/com/m/s {collective}/abs: 'ish; "and they said, men"; + prep: 'el + n/com/m/s/constr. w/3ms suff: re-a; "to their associates/friends/neighbors"; + v/qal/imp/m/s: yahab; "Come/Ascribe!"; + v/qal/IPF/1cpl {cohortative}: laban; from "be white"; lit. "Let us brick {make}; + n/com/f/pl/abs: lebenah; "bricks"; + waw conj.+ v/qal/IPF/1cpl {cohortative}: sharaph; "and let us burn" + prep: lamed + n/com/f/abs: sherephah; "to burning" {thoroughly}])

And they used brick for stone, and they used tar for mortar. (וַיִּבְנֶה הָ לְדִיבָה לְ אֶבֶן וְהָ לְ חֲמֹר לְ אֶבֶן [waw consec. + v/qal/IPF/3fs: hayah + prep. w/3mpl suff: lamed; "and it became for them"; + n/com/f/s/abs: lebenah; "brick"; + prep: lamed + n/com/f/abs: 'eben; "for stone"; + waw conj. + d.a. + n/com/m/s/abs: chemar; "and the bitumen/tar"; + v/qal/PF/3ms: hayah + prep. w/3mpl suff: lamed; "it became for them"; + prep: lamed + n/com/m/s/abs: chomer; "for cement/mortar"])

WTT Genesis 11:4
 וַיֹּאמְרוּ הִבֵּה נִבְנֶה־לָּנוּ עִיר וּמִגְדָּל וְרֵאשׁוֹ
 בַּשָּׁמַיִם וְנַעֲשֶׂה־לָּנוּ שֵׁם פֶּן־נִפְּוֶץ עַל־פְּנֵי כָל־הָאָרֶץ:

NAS Genesis 11:4 **And they said, "Come, let us build for ourselves a city,** (וַיֹּאמְרוּ אִישׁ אֶל־רֵעֵהוּ הִבֵּה נִבְנֶה־לָּנוּ עִיר וּמִגְדָּל וְרֵאשׁוֹ בַּשָּׁמַיִם וְנַעֲשֶׂה־לָּנוּ שֵׁם פֶּן־נִפְּוֶץ עַל־פְּנֵי כָל־הָאָרֶץ [waw consec. + v/qal/IPF/3mpl: 'amar; "and they said"; + v/qal/imp/m/s: yahab; "come!"; + v/qal/IPF/cohort/1cpl: banah; "let us build"; + prep. w/1cpl suff: lamed; "for ourselves"; + n/com/f/s/abs: -iy; "a city"])

and a tower whose top will reach into heaven, (וַיִּבְנֶה הָ לְדִיבָה לְ אֶבֶן וְהָ לְ חֲמֹר לְ אֶבֶן [waw conj. + n/com/m/s/abs: miggaddal; "a tower"; + waw conj. + n/com/m/s/constr. w/3ms suffix: ro'sh; "its head/top"; + prep: bet + d.a. + n/com/m/pl/abs: shamayim; "into the heavens"])

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and let us make for ourselves a name; (וְעַשְׂהָ לָנוּ שֵׁם [waw conj. + v/qal/IPF/cohort/1cpl: -asah + prep. w/1cpl suff: lamed + n/com/m/s/abs: shem; "and let us make for ourselves a name"])

lest we be scattered abroad over the face of the whole earth." (וְלֹא נִפְּנָה עַל פְּנֵי כָּל הָאָרֶץ [neg.part: pen; "lest/otherwise"; + v/qal/IPF/1cpl: phuts; "we will be scattered/spread abroad {same as 10:18}; + prep: -al + n/com/b/pl/constr: paneh + n/com/m/s/constr: kol + d.a. + n/com/f/s/abs: 'erets; "over the face of the whole earth"])

ANALYSIS VERSES 3 – 4:

1. Having established their territorial claim in Shinar, the masses collaborate as to a corporate agenda.
2. It appears that they choose the area to be known as Babel as the seat of government to represent Nimrod's growing kingdom (cf.Gen.10:10 cp.11:9).
3. Their agenda has all the markings of a conspiracy.
4. A conspiracy is a group of people acting together in concert to achieve an evil end or goal, usually against a duly authorized and constituted authority.
5. The phrase "**And they said to one another**" is literally in the Hebrew, "**And they said, a man to his neighbor**/waw 'amar 'ish 'el re-a".
6. The conspiracy begins with those that initiate the movement, the plotters or the brains, usually in the background.
7. They do the initial talking that prompts others to action.
8. As the plotters gain credibility and a following, the conspiracy grows in number and force.
9. The dupes or uninformed masses get caught up in the activity and eventually end up urging others to join their course of action.
10. The ringleaders of the conspiracy prey on the insecurities and fears of the masses and so organize them into a willing following.
11. The masses are not guiltless in this event; they are usually dissatisfied and under reaction to various events in their own niche.
12. Dissatisfaction and the STA lead these people to become involved in illicit activity with regard to their authority.
13. The principals in the conspiracy at Babel are:
 - A. YHWY the authority in matters of doctrine and human existence.
 - B. Nimrod and allies, the brains behind the conspiracy.
 - C. The masses of negative volition, scared as to harm in their interests/lives and unhappy with the rules of YHWY.
14. The rallying of the troops finds its cohesiveness by getting all concerned to unite in a common cause.
15. This to create peer pressure and a physical and emotional distraction of self-accomplishment.
16. This as counterfeit to soul pressure brought upon man by God and BD in application.
17. In other words, man's survival is dependent upon energy of the flesh rather than God's grace.
18. In this case the instrument for organizing was a unified industry of "**brick making**".

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19. The opening rally “**Come!**/yahab” literally means “to give” encouraging all concerned to ascribe to the agenda by selfless sacrifice of their own.
20. The phrase “**let us make bricks**” is literally in the Hebrew, “**let us brick bricks**/laban lebenah”.
21. This is an example of a cognate accusative.
22. The root term means “white”, which is the final color in production.
23. Their color has to do with the kiln-dried processing in the following cognate prepositional phrase “**and burn thoroughly**” literally “**and let us burn to burning**/waw sharaph lamed sherephah”.
24. In vs.3b, the purpose for making **bricks** is then revealed to be for building or constructing, “**and they used brick for stone, and they used tar for mortar**”.
25. The comment here has implied disparagement by Moses as if to say, “What, **bricks** instead of **stone, tar for mortar**, how pathetic!”
26. Any rational individual of independent thinking should have wondered concerning the purpose of the vast quantity of **bricks** being manufactured.
27. As it is with conspirators, the building project was always on their minds but initially withheld from the masses to add to the intrigue found in conspiracies.
28. Negative volition so often doesn’t want to know.
29. Keeping the masses ignorant is not as difficult as some may think!
30. Conspirators will paint a picture of their agenda as innocent and in the best interest of others but all have a devious underlying plan.
31. At the proper time, the people are then encouraged to use their building material to **build a city with a tower**.
32. Again, the STA enticement is to self-produce as unified mankind to achieve success in life.
33. While the **city** is first mentioned, it is the **tower** that was to be the focal point of the accomplishments.
34. This is the 2nd reference to “**city**/-iy” in Genesis (cf.4:7).
35. This highlights economic and social stability and security.
36. The “**tower**/migeddal” is to be of impressive height—its “**top into heaven**/ro’sh bet ha shamayim”.
37. The expression of height is figurative language to describe edifices of impressive and monumental proportions.
38. The returning spies reported to Moses that the cities of the Canaanites “...are large and fortified to heaven” (Deu.1:28).
39. The oracle of Jeremiah against economic Babylon includes a verse that bears a striking resemblance to 11:4: “*Though Babylon should ascend to the heavens, and though she should fortify her lofty stronghold, from Me destroyers will come to her declares YHWY*” (Jer.51:53).
40. This is the equivalent of a modern sky scraper.
41. The noun “**tower** (migeddal) is cognate to the adjective “great”.
42. Here the allusion to Babylonian theology is most obvious.
43. The Babylonian towers were constructed for the purpose of worship; they were not watch towers or built for defensive purposes.
44. These Mesopotamian towers are known as ziggurats having a large base decreasing in ascending size having a temple at the very **top**.

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45. Reward for such ambitious endeavor is then dangled in front of them in vs.4c, “**and let us make for ourselves a name**”.
46. So for the builders their vain hope was that a building project of such gigantic proportions for that day and time would bring a certain fame and immortality to its founder.
47. Here is an example of approbation lust.
48. Solomon in reversionism engaged in ostentatious public works projects. Ecc.2:4-6 cp.vs.11
49. A threat or warning is finally asserted for any hesitant to get on the bandwagon, “**lest we be scattered abroad over the face of the whole earth**”.
50. Vs.4d demonstrates unequivocally their rebellion against God and His will for mankind.
51. This admonition is in clear violation of God’s directive given in Gen.9:7.
52. The **name** that will unify them bringing them self-glory from the **city and tower** is non-other than the system of false gods and false doctrine that will dissuade people from leaving this area in Shinar.
53. They ignorantly and arrogantly thought that if they built themselves a secure resting place they would not be dispersed **over the face of the whole earth**.
54. The Babylonian system of doctrine compared to YHWY is:
 - A. **Bricks** are the works of human hands that YHWY rejects.
 - B. Building **bricks into heaven** teaches SAJG by human effort that YHWY also rejects.
 - C. The **tower** was designed for the worship of false gods as opposed to the true God.
 - D. The unity produced by this system is designed to circumvent the command to populate the entire planet.
 - E. The **bricks** burned white represent human righteousness rather than absolute righteousness that only God accepts.
 - F. Burning the **bricks** completely illustrates the ability to withstand judgment.
 - G. The fire of the kiln represents human judgment under relative righteousness in disregard for God’s judgment.
55. When men attempt to make a **name** (reputation) for themselves, they attempt to usurp the Divine prerogative, which is God’s alone.
56. Only God can make a lasting **name** for Himself (e.g., Jer.32:20; Neh.9:10).
57. God makes those who serve him eternally great (Abraham, Gen.12:2 and David, 2Sam.7:9).
58. He is about to execute things on the **earth** that will bring to the attention of men everywhere that He is supreme on **earth** as well as in **heaven**.
59. The works of men will be reduced to rubble and all of man’s pretense will become as nothing.
60. Today man is trusting in technology (science) to offset permanent harm to his interests.
61. Nimrod, whose **name** means “revolt” was the driving force behind this movement to usurp God on the earth.
62. He built his cities within a century of the Flood (population easily 25,000+).
63. The race as it existed at Babel opted out of the faith of Noah and gradually embraced a gross caricature of the truth.
64. Archaeologists digging in the sands of the plains of Shinar have found the ruins of great towers (ziggurats).
65. These religious buildings intended to expose man to the mystery of the heavens.
66. Man cannot climb to God and assault His throne.

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67. Nothing is new under the sun as we see today the many public edifices with some inscription to glorify some public benefactor or official that wielded power.
68. Aside from the fact that the **tower** reflected a religious motivation to have God on their own terms, it was the place where a cult sprang up that spread to all the nations.
69. Nimrod, son of Cush, grandson of Ham revolted against the God of his fathers and he along with Cush led a propaganda campaign in the camp of nations when they were still in the vicinity of Ararat.
70. We can assume that he opposed the divine commandment that the 70 clans disperse from the area around Armenia and further suppose that he rejected the curse that Canaan would be a slave.
71. Judging by the Gilgamesh Epic we also see Nimrod's utter hatred of the God of the great Flood and some point he reinterprets the event to make YHWY into a villain.
72. His reaction: Fight YHWY, His directive and curse.
73. The building of Nimrod's empire in chapter 10 is now elaborated on with the events of chapter 11.
74. Here from the perspective of the people that labored for him.
75. In each case (chapters 10 and 11), it is a striving to build a kingdom that excludes the living God.
76. It was not to be a kingdom void of religion.
77. Rather a new self-made religion is invented.
78. The people were propagandized and so convinced that they could succeed that they encouraged each other in the invitations of vss.3 and 4 to: Build a **city** with a central **tower**; secure a lasting legacy; formulate a new faith/religion.
79. This would in their minds forego any need to ever be separated on the **earth** and so form a strong force in opposition to God.
80. It's ironic to see the use of the **earth** (environment) as a fear factor to unite the peoples when we view this evil implemented today to advance the NWO.
81. The religious element is seen in their reaching for the stars via their high **tower**.
82. The very **top** of the **tower** was to be dedicated to the worship of the stars and constellations (e.g., the zodiac reinterpreted).
83. This gave rise to the idolatry associated with astrology.
84. The true signs of the Zodiac (e.g., plan of salvation in the 12 signs; cf.Gen.1:14) were subverted by these early rebels.
85. Morris suggests that, "This project was originally presented to the people in the guise of true spirit. The tower in its lofty grandeur symbolized the might and majesty of the true God of heaven. A great temple at its apex would provide a center and an altar where men could offer their sacrifices and worship God. The signs of the Zodiac would be emblazoned on the ornate walls and ceilings of the temple, signifying the great story of creation and redemption, as told by the antediluvian patriarchs."
86. Of course God was not in this, but Satan was.
87. Over time the forms of this worship became extremely debased, promoting a system of superstitious astrology, idolatrous polytheism, empowered by demonism and the occult.
88. Satan is a corrupter and counterfeiter.

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89. Following the dispersion from Babel the nations adopted the religion of Babylon and so was born the mother-son cult to rival the truth that the promised Messiah would be born of “the seed of the woman” (cf.Gen.3:15).
90. This cult spread to the nations that would arise following the great dispersion from Babel.
91. Greece, Rome, India, Egypt and others feature a mother-son cult.
92. This is key to arriving at the identity of the Woman or “Great Whore that sits on many waters” in Rev.17 that is depicted in the vision of the Apostle John as having written on her forehead a mystery: “BABYLON THE GREAT, THE MOTHER OF HARLOTS AND OF THE ABOMINATIONS OF THE EARTH” (Rev.17:5).
93. It all began at Babylon (Babel) and spread to Nineveh.
94. Some associate Nimrod’s name with the Babylonian god Marduk.
95. His evil wife, Semiramis acted as the high priestess of the cult after Nimrod’s untimely and violent death (in Cairo, Egypt the Semiramis Hotel is named after her).
96. She presented her son Tammuz as the reincarnate Nimrod.
97. A specialized priesthood was attached to the cult in all the nations.
98. In time both she and her husband were deified and in Egypt the names were Isis and Osiris; in Greece, Venus and Adonis; in India Ushas and Vishnu.
99. In Babylon she was known as Ishtar (from which derives the name Easter!). *See Doctrine of Holidays*
100. In the OT she is called “the Queen of Heaven” to whom the idolatrous Jews were offering sacrifices. Cf.Jer.7:18; 44:17,18,19,25
101. During the Christian era this cult morphed into what we now know as the Catholic worship of Mary.
102. In Catholicism the mother and child are honored as co-redeemers.
103. Coming full circle the book of Revelation predicts the total destruction of this system at the hand of the Antichrist (cf.Rev.17:15-18).
104. Rev.17 Babylon is not to be confused with Rev.18 Babylon (which is economic represented by the **city** at Babel).
105. The patented agenda to form a one-world regime is to unite the masses economically and politically (**city**) glorifying man in honor and worship for saving the world (**tower**).
106. Enter the Antichrist in the last days.
107. The methodology is to unite men under a common cause, intern men under a socialistic agenda, promising fame and honor, utilize fear factors using the common welfare of mankind and the environment as catalyst and the promise of freedom from divine restraint.
108. The early roots of a system to secure a global empire with a substitute faith for the masses go all the way back to Babel.
109. The 7 heads (and 10 horns) on the scarlet covered beast in Rev.17:3 refers to the 6 ancient empires that are featured in the Bible beginning with Egypt followed by Assyria, Babylonia, Persian, Greece and Rome, with the 7th head representing the revived Roman empire of Western Europe (a.k.a. the E.U.) headed up by Antichrist during the 7 year tribulation.
110. All of these have had a history with this Woman.
111. The masses at Babel make the first attempt to establish a one world economic and religious empire.

GENESIS

THE DIVINE RESPONSE

EXEGESIS VERSE 5:

וַיֵּרַד יְהוָה לִרְאוֹת אֶת־הָעִיר וְאֶת־הַמִּגְדָּל אֲשֶׁר
בָּנוּ בְנֵי הָאָדָם:

^{NAS} Genesis 11:5 **And the LORD came down to see the city and the tower which the sons of men had built.** (וַיֵּרַד יְהוָה לִרְאוֹת אֶת־הָעִיר וְאֶת־הַמִּגְדָּל אֲשֶׁר בָּנוּ בְנֵי הָאָדָם [waw consec. + v/qal/IPF/3ms: yarad; "and He came down/descended"; + proper n: yahwey; "the Lord"; + prep: lamed + v/qal/inf/constr: ra'ah; "seeing"; + sign of d.o. + d.a. + n/com/f/s/abs: -iyr; "the city"; + waw conj. + sign of d.o. + d.a. + n/com/m/s/abs: migneddal; "and the tower"; + rel.pro: 'asher + v/qal/PF/3cpl: banah + n/com/m/pl/constr: ben + d.a. + n/com/m/s/abs: 'adam; "which they had built, the sons of man"])

ANALYSIS VERSE 5:

1. Vs.5 bridges vss.1-4 with vss.6-9.
2. It hinges the chiasitic structure of these verses:
 - A. One language, common vocabulary and agenda (vss.1-2).
 - B. “Come” + 2 cohortatives (vs.3).
 - C. “Let us build ourselves a city, with a tower” (vs.4a).
 - D. “Let us make a name for ourselves” (vs.4b).
 - E. “Otherwise we will be scattered abroad over the face of the whole earth” (vs.4c).
 - ** Enter YHWY (vs.5).
 - A. One people, one language and agenda (vs.6).
 - B. “Come” + cohortative (vs.7).
 - C. Ceased the build (vs.8).
 - D. “Its name was called Babel” (vs.9a).
 - E. YHWY scattered them over the whole earth (vs.9b).
3. In each of the chiasitic parallels there is a contrast between man and YHWY.
4. This reveals the theme of reversal around the pivot of YHWY in vs.5 i.e., His overruling will.
5. In addition, there are 3 primary episodes in the Babel narrative.
6. Episode 1 consists of 2 units (vss.1-2, 3-4), the 1st being indirect discourse and the 2nd direct discourse.
7. Vs.5 is episode 2.
8. Episode 3 (vss.6-9) in contrast to the 1st starts with direct discourse (vss.6-7) ending with indirect discourse (vss.8-9).
9. Vs.5 sandwiched between episodes 1 and 3 introduces the authoritative subject whom the conspiracy targets, YHWY.

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10. In so doing, it is **the Lord** that bridges the physical and spiritual realities behind the conspirator's scheme.
11. This projects the full force of the theme: God ultimately overrules those that conspire against His directive will at all times in history to ensure the fulfillment of the POG eternally.
12. Stated otherwise: Man's will is subordinate to God's will, no matter how it may appear on the surface.
13. The structure of these verses points to the reason (rebellion against God) and cause (God overruling) that brought about the dispersion of the people referred to in chapter 10.
14. With vs.5 the scene shifts from the conspirators to the 3rd heaven.
15. It elevates operation Babel to the spiritual reality behind the conspiratorial intentions of man.
16. The irony in this scene as over against the previous scene is impossible to miss.
17. The builders' intentions were to build a **tower** that would reach "*into the heavens*" (vs.4), that is, to the very throne of God.
18. Even though they united in economic and social cause (**the city/ha -iy**), "**the tower/ha mageddal**" **which the sons of men had built**, was still so far removed from heaven that God had to come **down to see** it.
19. The mention of both **the city and the tower** illustrates that no matter the expanse or height of man's endeavors under their own agenda, neither is sufficient to truly impress God.
20. The builders are simply presented here as "**the sons of men/ben ha 'adam**".
21. This reduces the pretentious builders to their actual size.
22. They are but mere earth dwellers.
23. So the results of mans' endeavor is pictured as something God can hardly "**see/ra'ah**".
24. The verb "**built/banah**" indicates that mans' failure to impress God is because their endeavor was based on their own inventions and energy of the flesh.
25. From the height of heaven, God views this type of human activity as something almost invisible.
26. It contrasts the reality of human existence and their humanistic accomplishments to the magnitude of an omnipotent and omnipresent God.
27. Isa.40:22, "*It is He who sits above the vault of the earth, and its inhabitants are like grasshoppers, Who stretches out the heavens like a curtain and spreads them out like a tent to dwell in*", puts it all in perspective.
28. God's descent to earth to get a better view of their kingdom and **tower** is clearly anthropomorphic language designed to feature Divine transcendence.
29. His viewing clearly relates God's scrutiny of the human race as its Sovereign Creator.
30. We know, and surely the author of Genesis was aware of the concept of omniscience and omnipotence.
31. God's Divine attributes in Psa.90 that is a prayer of Moses attests to this fact.
32. The depiction of God here as a Being that needs to investigate a situation on earth is a clever and dramatic way of showing the puniness of men's great achievement when set alongside the Creator's omnipotence!
33. Obviously, God does not have to investigate a matter as **men** have to as He knows all things at all times, past, present and future. Job 11:11
34. We've already seen that He knows the thoughts of **men** (Gen.6:5 cp.Psa.94:11; 139:1,23).
35. The Qal Perfect of the verb "**built**" indicates that the very first temple **tower** of human invention was completed.

GENESIS

THE DIVINE ASSESSMENT

EXEGESIS VERSE 6:

וַיֹּאמֶר יְהוָה הֵן עַם אֶחָד וְשָׂפָה אַחַת לְכָל־לָם וְזֶה
הַחֲלָם לַעֲשׂוֹת וְעַתָּה לֹא־יִבְצֵר מֵהֶם כָּל אֲשֶׁר יִזְמוּ לַעֲשׂוֹת:

^{NAS} Genesis 11:6 **And the LORD said, "Behold, they are one people, and they all have the same language.** (וַיֹּאמֶר יְהוָה הֵן עַם אֶחָד וְשָׂפָה אַחַת לְכָל־לָם וְזֶה הַחֲלָם לַעֲשׂוֹת וְעַתָּה לֹא־יִבְצֵר מֵהֶם כָּל אֲשֶׁר יִזְמוּ לַעֲשׂוֹת) [waw consec. + v/qal/IPF/3ms: 'amar + proper n: Yahweh; "And He said, the Lord"; + part./interj: hen; "Behold!/Look!"; + n/com/m/s/abs: -am; "a people"; + adj/m/s/abs: 'echad; "are one/are same"; + waw conj. + n/com/f/s/abs: shaphah; "and a language {lip}"; + adj/f/s/abs: 'echad; "one/the same"; + prep: lamed + n/com/m/s/constr. w/3mpl suff: kol; "for all of them"])

And this is what they began to do, (וְזֶה הַחֲלָל לַעֲשׂוֹת) [waw conj. + adj/m/s: zeh; "and this"; + v/Hiphil/inf/constr. w/3mpl suff: chalal; "they caused a beginning {piercing}"; + prep: lamed + v/qal/inf/constr: -asah; "to do" {1st infinitive emphasizes duration; the 2nd emphasizes will/purpose}]

and now nothing which they purpose to do will be impossible for them. (וְלֹא עֲשֵׂה מִן כָּל מַעֲשֵׂה לֹא יִבְצֵר מֵהֶם כָּל מִן כָּל מַעֲשֵׂה) [waw conj. + adv: -attah; "and now" {emphasizes deliberation}; + neg: lo' + v/Niphal/IPF/3ms; batsar; "there will be no restraint {will be impossible}; + prep. w/3mpl suff: min + n/com/m/s/abs: kol; "from them all"; + rel.pro: 'asher; "which"; + v/qal/IPF/3mpl: zamam; "they will purpose/devise/consider"; + prep: lamed + v/qal/inf/constr: -asah; "to do"])

ANALYSIS VERSE 6:

1. What men do, YHWY critiques (cf.Gen.6:11-12).
2. The opening phrase with the interjectory particle, “**And the Lord said, Behold!...**”/waw ‘amar Yahweh hen” reminds the reader of the Divine assessment of man’s newly acquired fallen condition in the Garden in Gen.3:22.
3. As there, another situation **now** arises that if not left unchecked will undermine the POG.
4. That is God’s purpose for separate nations in various geographical locales as anticipated by the narrator in Gen.10:5,20,31 and 32.
5. Only through Divine institution #4 (nationalism) is free will universally allowed maximum expression. Cp.Act.17:26-27
6. The phrase “**they are one people**”/am ‘echad” highlights Gen.10 in its recording that all mankind is descended from Noah and his three sons.
7. But a problem arose in their corporate status via a common tongue “**and they all have the same language**”/waw shaphah ‘echad lamed kol”.

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8. The early history of humanity was a history of a singular language (Mother Tongue) as noted in 11:1.
9. However, men took that which was a blessing from God and **now** are abusing it in attempting to build a single society with a man-made religion.
10. Principle: That which otherwise is legitimate in life is made sinful when it opposes BD.
11. Their common **language** is utilized as the “source” of their unity and strength to form a NWO as symbolized in the city and tower of Babel.
12. Here we have the beginnings of this activity and so God had to act to frustrate such an endeavor in order to keep His purposes on track.
13. The clause, “**And this is what they began to do**” looks to the consistent and persistent abuse of the common **language** at the reigns of negative volition.
14. The Hiphil infinitive of the verb “**they began/chalal**” literally means they caused to “wound” and looks to convoluting their common speech into a weapon for evil.
15. This particular verb looks to a change in an existing condition with the idea of beginning something different (cp.Gen.4:26 [a change in the direction of genealogy volitionally in contrast to Cain in vss.16-24 and the line of Seth in vss.25-26]; 6:1; 9:20).
16. The 2nd infinitive “**to do/lamed –asah**” then emphasizes their human viewpoint pursuits in life.
17. In essence, –V ends up spinning legitimate blessings in life into fodder for their STA’s. Cf.Gal.5:13; 1Pet.2:16; Jud.4
18. When certain activity becomes global endangering the freedom of God’s plan for +V, He then flexes His overruling will to protect the right to choose for or against the POG.
19. Just as eating from the tree of life would have thrown a monkey wrench into God’s plan and God preempted this by placing an angelic guard at the gates of Eden.
20. **Now one language** had become an obvious facilitator for their evil purposes.
21. The adverb “**now/-attah**” looks to their nefarious deliberations in squelching the truth of God’s plan and enslaving men under their satanic evil. Cf.Rom.1:18
22. The excessive pride and ambition (hubris) in the builders’ undertaking was a forerunner of further mischief that would have over the course of time interfered with God’s plan to bring a savior into the world.
23. If all these and their descendants were allowed to concentrate their collective intellect on this project there is no telling what they would have accomplished even in a relatively short time.
24. This is the sense of the final clause’, “**nothing they purpose to do will be impossible for them**”.
25. Our verse strongly suggests that if left unchecked, technologies would have advanced rapidly prematurely capturing the human race and that these technologies would have rendered all dissent “**impossible/lo’ batsar/being without restraint**”.
26. The idea of the clause is that men would have done everything possible to thwart the POG.
27. We know that in the near future some type of technology will come aboard robbing men of the ability to exercise free will after making a one-time eternal decision to take the mark of the beast having a judgment of eternal proportions. Cf.Rev.14:9-11
28. Today we live in an era where the barrier of multiple languages has been greatly removed through the advent of computers.
29. The verb “**they purpose/zamam**” means to devise, intend to do and looks to their “plotting/scheming” against God.

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30. It highlights their –V being ruled by human viewpoint in opposition to God.
31. Here and in Job 42:2, both verbs “batsar/**will be impossible**” and “zamam/**they purpose**” are used together to indicate thwarting God’s plan/**purpose**.
32. See also Psa.31:13; 37:12; 140:8 and Pro.30:32 for the idea behind “zamam”.
33. It is used of God in Jer.51:12 (*purposed/devised*) and for nefarious human scheming in Deu.19:19 (*intended*).
34. God’s assessment is that “**nothing they plot to do will be withheld from men**” if what they are engaged in is not foiled.
35. It is not the construction project or even the false religion begun at Babel that poses the biggest threat, but what was to be if the human race was allowed sufficient time to run unbridled in their pursuits.
36. The city and tower were only a façade and distraction as to the satanic agenda with the real danger being their ultimate aim to eliminate God’s plan for salvation.
37. This is the core agenda of the conspirators.
38. God knew exactly what He had to do to forestall a universal tyranny wherein +V would be denied access to the truth.
39. This situation unchecked would have become as much a threat to the advancement of the lineage of Messiah as the angelic infiltration that brought the Flood on a corrupt humanity.

GENESIS

THE DIVINE DELIBERATION

EXEGESIS VERSE 7:

הָבֵה נִרְדָּה וְנִבְלָה שָׁם שְׂפָתַם אֲשֶׁר לֹא יִשְׁמְעוּ
 אִישׁ שְׂפַת רֵעֵהוּ: ^{WTT} Genesis 11:7

^{NAS} Genesis 11:7 "Come, let Us go down and there confuse their language, (בָּלַל וְשָׁם שָׁפָה אִישׁ שְׂפַת רֵעֵהוּ)"

בלל [v/qal/imp/m/s: yahab; "Come" {lit. give/ascribe; same vss.3,4}; + v/qal/IPF/1cpl/cohort: yarad; "let Us go down/descend"; + waw conj. + v/qal/IPF/1cpl/cohort: balal; "let us and mix up/mingle/confuse"; + adv: sham; "there/at that place"; + n/com/f/s/constr. w/3mpl suff: shaphah; "their lip/language"]

that they may not understand one another's speech. (לֹא יִשְׁמְעוּ אִישׁ שְׂפַת רֵעֵהוּ) [rel.pro: 'asher + neg.part: lo' + v/qal/IPF/3mpl: shama-; "that they will not hear/listen {understand}; + n/com/m/s/abs: 'ish + n/com/f/s/constr: shaphah + n/com/m/s/constr. w/3ms suff: re-a; "a man, a language of his neighbor" {one another's speech}]

ANALYSIS VERSE 7:

1. God's previous assessment (vs.6) demands a counter action.
2. The plan is simple, frustrate their communication lines.
3. Yahweh's opening statement "**Come/yahab**" mocks the builder's resolve in vss.3,4.
4. The sanctified sarcasm derides man's arrogance as if "man's will is superior or more powerful than God's?"
5. As the verb emphasized the call for man to unite in giving (self-sacrifice), so the Godhead is seen resolved in unity and harmony to overrule their agenda.
6. The 1st person plural of the cohortative verb "**let Us go down/yarad**" refers to the doctrine of the plurality of the Godhead known by the term the Trinity.
7. It expresses the unity of purpose between the Father, Son and Holy Spirit implementing the POG.
8. The verb "**go down**" is **language** of accommodation and stresses Divine transcendence.
9. Jesus used this **language** when speaking of the condescension of His deity to establish the hypostatic union in Joh.3:13, "And no one has ascended into heaven, but He who *descended* from heaven, even the Son of Man".
10. The Greek verb "descended/go down/καταβαίνω – katabaino" is the same used in the LXX in our verse for *yarad*.
11. This resonates with the verb's idea of "self-sacrifice" within the Godhead in their determination to overrule evil providing salvation.
12. The verb is used in Gen.18:21 paralleling God's assessment of Sodom.
13. In both instances Yahweh already knows what has been going on.
14. "Coming **down**" is as prelude to judgment, whether Babel or Sodom.

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15. So man says vs.3, “*Come, let us make bricks* (lebenah); God says, “**Come...let Us confuse** (balal/mix up) **their language**”.
16. The Hebrew form of the verb “**let us confuse**” is transliterated “nabelah” in the text and constitutes as word-play with “let us brick bricks (transliterated nilebenah lebenim in the text)”.
17. The reversal of sounds and phonetic muddle when said together suggests the reversal of man’s plans on the plains of Shinar and confusion of words among them.
18. Then man builds a tower with its “*top into the heaven*” to make “*a name*” for himself; God descends to Babel and “confuses **their lip**”, which becomes their reputation.
19. In vss.3-4 the people speak to each other and now in vs.7 the Lord prevents them from doing so with any “understanding/lo’ shama- ‘ish shaphah re-a (**may not discern a person’s language, his neighbor**).
20. All of this comes about because men fear they will be “*scattered abroad over the face of the earth*” (vs.4c) and God is concerned that “*nothing they plot to do will be beyond them*” (vs.6c).
21. Bruce Waltke comments, “The absence of a common language leads to the lack of a common understanding, which terminates the project”.
22. Their long range plans have suffered a serious setback.
23. People that cannot understand each other have difficulty trying to work together and God exacted that frustration upon the human race.
24. Their evil was a system of thinking that evolved into action finding roots in –V and their rebellious nature as epitomized in Nimrod.
25. God created **language** so that the thoughts of man and God could be disseminated among the human race.
26. Satan provides his counterfeit human viewpoint to **confuse** men as to God’s thoughts.
27. That man chose to adhere to Satan’s cosmic confusion, so was the judgment upon them.

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THE EFFECT

EXEGESIS VERSE 8:

וַיִּפֶּץ יְהוָה אֶתְּם מִשָּׁם עַל־פְּנֵי כָל־הָאָרֶץ וַיַּחֲדֵלוּ
לְבַנֵּת הָעִיר: ^{WTT} Genesis 11:8

^{NAS} Genesis 11:8 **So the LORD scattered them abroad from there over the face of the whole earth; and they stopped building the city.** (וַיִּפֶּץ יְהוָה אֶתְּם מִשָּׁם עַל פְּנֵי כָל הָאָרֶץ וַיַּחֲדֵלוּ לְבַנֵּת הָעִיר [waw conj. + v/Hiphil/IPF/3ms: phuts; "So He caused to scatter/disperse"; + proper n: "Yahweh"; + sign of d.o. w/3mpl suff: 'eth; "them"; + prep: min + adv: sham; "from there"; + prep: -al + n/com/b/pl/constr: paneh + n/com/m/s/constr: kol + d.a. + n/com/f/s/abs: 'erets; "over the face of all of the earth"; + waw consec. + v/qal/IPF/3mpl: chadal; "and they ceased/stopped"; + prep: lamed + v/qal/inf/constr: banah; "building"; + d.a. + n/com/f/s/abs: -iy; "the city"])

ANALYSIS VERSE 8:

1. YHWY's miracle of confounding the languages of the tribes has its desired effect.
2. The high concentration of humanity congregated in the area of Babel are **scattered abroad over the face of the whole earth**.
3. The verb "**scattered**/phuts" means God dispersed them into separate areas in lower numbers.
4. Of all the things God could have done to break up this conspiracy against Him by man, he confounded their languages interrupting their ability to communicate with each other.
5. God obviously knew exactly how to interact with man to perform His Divine will in spite of their scheme to avoid the doctrine.
6. His judgment was one that did not hurt the body but humiliated the arrogant spirit of all involved.
7. He did not need to send famine or any other natural catastrophe to get these negative people to comply with His injunction to "fill the **earth**".
8. Principle: Don't limit God in the many ways He can overrule –V and evil in the world.
9. It's not hard to imagine the utter consternation and pandemonium on the plains of Shinar when this event occurred.
10. It introduced a new environment of tribal distinction where each tribe had to now rely solely on themselves to live and work together.
11. The separation of peoples that occurred came through necessity in order to maintain accord and cohesiveness of life.
12. Even the other Cushites (Gen.10:7) left and went to Africa leaving only Nimrod's clan to continue his goals.
13. Over time men inhabited the far reaches of the globe while Nimrod remained in the valley and nearby places.
14. The event reveals the situation in which Ashur would have moved on and later Nimrod exploited his territory per Gen.10:11-12.

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15. While the counterfeit religion remained via the tower, any further civil advance was abandoned, “**and they stopped building the city**”.
16. Here we see an example of God’s permissive will still maintaining control intervening as necessary to sustain His directive and geographical wills in history.
17. Morris writes, “As each family and tribal unit migrated away from Babel, not only did they each develop a distinctive culture, but also they each developed distinctive physical and biological characteristics. Since they could communicate only with members of their own family unit, there was no further possibility of marry outside the family. Hence, it was necessary to establish new families composed of very close relatives, for several generations at least”.
18. It is well established genetically that variations take place very quickly in a small inbreeding population, but slowly in a large interbreeding population.
19. In a few generations of such inbreeding, distinctive characteristics of skin color, height, hair texture, facial features, temperament, environmental adjustment and others, could come to be associated with particular tribes and nations.
20. To question the possibility of this miracle at Babel is to question the dictum that nothing is impossible with **the Lord**. Cf. Luk.1:37 cp. 18:27
21. Another parallel to the Sumerian association is seen in the breakup of language in the Sumerian verse translated by S.N. Kramer in “The Babel of Tongues: A Sumerian Version”:
Once upon a time there was no snake, there was no scorpion, there was no hyena, there was no lion, there was no wild dog (?), no wolf, there was no fear, no terror; Man had no rival. In those days the lands of Shubar and Hamazi, Harmony-tongued (?) Sumer, the great land of the decrees of princship. Uri, the land having all that is appropriate, the land of Martu, resting in security, the whole universe, the people in unison to Enlil in one tongue...the Ada, the Lord, Ada, the prince, Ada, the king, Ada, Enki, Ada, the Lord, Ada, the prince, Ada, the king, Ada, the Lord, Ada, the prince, Ada, the kings. Enki, the Lord of Abundance (whose) commands are trustworthy. The Lord of wisdom who understands the land, the leader of the gods, endowed with wisdom and the Lord of Eridu, changed the speech in their mouths, and (brought?) contention with it. Into the speech of man that (until then) had been one.” (JAOS [*Journal of the American Oriental Society*] 88 (1968) 108-11).

GENESIS

THE JUDGMENT IN NAME

EXEGESIS VERSE 9:

עַל־כֵּן קָרָא שְׁמָהּ בְּבֶל כִּי־שָׁם בָּלַל יְהוָה שְׁפָתַי
כָּל־הָאָרֶץ וּמִשָּׁם הִפְּצָם יְהוָה עַל־פְּנֵי כָל־הָאָרֶץ: פּ

^{NAS} Genesis 11:9 **Therefore its name was called Babel,** (עַל כֵּן קָרָא שְׁם בְּבֶל [prep: -al + adv: ken; "upon thus/therefore"; + v/qal/PF/3ms: qara'; "He called"; + n/com/f/s/constr. w/3fs suff: shem; "its name"; + proper n: babel; "Babel"])

because there the LORD confused the language of the whole earth; (יְהוָה בָּלַל שָׁם כִּי יְהוָה שָׁפַח אֶת־כָּל־לִשְׁוֹן הָאָרֶץ [conj: kiy + adv: sham + v/qal/PF/3ms: balal + proper n: Yahweh; "because there He mixed up {confused}, the Lord"; + n/com/f/s/constr: shaphah; "the language of/speech of"; + n/com/m/s/constr: kol + d.a. + n.com/f/s/abs: 'erets; "all of the earth"])

and from there the LORD scattered them abroad over the face of the whole earth. (וּמִן־שָׁם הִפְּצָם יְהוָה עַל־פְּנֵי כָל־הָאָרֶץ [waw conj. + prep: min + adv: sham; "and from there"; + v/Hiphil/PF/3ms w/3mpl suff: phuts; "He caused to scatter them"; + proper n: "Yahweh"; + prep: -al + n/com/b/pl/constr: paneh + n/com/f/s/constr: kol + d.a. + n/com/f/s/abs: 'erets; "over the face of all of the earth; end of para: phe])

ANALYSIS VERSE 9:

1. The sons of men made a “**name**/shem” for themselves alright (cf.vs.4), but to their chagrin!
2. Their **name** will always be associated with the shame of their negative volition and rebellion towards God in rejection of His plan.
3. Moses tells us that it was YHWY from Whom the **name** originated as He is the closest antecedent to the 3rd masculine singular of the verb “**He called**/qara”.
4. While translators make the verb passive (Niphal), its form is an active Qal in the Hebrew.
5. The straightforward translation of vs.9a is, “**Upon thus (therefore) He called the name of it Babel**”.
6. The 3rd feminine singular of the name’s (shem) suffix “**it**”, is reference to the city/region and is a metonym referring to its inhabitants (e.g., “*the whole earth*” = its population: vs.1).
7. That “**Babel**/babel” is Hebrew we might assume that the **name** was introduced into society through the line of Seth via the Mother Tongue (direct Divine revelation?).
8. Interpreters struggle in trying to associate the word **Babel** synonymously with the word “**confused**/balal” in vs.9b.
9. This because there is no connection in the etymology (inherent meaning) between the two words.
10. In fact, the **name** “**Babel**” is well known in its Assyrian form, “*Bab-ili*” as meaning “gate of god”.

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11. The final syllable, “*el*” in Hebrew and common to all Semitic languages means “god”, while “*bab*” is further well-known in Arabic, Aramaic and late Hebrew for entrance/gate.
12. This meaning is not the same as “balal” meaning confused, mixed up, confounded.
13. It appears YHWY continues a play on words used in vs.7 to lampoon or parody the confusing idea of the verb “balal”.
14. In vs.7, the Hebrew text played on the word “let us confuse/*balal*” with the words “let us brick bricks/*laban lebenah*” in vs.3 i.e., “nabelah nilebenah lebenim”.
15. The bet and lamed (B and L) consonants are dominant.
16. YHWY arranges the consonants to give a stuttering or babbling sound: “b.b.l”.
17. The communication of the peoples must have been just as frustrating and confusing as trying to listen to someone talk with these speech impediments.
18. Vs.9b makes clear that the **name** came about “**because/kiy there the Lord confused the language of the whole earth**”.
19. God phonetically named the place what it might sound like with every one speaking different languages.
20. In so doing, He ties the concept of man’s religious efforts (gate of god) with God’s judgment (confusion).
21. Operation Tower of **Babel** will always be held *in Memoriam* for the judgment God exacts on the human race in mixing up/distorting the concept of salvation/POG with their humanistic ideals and viewpoint.
22. In this case a works oriented religion for salvation as righteousness accepted by God (white bricks).
23. The Hebrew **name Babel** is used 262x in the OT and apart from Gen.10:10 and our verse is always translated Babylon.
24. By the time of the kings (2Kgs.17:24 next use), the etymology found its final rendition.
25. Babylon in Scripture refers to:
 - A. The original/historical city that survived to its high point in the time of Nebuchadnezzar.
 - B. Religious Babylon, the mother/son cult that finds its final form in European Catholicism. Rev.17
 - C. Prophetic Babylon, the USA. Rev.18; Isa.13,21,47; Jer.50-51
 - D. A code name for Rome during the Apostolic Age. 1Pet.5:13
26. The original **Babel** was the seat of Satan’s ancient counterfeit strategy to destroy and corrupt the knowledge and plan of God as anticipated in Gen.3:15; 10:5,20,31-32.
27. History shows us that this Babylonian system has never ceased to exist in one form or another and will exist in a revived form in the Tribulation.
28. The final clause, “**and from there the Lord scattered them abroad over the face of the whole earth**” serves as the foundation for YHWY’s tribute.
29. This in honor of God’s judgment being the catalyst in fulfillment of His plan in spite of Satan’s attack via his negative dupes.
30. God keeps even negative unbelievers within His reigns of control to ensure history is carried out according to Divine design.
31. This in protection of +V.
32. *Review the Doctrine of Satan and Satanic Counterfeits.*
33. *Review the Doctrine of Nationalism.*

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GENEALOGY OF SHEM THROUGH TERAH

EXEGESIS VERSES 10 – 26:

שֵׁם תּוֹלְדוֹת שָׁם בֶּן־מֵאָה שָׁנָה וַיּוֹלֵד
אֶת־אַרְפַּכְשָׁד שְׁנַתִּים אַחַר הַמַּבּוּל׃^{WTT} Genesis 11:10

^{NAS} Genesis 11:10 **These are the records of the generations of Shem.** (שֵׁם תּוֹלְדוֹת אֱלֹהֵי) [adj/b/pl: 'elleh + n/com/f/pl/constr: toledoth {same as 2:4; 5:1; 6:9; 10:1,32} + proper n: shem; "These are the generations of Shem"]

Shem was one hundred years old, and became the father of Arpachshad two years after the flood; (שֵׁם בֶּן־מֵאָה שָׁנָה וַיּוֹלֵד אֶת־אַרְפַּכְשָׁד שְׁנַתִּים אַחַר הַמַּבּוּל) [proper n: shem + n/com/m/s/constr: ben; "Shem, a son of"; + adj/f/s/constr: me'ah + n/com/f/s/abs: shanah; "one hundred years"; + waw consec, + v/Hiphil/IPF/3ms: yalad; "and he caused to begat {fathered}"; + sign of d.o. + proper n: 'arepakeshad; "Arpachshad"; + n/com/f/d/abs: shanah; "two years" + prep: 'achar + d.a. + n/com/m/s/abs: mabbul; "after the flood"]

וַיְחִי־שָׁם אַחֲרֵי הוֹלִידוֹ אֶת־אַרְפַּכְשָׁד חֲמִשׁ מֵאוֹת
שָׁנָה וַיּוֹלֵד בָּנִים וּבָנוֹת׃ ס^{WTT} Genesis 11:11

^{NAS} Genesis 11:11 **and Shem lived five hundred years after he became the father of Arpachshad, and he had other sons and daughters.** (וַיְחִי־שָׁם אַחֲרֵי הוֹלִידוֹ אֶת־אַרְפַּכְשָׁד חֲמִשׁ מֵאוֹת שָׁנָה וַיּוֹלֵד בָּנִים וּבָנוֹת) [waw consec. + v/qal/IPF/3ms: chayah + proper n: shem + prep: 'acharey; "and he lived, Shem, afterwards {after}"; + v/Hiphil/inf/constr. w/3ms suffix; "causing to begat him"; + sign of d.o. + proper n: 'arepekeshad; "Arpachshad"; + adj/f/s/constr: chamesh; "five"; + adj/f/pl/abs: me'ah + n/com/f/s/abs: shanah; "hundred years"; + waw consec. + v/Hiphil/IPF/3ms; yalad + n/com/m/pl/abs: ben + waw conj. + n/com/f/pl/abs: bath; "and caused to begat sons and daughters"; + end of sentence: selah]

וַיְחִי־אַרְפַּכְשָׁד חֲמִשָּׁנִים וּשְׁלֹשִׁים שָׁנָה וַיּוֹלֵד אֶת־שֶׁלַח׃^{WTT} Genesis 11:12

^{NAS} Genesis 11:12 **And Arpachshad lived thirty-five years, and became the father of Shelah;** (וַיְחִי־אַרְפַּכְשָׁד חֲמִשָּׁנִים וּשְׁלֹשִׁים שָׁנָה וַיּוֹלֵד אֶת־שֶׁלַח) [waw conj. + proper n: 'arepakeshad + v/qal/IPF/3ms: chayah; "and he lived, Arpachshad"; + adj/f/s/abs: chamesh; "five"; + waw conj. + adj/b/pl/abs: sheloshiym; "and thirty"; + n/c/f/s/abs: shanah; "years"; + waw consec. + v/Hiphil/IPF/3ms: yalad + sign of d.o. + proper n: shelach; "and he caused to begat Shelah"]

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וַיְחִי אַרְפַּכְשָׁד אַחֲרַי הוֹלִידוֹ אֶת־שֶׁלַח שָׁלֹשׁ
 שָׁנִים וָאַרְבַּע מֵאוֹת שָׁנָה וַיּוֹלֶד בָּנִים וּבָנוֹת: ס WTT Genesis 11:13

^{NAS} Genesis 11:13 and Arpachshad lived four hundred and three years after he became the father of Shelah, and he had other sons and daughters. (יֶלֶד אַחֲרַי אַרְפַּכְשָׁד חִיָּה ו) [waw consec. + v/qal/IPF/3ms: chayah + proper n: 'arepakeshad + prep: 'acherey + v/Hiphil/inf/constr. w/3ms suff: yalad + sign of d.o. + proper n: shelach; "and he lived, Arpachshad, after begetting him, Shelah"; + adj/f/s/abs: shalosh + n/com/f/pl/abs: shanah; "three years" + waw conj. + adj/f/s/constr: 'arebba- + adj/f/pl/abs: me'ah + n/com/f/s/abs: shanah; "and four hundred years"; + waw consec. + v/Hiphil/IPF/3ms: yalad + n/com/m/pl/abs: ben + waw conj. + n/com/f/pl/abs: bath; "and he caused to beget sons and daughters"; + end of sentence: selah)]

וְשֶׁלַח חָי שְׁלֹשִׁים שָׁנָה וַיּוֹלֶד אֶת־עֵבֶר: WTT Genesis 11:14

^{NAS} Genesis 11:14 And Shelah lived thirty years, and became the father of Eber; (ו שֶׁלַח חִיָּה) [waw conj. + proper n: shelach + v/qal/PF/3ms: chayah + adj/b/pl/abs: sheloshiym + n/com/f/s/abs: shanah; "and Shelah lived thirty years"; + waw consec. + v/Hiphil/IPF/3ms: yalad + sign of d.o. + proper n: -eber {lit. pass over; eponym of "Hebrews"}; "and caused to beget Eber"])

וַיְחִי־שֶׁלַח אַחֲרַי הוֹלִידוֹ אֶת־עֵבֶר שָׁלֹשׁ שָׁנִים
 וָאַרְבַּע מֵאוֹת שָׁנָה וַיּוֹלֶד בָּנִים וּבָנוֹת: ס WTT Genesis 11:15

^{NAS} Genesis 11:15 and Shelah lived four hundred and three years after he became the father of Eber, and he had other sons and daughters. (ו אֶת יֶלֶד אַחֲרַי שֶׁלַח חִיָּה ו) [waw consec. + v/qal/IPF/3ms: chayah + proper n: shelach + prep: 'acharey + v/Hiphil/inf/constr. w/3ms suff: yalad + sign of d.o. + proper n: -eber; "and he lived, shelah, after begetting him, Eber"; + adj/f/s/abs: shalosh + n/com/f/pl/abs: shanah; "three years"; + waw conj. + adj/f/s/constr: 'arebba- + adj/f/pl/abs: me'ah + n/com/f/s/abs: shanah; "and four hundred years"; + waw consec. + v/Hiphil/IPF/3ms: yalad + n/com/m/pl/abs: ben + waw conj. + n/com/f/pl/abs: bath + end selah; "and he caused to beget sons and daughters"])

וַיְחִי־עֵבֶר אַרְבַּע וּשְׁלֹשִׁים שָׁנָה וַיּוֹלֶד אֶת־פֶּלֶג: WTT Genesis 11:16

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^{NAS} Genesis 11:16 **And Eber lived thirty-four years, and became the father of Peleg;** (**וְיָחִי עֵבֶר אֶתְּ פֶלֶג אֶתְּ יֶלְדוֹ וְשָׁנָה שְׁלֹשִׁים וְאַרְבָּע עֶבֶר חִיָּה** [waw consec. + v/qal/IPF/3ms: chayah + proper n: -eber + adj/f/s/abs: 'arebba- + waw conj. + adj/b/pl/abs: sheloshiym + n/com/f/s/abs: shanah; "and he lived, Eber, four and thirty years"; + waw consec. + v/Hiphil/IPF/3ms: yalad + sign of d.o. + proper n: peleg {channel/divide}; "and he caused to beget Peleg"])

^{WTT} Genesis 11:17 **וַיְחִי עֵבֶר אַחֲרָיו הוֹלִידוֹ אֶת־פֶּלֶג שְׁלֹשִׁים שָׁנָה וְאַרְבָּע מֵאוֹת שָׁנָה וַיֹּלֶד בָּנִים וּבָנוֹת: ס**

^{NAS} Genesis 11:17 **and Eber lived four hundred and thirty years after he became the father of Peleg, and he had other sons and daughters.** (**וְיָחִי עֵבֶר אַחֲרָיו חִיָּה וְיָלַד אֶתְּ פֶלֶג אֶתְּ בֵּן יֶלְדוֹ וְשָׁנָה מֵאָה אַרְבָּע וְשָׁנָה שְׁלֹשִׁים פֶּלֶג** [waw consec. + v/qal/IPF/3ms: chayah + proper n: -eber + prep: 'acharey + v/Hiphil/inf/constr. w/3ms suff: yalad + sign of d.o. + proper n: peleg; "and he lived, Eber, after begetting him, Peleg"; + adj/b/pl/abs: sheloshiym + n/com/f/s/abs: shanah + waw conj. + adj/f/s/constr: 'arebba- + adj/f/pl/abs: me'ah + n/com/f/s/abs: shanah; "thirty years and four hundred years"; + waw consec. + v/Hiphil/IPF/3ms: yalad + n/com/m/pl/abs: ben + waw conj. + n/com/f/pl/abs: bath + end selah; "and he caused to beget sons and daughters"])

^{WTT} Genesis 11:18 **וַיְחִי פֶלֶג שְׁלֹשִׁים שָׁנָה וַיֹּלֶד אֶת־רְעוּ:**

^{NAS} Genesis 11:18 **And Peleg lived thirty years, and became the father of Reu;** (**וְיָחִי פֶלֶג חִיָּה וְיָלַד אֶתְּ רְעוּ** [waw consec. + v/qal/IPF/3ms: chayah + proper n: peleg + adj/b/pl/abs: sheloshiym + n/comf/s/abs: shanah + waw consec. + v/Hiphil/IPF/3ms: yalad + sign of d.o. + proper n: re-u; "and he lived, Peleg, thirty years and caused to beget Reu"])

^{WTT} Genesis 11:19 **וַיְחִי פֶלֶג אַחֲרָיו הוֹלִידוֹ אֶת־רְעוּ תֵשַׁע שָׁנִים וּמֵאוֹתָם שָׁנָה וַיֹּלֶד בָּנִים וּבָנוֹת: ס**

^{NAS} Genesis 11:19 **and Peleg lived two hundred and nine years after he became the father of Reu, and he had other sons and daughters.** (**וְיָחִי פֶלֶג אַחֲרָיו חִיָּה וְיָלַד אֶתְּ רְעוּ תֵשַׁע רְעוּ אֶתְּ בֵּן יֶלְדוֹ וְשָׁנָה מֵאָה וְשָׁנָה תֵשַׁע פֶּלֶג** [waw consec. + v/qal/IPF/3ms: chayah + proper n: peleg + prep: 'acharey + v/Hiphil/constr. w/3ms suff: yalad + sign of d.o. + proper n: re-u; "and he lived, Peleg, after begetting him, Reu"; + adj/f/s/abs: tesha- + n/com/f/pl/abs: shanah; "nine years"; + waw conj. + adj/f/dual/abs: me'ah + n/com/f/s/abs: shanah; "and two hundred years"; + waw consec. + v/Hiphil/IPF/3ms: yalad + n/com/m/pl/abs: ben + waw conj. + n/comf/pl/abs: bath + end selah; "and he caused to beget sons and daughters"])

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וַיְחִי רְעוּ שְׁלֹשִׁים וּשְׁנָה וַיּוֹלֵד אֶת־שְׂרוּגַ: ^{WTT} Genesis 11:20

^{NAS} Genesis 11:20 **And Reu lived thirty-two years, and became the father of Serug;** (וַיְחִי רְעוּ שְׁלֹשִׁים וּשְׁנָה וַיּוֹלֵד אֶת־שְׂרוּגַ [waw consec. + v/qal/IPF/3ms: chayah + proper n: re-u + adj/f/d/abs: shenayim + waw conj. + adj/b/pl/abs: sheloshiym + n/com/f/s/abs: shanah + waw consec. + v/Hiphil/IPF/3ms: yalad + sign of d.o. + proper n: sherug {lit. descendant/younger branch}; "and he lived two years and thirty years and caused to beget Serug"])

וּמֵאַתָּים שְׁנָה וַיּוֹלֵד בָּנִים וּבָנוֹת: ס ^{WTT} Genesis 11:21

^{NAS} Genesis 11:21 **and Reu lived two hundred and seven years after he became the father of Serug, and he had other sons and daughters.** (וַיְחִי רְעוּ שְׁנָה מֵאַתָּה וַיּוֹלֵד אֶת־שְׂרוּגַ וּשְׁנָה שְׁבַע ס בֵּת וּ בֵּן יֶלֶד וּ שְׁנָה מֵאַתָּה וַיּוֹלֵד אֶת־שְׂרוּגַ [waw consec. + v/qal/IPF/3ms: chayah + proper n: re-u + prep: 'acharey + v/Hiphil/inf/constr. w/3ms suff: yalad + sign of d.o. + proper n: serug; "and he lived, Reu, after begetting him, Serug"; + adj/f/s/abs: sheba- + n/com/f/pl/abs: shanah; "seven years"; + waw conj. + adj/f/dual/abs: me'ah + n/com/f/s/abs: shanah; "and two hundred years"; + waw consec. + v/Hiphil/IPF/3ms: yalad + n/com/m/pl/abs: ben + waw conj. + n/com/f/pl/abs: bath + end selah; "and he caused to beget sons and daughters"])

וַיְחִי שְׂרוּגַ שְׁלֹשִׁים וּשְׁנָה וַיּוֹלֵד אֶת־נְחֹרַ: ^{WTT} Genesis 11:22

^{NAS} Genesis 11:22 **And Serug lived thirty years, and became the father of Nahor;** (וַיְחִי שְׂרוּגַ שְׁלֹשִׁים וּשְׁנָה וַיּוֹלֵד אֶת־נְחֹרַ [waw consec. + v/qal/IPF/3ms: chayah + proper n: serug + adj/b/pl/abs: sheloshiym + n/com/f/s/abs: shanah + waw consec. + v/Hiphil/IPF/3ms: yalad + sign of d.o. + proper n: nachor; "and he lived, Serug, thirty years and he caused to beget Nahor"])

וַיְחִי שְׂרוּגַ שְׁנָה מֵאַתָּה וַיּוֹלֵד אֶת־נְחֹרַ וּשְׁנָה מֵאַתָּה וַיּוֹלֵד אֶת־נְחֹרַ: ס ^{WTT} Genesis 11:23

^{NAS} Genesis 11:23 **and Serug lived two hundred years after he became the father of Nahor, and he had other sons and daughters.** (וַיְחִי שְׁנָה מֵאַתָּה נְחֹרַ אֶת־שְׂרוּגַ וַיּוֹלֵד אֶת־נְחֹרַ וּשְׁנָה מֵאַתָּה וַיּוֹלֵד אֶת־נְחֹרַ [waw consec. + v/qal/IPF/3ms: chayah + proper n: serug + prep: 'acharey + v/Hiphil/constr. w/3ms suff: yalad + sign of d.o. + proper n: nachor; "and he lived, Serug, after begetting him, Nahor"; + adj/f/d/abs: me'ah + n/com/f/s/abs: shanah; "two hundred

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years"; + waw consec. + v/Hiphil/IPF/3ms: yalad + n/com/m/pl/abs: ben + waw conj. + n/com/f/pl/abs: bath + end selah: "and he caused to beget sons and daughters"])

וַיְחִי נַחֹר תִּשְׁעֵי עָשָׂרִים שָׁנָה וַיֹּלֶד אֶת־תְּרַח: ^{WTT} Genesis 11:24

^{NAS} Genesis 11:24 And Nahor lived twenty-nine years, and became the father of Terah; (7

וַיְחִי נַחֹר תִּשְׁעֵי עָשָׂרִים וְיָמָיו אֶת־תְּרַח [waw consec. + v/qal/IPF/3ms: chayah + proper n: nachor + adj/f/s/abs: tesha- + waw conj. + adj/b/pl/abs: -eseriyim + n/com/f/s/abs: "and he lived, Nahor, nine and twenty years"; + waw consec. + v/Hiphil/IPF/3ms: yalad + sign of d.o. + proper n: terach; "and he caused to beget Terah"])

וַיְחִי נַחֹר אַחֲרָיו הוֹלִידוֹ אֶת־תְּרַח תִּשְׁעֵי־עָשָׂרָה שָׁנָה וּמֵאָת שָׁנָה וַיֹּלֶד בָּנִים וּבָנוֹת: ס ^{WTT} Genesis 11:25

^{NAS} Genesis 11:25 and Nahor lived one hundred and nineteen years after he became the father of Terah, and he had other sons and daughters. (אֶת יֶלֶד אַחֲרָיו נַחֹר חִיָּה וְ)

ס בַּת וּ בֶן יֶלֶד וְ שָׁנָה מֵאָה וְ שָׁנָה עֶשְׂרֵה תִּשְׁעֵי תְּרַח [waw consec. + v/qal/IPF/3ms: chayah + proper n: nachor + prep: 'acharey + v/Hiphil/constr. w/3ms suff: yalad + sign of d.o. + proper n: terach; "and he lived, Nahor, after begetting him, Terah"; + adj/f/s/constr: tesha- + adj/f/s/constr: -esereh + n/com/f/s/abs: shanah; "nine-ten years"; + waw conj. + adj/f/s/constr: me'ah + n/com/f/s/abs: shanah; "and one hundred years"; + waw consec. + v/Hiphil/IPF/3ms: yalad + n/com/m/pl/abs: ben + waw conj. + n/com/f/pl/abs: bath + end selah; "and he caused to beget sons and daughters"])

וַיְחִי־תְּרַח שִׁבְעִים שָׁנָה וַיֹּלֶד אֶת־אַבְרָם וְאֶת־נַחֹר וְאֶת־הָרָן: ^{WTT} Genesis 11:26

^{NAS} Genesis 11:26 And Terah lived seventy years, and became the father of Abram, Nahor and Haran. (אֶת וְ נַחֹר אֶת אַבְרָם אֶת יֶלֶד וְ שָׁנָה שִׁבְעִים תְּרַח חִיָּה וְ)

[waw consec. + v/qal/IPF/3ms: chayah + proper n: terach + adj/b/pl/abs: shibe-iyim + n/com/f/s/abs: shanah; "and he lived, Terah, seventy years"; + waw consec. + v/Hiphil/IPF/3ms: yalad + sign of d.o. + proper n: 'abram {meaning exalted father} + sign of d.o. + proper n: nachor + waw conj. + sign of d.o. + proper n: haran {meaning mountaineer}; "and he caused to beget Abram, Nahor and Haran"])

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ANALYSIS VERSES 10 – 26:

1. Vs.10 begins the 5th general section of the book of Genesis with the key term “**generations/toledoth**” (cp.Gen.2:4; 5:1; 6:9; 10:1).
2. Its exceptional use in Gen.10:32 (toledoth) concluded the genealogy originating in 10:1 anticipating the parenthetical insert of 11:1-9.
3. In this way, “toledoth” bookends the parenthetical insert of the Babel account (used 10:32 and 11:10) as a subsection.
4. The lineage extending from Noah (10:1) now resumes with only one son, **Shem**.
5. The Gen.10 account pointed in emphasis to Shem’s son Arpachshad through Eber’s two sons Peleg and Joktan (Gen.10:21 cp.24-25).
6. Our verses now pick-up the recording of Peleg’s offspring omitted in chapter 10.
7. While Eber’s line through Joktan found conclusion in chapter 10, through Peleg that line is perpetuated that will result in the introduction of Abraham (cf.11:26).
8. Therefore, the purpose of the genealogy now is to perpetuate the recording of the line of Messiah as it branched from Eber’s two sons.
9. More specifically, section 5 resumes the Messianic line established pre-flood of the 2nd section of “**generations**” in Gen.5 (Adam vs.1 – Noah, Shem, Ham and Japheth vs.32).
10. Though chapter 10 began with a segmented genealogy (**Shem**, Ham and Japheth), chapters 5 and 11 end with segmented genealogies (**Shem**, Ham and Japheth as prelude to Abram, Nahor and Haran).
11. Thus chapters 5 and 11 genealogies are co-joined in continuing a single family line (Gen.5 from Adam; Gen.11 from **Shem**).
12. As with chapters 5 and 10, the genealogy of chapter 11 finds parallel in 1Chr.1 (cf.vss.24-26).
13. As addressed in the analysis of Gen.10:24, both the LXX and Luke’s genealogy (Luk.3:35-36) adds Cainan to the list being the father of **Shelah** and son of **Arpachshad**.
14. The harmonizing is found in the interpretation of Gen.10:24 that **Arpachshad** was a “*forefather*” to **Shelah**, not immediate, inserting this alternate translation of ““*ab/father/forefather*” in vs.21 with respect to **Shem** thru **Eber**.
15. This addition of Cainan does not mess up the chronology otherwise presented in our verses.
16. Between **Arpachshad** and **Shelah** is 35 years (cf.11:12).
17. It appears that Cainan was somewhat of an anomaly in the reproductive cycles seen otherwise of approximately 30 years for most of the patriarchs (excepting Terah vs.26).
18. Perhaps Cainan was born when **Arpachshad** was young (e.g.,18 years old) and Cainan was young fathering **Shelah** (e.g.,17 years old).
19. There are obvious logical solutions to the apparent differences in the genealogies without immediately writing off that Luke was wrong as many commentaries lean.
20. A legal remedy is that perhaps Cainan died shortly after having **Shelah**, had no other children, and the parental role as “**father**” was assumed by **Arpachshad**.
21. Whatever the case, OT records give parental right of **Shelah** to **Arpachshad** and Luke simply fills in a gap already insinuated by Moses using the idea of “*forefather*” in Gen.10:21.
22. The OT chronology shows that there are 14 generations from Adam to **Eber**.
23. It is of interest to note that Enoch is the 7th generation and **Eber** the 7th of following **generations**.
24. From **Eber** to **Abram** is another 7 **generations**.

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25. From **Shem** to **Abram** is 10 **generations**; the same number from Adam to Noah.
26. The recording of our section differs from chapter 5 only in the omission of summarizing the full age of the patriarchs e.g., “*So all the days that X lived were Y years, and he died*”.
27. That omission contrasts the antediluvian patriarchs closing out a segment of history with the post-flood saints introducing a new ongoing segment of history recorded in the remainder of the book of Genesis.
28. Otherwise, both feature only first-born sons and provide us with numerical statistics of birth, longevity of life after birth and having “*other sons and daughters/ben waw bath*”.
29. Combined Gen.5 and 11:1-26 provides an accurate chronology from restoration to the birth of **Abram**.
30. In addition, that the line of Christ is sustained through Peleg , whose very name “divided” (10:25) memorializes the judgment at Babel, implies a spiritual tie between the genealogies of Gen.10 and 11:10-26.
31. This by giving contextual momentum and continuity in resuming the genealogical *records*.
32. That is, in spite of the satanic attack at Babel on the line of Christ, God’s plan remained on course and unrestrained.
33. The present chronology is refreshed with a definite time marker resuming “**two years after the flood**/shanah ‘achar ha mabbul” or ~1658 years post restoration (~2296 BC; Arpachshad’s birth date).
34. **Shem** was 97-8 years old at the time of the **flood** and within a couple years after landing at Ararat “**became the father of Arpachshad**/yalad ‘arepakeshad”.
35. That Noah was 600 at the time of the Flood (cf.7:11), we now know that Japheth, the eldest, was 2 years older than **Shem** (cf.5:32).
36. That **Shem** lived another 500 years after becoming a **father** (vs.11) dates his death 2158 years post-restoration or 1796 BC.
37. **Arpachshad** was 35 when he assumed parental rights over **Shelah** (vs.12) advancing us to 1693 post-restoration or 2261 BC.
38. **Arpachshad** died 403 years later (vs.13) or 1858 BC.
39. At 30 years old **Shelah** fathered **Eber** (vs.14) or 1723 years post-restoration/2231 BC.
40. 403 years later **Shelah** dies (vs.15) dating 2126 years post-restoration/1828 BC.
41. **Eber became the father of Peleg** at 34 years of age (vs.16) @ 1757 post-restoration(p-r)/2197 BC.
42. This dates the Babel incident at the turn of the first Century post-flood.
43. **Eber** died 430 years later (vs.17) @ 2187 p-r/1767 BC.
44. **Reu** was born to **Peleg** at age 30 (vs.18) or 1787 p-r/2167 BC.
45. 209 years later **Peleg** died (vs.19) @ 1996 p-r/1958 BC.
46. We note here the drop off with respect to longevity from 400+ years to 200+ (over 5 generations).
47. **Reu** had **Serug** at 32 (vs.20): 1819 p-r/2135 BC.
48. **Reu** RIP 207 years later (vs.21): 2026 p-r/1928 BC.
49. **Serug** to **Nahor** was 30 years (vs.22): 1849 p-r/2105 BC.
50. 200 years later **Serug** was deceased (vs.23): 2049 p-r/1905 BC.
51. **Nahor** to **Terah** was another 29 years (vs.24): 1878 p-r/2076 BC.
52. **Nahor** died after only 119 years (vs.25): 1997 p-r/1957 BC.

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53. **Terah**, Abraham's **father**, was 70 years old when he fathered the firstborn (vs.26), **Haran**, with **Abram and Nahor** after the 70th year (cp.vs.29 telling us **Nahor** married Haran's daughter): 1948 p-r/2006 BC.
54. According to vs.32, **Terah** was 205 years old when he died in Haran after moving there from Ur: 2083 p-r/1871 BC.
55. The move was as part of YHWY's command for **Abram** to leave Ur of the Chaldea to Canaan (Gen.12:1 cp.11:31).
56. Abraham was 75 years of age when he left Haran to journey to the land of Canaan after Terah's death (Gen.12:4).
57. This provides the time marker for Abram's birth.
58. Subtracting 75 years from Terah's death (1871 BC), he was born 1946 BC.
59. **Terah** was 134 when Abraham was born and he was 64 years younger than **Haran**.
60. Abraham was born 11 years after his grandfather **Nahor** died.
61. Noah died ~1947 BC and given a spread of a year to compensate for the length of the flood in dating pre-post generations, maybe alive at Abraham's birth (see analysis Gen.9:32, pt.9, p.24).
62. **Shem, Arpachshad, Shelah, Eber, Reu and Serug** were still around at his birth.
63. **Abram** lived to be 175 (Gen.25:7; 1771 BC) with **Eber** outliving him 4 years.
64. We are not certain how old Abraham was when he left with **Terah** and company to move to Haran.
65. We do know that he was married and childless (vss.29-30).

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TERAH'S DESCENDANTS

EXEGESIS VERSES 27 – 32:

וְאֵלֶּה תּוֹלְדֹת תֶּרַח תֶּרַח הוֹלִיד אֶת־אַבְרָם
 אֶת־נְחֹר וְאֶת־הָרָן וְהָרָן הוֹלִיד אֶת־לוֹט: ^{WTT} Genesis 11:27

^{NAS} Genesis 11:27 **Now these are the records of the generations of Terah.** (וְ אֵלֶּה תּוֹלְדֹת תֶּרַח [waw conj. + adj/b/pl: 'elleh + n/com/f/pl/constr: toledoth + proper n: terach; "Now these are the generations of Terah"])

Terah became the father of Abram, Nahor and Haran; (אֶת אַבְרָם אֶת יֶלֶד תֶּרַח) [proper n: terach + v/Hiphil/PF/3ms: yalad + sign of d.o. + proper n: 'abram {meaning "exalted father"} + sign of d.o. + proper n: nachor + waw conj. + sign of d.o. + proper n: haran {meaning "mountaineer"}; "Terah begat Abram, Nahor and Haran"])

and Haran became the father of Lot. (וְ לֹט אֶת יֶלֶד הָרָן) [waw conj. + proper n: haran + v/Hiphil/PF/3ms: yalad + sign of d.o. + proper n: lot; "and Haran begat Lot"])

וַיָּמָת הָרָן עַל־פְּנֵי תֶּרַח אָבִיו בְּאֶרֶץ מוֹלַדְתּוֹ
 בְּאֹר כַּשְׂדִּים: ^{WTT} Genesis 11:28

^{NAS} Genesis 11:28 **And Haran died in the presence of his father Terah** (וְ עַל הָרָן מוֹת) [waw consec. + v/qal/IPF/3ms: muth + proper n: haran; "and he died, Haran"; + prep: -al + n/com/b/pl/constr: paneh + proper n: terach + n/com/m/s/constr. w/3ms suff: 'ab; "over the face of Terah, his father"])

in the land of his birth, in Ur of the Chaldeans. (בְּ מוֹלַדְתּוֹ אֶרֶץ כַּשְׂדִּים) [prep: bet + n/com/f/s/constr: 'erets + n/com/f/s/constr. w/3ms suff: moledeth {kin/relative}; "in the land of his relatives"; + prep: bet + proper n: 'ur {meaning "flame"} + proper n: kasedium; "in Ur of the Chaldees"])

וַיִּקַּח אַבְרָם וְנְחֹר לָהֶם נָשִׁים שָׁם אִשְׁת־אַבְרָם
 שָׂרִי וְשָׁם אִשְׁת־נְחֹר מִלְכָּה בַת־הָרָן אִבִּי־מִלְכָּה וְאָבִי יִסְכָּה: ^{WTT} Genesis 11:29

^{NAS} Genesis 11:29 **And Abram and Nahor took wives for themselves.** (וְ אַבְרָם לָקַח) [waw consec. + v/qal/IPF/3ms: laqach; "and they took"; + proper n: 'abram

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+ waw conj. + proper n: nachor + prep. w/3mpl suff: lamed + n/com/f/pl/abs: 'ishah; "Abram and Nahor for themselves, wives"])

The name of Abram's wife was Sarai; (שָׁרַי אִשְׁתּוֹ אַבְרָם [n/com/m/s/constr: shem + n/com/f/s/constr: 'ishah + proper n: 'abram + proper n: saray {meaning "princess"}; "the name of the wife of Abram, Sarai"])

and the name of Nahor's wife was Milcah, the daughter of Haran, the father of Milcah and Iscah. (וְיִסְכָּה אִבְיָהּ וְיִסְכָּה אִבְיָהּ אֵת אֲבִי הָרָן בַּת מִלְכָּה נְחֹר אִשְׁתּוֹ שֵׁם וּ) [waw conj. + n/com/m/s/constr: shem + n/com/f/s/constr: 'ishah + proper n: nachor + proper n: milekkah {meaning "queen"} + n/com/f/s/constr: bath + proper n: haran + n/com/m/s/constr: 'ab + proper n: milekkah + waw conj. + n/com/m/s/constr: 'ab + proper n: yisekkah; "and the name of the wife of Nahor was Milcah, the daughter of Haran, the father of Milcah and father of Iscah"])

וְתָהִי שָׂרַי עֲקָרָה אֵין לָהּ וְלֹדֶ: ^{WTT} Genesis 11:30

^{NAS} Genesis 11:30 **And Sarai was barren; she had no child.** (לֹא אֵין עֲקָרָה שָׂרַי הִיא וְ) [waw consec. + v/qal/IPF/3ms: hayah + proper n: saray; "and she became, Sarai"; + adj/f/s/abs: -aqar; "barren" {unable to conceive}; + adv: 'ayin + prep. w/3fs/ suff: lamed; "not any for her"; + n/com/m/s/abs: walad; "a child" {hapax; from "yalad" - to give birth; further emphasizes she couldn't get pregnant/sexually dead}})

וַיִּקַּח תֵּרַח אֶת-אַבְרָם בְּנוֹ וְאֶת-לוֹט בֶּן-הָרָן
בֶּן-בְּנוֹ וְאֶת שָׂרַי כְּלֵתוֹ אִשְׁתּוֹ אַבְרָם בְּנוֹ
וַיֵּצְאוּ אֹתָם מֵאוּר כַּשְׁדִּים לְלֶכֶת אֶרֶץ חַוִּי וַיָּבֹאוּ עַד-חָרָן
וַיֵּשְׁבוּ שָׁם: ^{WTT} Genesis 11:31

^{NAS} Genesis 11:31 **And Terah took Abram his son, and Lot the son of Haran, his grandson, and Sarai his daughter-in-law, his son Abram's wife;** (אֵת תֵּרַח לָקַח וּ) [waw consec. + v/qal/IPF/3ms: laqach + proper n: terach + sign of d.o. + proper n: 'abram + n/com/m/s/constr. w/3ms suff: ben; "and he took, Terah, Abram, his son"; + waw conj. + sign of d.o. + proper n: lot + n/com/m/s/constr: ben + proper n: haran + n/com/m/s/constr: ben + n/com/m/s/constr. w/3ms suff: ben; "and Lot, the son of Haran, the son of his son {grandson}"; + waw conj. + sign of d.o. + proper n: saray + n/com/f/s/constr. w/3ms suff: kallah; "and Sarai, his daughter-in-law"; + n/com/f/s/constr: 'ishah + proper n: aberam + n/com/m/s/constr. w/3ms suff: ben; "the wife of Abram, his son"])

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and they went out together from Ur of the Chaldeans in order to enter the land of Canaan;
 (וַיֵּצְאוּ יַצְאָה מִן אֶת יְצֵא ו) כְּנִעַן אֶרֶץ הַלֶּךְ ל כְּשָׂדִים אֶרֶץ מִן אֶת יְצֵא ו) [waw consec. + v/qal/IPF/3mpl: yatsa' + prep. w/3mpl suff: 'eth; "and they went out with one another {together}"; + prep: min + proper n: 'ur + proper n: kasediyim; "from Ur, the Chaldeans"; + prep: lamed + v/qal/inf/constr: halak + n/com/f/s/constr: 'erets + proper n: kena-an; "to walk/journey to the land of Canaan"])

and they went as far as Haran, and settled there. (וַיֵּשְׁבוּ יֵשֵׁב ו קָרָן עַד בּוֹא ו) [waw consec. + v/qal/IPF/3mpl: bo' + prep: -ad + proper n: charan + waw consec. + v/qal/IPF/3mpl: yashab + adv: sham; "and they went until Haran and they dwelled/settled in that place/there"])

וַיְהִי יְמֵי-תֵרַח חֲמִשׁ שָׁנִים וּמֵאָתַיִם שָׁנָה וַיָּמָת
 תֵּרַח בְּחָרָן: ֵס ^{WTT} Genesis 11:32

^{NAS} Genesis 11:32 **And the days of Terah were two hundred and five years; and Terah died in Haran.** (וַיָּבֹאוּ יוֹם הַיּוֹם הַזֶּה הָיָה ו) שָׁנָה חֲמִשׁ תֵּרַח מוֹת ו שָׁנָה מֵאָה ו שָׁנָה חֲמִשׁ תֵּרַח מוֹת ו) [waw consec. + v/qal/IPF/3mpl: hayah + n/com/m/pl/constr: yom + proper n: terach; "and it came to pass, the days of Terah"; + adj/f/s/abs: chamesh + n/com/f/pl/abs: shanah; "five years"; + waw conj. + adj/f/d/abs: me'ah + n/com/f/s/abs: shanah; "and two hundred years"; + waw consec. + v/qal/IPF/3ms: muth + proper n: terach + prep: bet + proper n: charan; "and he died, Terah, in Haran"; end selah)]

ANALYSIS VERSES 27 – 32:

1. The next recording of “**generations/toledoth**” centers on the main characters to occupy the text through Gen.25:11.
2. There is much more to the significance of these verses in this regard than meets the eye.
3. To begin: While the emphasis is on Abraham, we are reminded that the line of Christ is the underlining feature as it forwarded through **Terah**.
4. Vs.27 serves as an editorial title to the life of Abraham in this vein.
5. **Terah** provides a background for the spiritual environment from which Abraham had to contend and gives reason for the Divine mandate for him to separate from his father’s house and relatives as conditional to the Abrahamic covenant following in 12:1-3.
6. **Terah** and Abraham’s brothers engaged in idolatrous practices. Cf.Jos.24:2
7. Members of the line of Christ after the Flood slipped into idolatry.
8. While these may not have directly participated in the Babel affair, they allowed its influence to drag them down spiritually.
9. This had negative ramifications with respect to **Terah** in perpetuating the Messianic line.
10. Vs.32 records the death of **Terah** and after that there is no more mention of him.
11. He plays no part in the subsequent life of Abraham and his death is mentioned prematurely.

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12. There appears symbolic significance here spiritually: The POG centers on life in Canaan, and **Terah** who set out for Canaan (vs.31) instead settled in **Haran** and **died** there.
13. **Terah** fell short of a successful Ph₂ and exited SUD, yet remains as part of the Messianic line.
14. This contrasts to the line of antediluvian patriarchs in chapter 5 that are all presented as having made the MAJG otherwise (*when X lived Y years, he became the father of a son in his own likeness [the demuth factor]...*).
15. The contrast and spiritual condition of Abraham's father is designed to appeal to the principle of grace and God's power in provision for salvation.
16. In other words, the Messianic line was chosen by God based on grace and retained through His omnipotence, not the accomplishments or merits of men. Cf. 1Pet.1:10-11
17. Just as childless Sarah (vs.30) through grace conceived even though she and Abraham were sexually dead (cp. Rom.4:16-20).
18. This as reminder not to idolize men, such as Abraham (and Moses), no matter their role in the POG.
19. These facts add further significance as to why the genealogy begins with **Terah** rather than its principal character, Abraham.
20. The genealogy advances by repeating the names of Terah's sons, **Nahor and Haran**, along with **Abram**, as recorded in vs.26, adding that **Haran became the father of Lot**.
21. The repetition and addition is clue that Abraham's 2 brothers play a significant role in his life via their offspring.
22. As history advances, **Lot** remains as a formable test of separation for Abraham's compliance to the Covenant.
23. As to **Nahor**, the significance is through his marriage to **Milcah** (vs.29) ultimately producing Rebekah, the future wife of Isaac (cp. Gen.22:23).
24. As we addressed in vs.26, **Haran** was the eldest of the brothers some 64 years older than Abraham (Abraham born when **Terah** was 134/**Haran** when he was 70, vs.26).
25. If there is any chronological parallel in the order of the names "**Abram, Nahor and Haran**" with "*Shem, Ham and Japheth*" (5:32; 10:1), we might assume **Nahor** the youngest of the 3.
26. In vs.28, we are informed that the older **Haran died in the presence of his father Terah**.
27. We are not told at what age, but obviously his life was cut short.
28. The phrase "**in the presence of**/-al paneh" is unusual using the preposition for "**over**" rather than the preposition "lamed/toward or in" when speaking of being in one's presence (e.g., Gen.6:11,13; 7:1; 10:9).
29. The language suggests that as **Haran** was within visual sight of his father **Terah** when he died, he was in some way higher in elevation.
30. A clue may lie in the next clause, "**in the land of his birth, in Ur of the Chaldeans**".
31. The noun translated "**birth**" is a misnomer and is literally in the Hebrew "relatives/kin – moledeth".
32. This suggests strongly that Terah's family in part were native **Chaldeans** having founded the settlement **Ur**, a location close to the Euphrates delta and Persian Gulf.
33. "**Chaldeans/kasedium**" has been associated with the name of Kesed, a nephew of Abraham (Gen.22:22).
34. The entire region around present day An Nasiriyah is less than 10 meters above sea level.

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35. This begs to question, “In what way could **Haran** have died in an otherwise notably elevated place?”
36. That the family was steeped in idolatry, one solution is he died while participating in idolatrous practice worshipping in a “high” place, such as a ziggurat (cf. language: Lev.26:30; 22:41; et al).
37. His manner of death is moot to the context, only that he was active with his father **Terah** and brother **Nahor** in subscribing to the Babylonian spirit.
38. He, like his father, too died SUD.
39. Obviously his death further explains the adoption of **Lot** by **Terah**.
40. Chaldea is used to reference the whole of Babylonia, owing to the fact that the **Chaldeans** had given more than one king to the country.
41. Further, the geographical reference provides the area of the Abrahamic Covenant’s origin.
42. Act.7:2-4 tells us Abraham received the covenant before he moved to **Haran**.
43. The significance of location and timing is that the Abrahamic Covenant in essence was a call to separate from false religion/ideology and those involved and pursue the POG.
44. Abraham is thus representative of +V making that choice.
45. In vs.29, we see that both **Abram and Nahor** married.
46. Based on Hebrew “**Sarai**” means princess.
47. She was the daughter of **Terah** by a different mother (cp.Gen.20:12).
48. The rules of engagement back then did not prohibit the marrying of one’s niece.
49. Under the Law marrying a half-sister was forbidden. Lev.18:9; 20:17; Deu.27:22
50. **Nahor** marries **Milcah**, whose name means queen.
51. Akkadian *malkuta* is a title of the goddess, Istar, daughter of the moon god Sin.
52. As we progress, we can see the depth of spiritual depravity that has taken hold of this family.
53. So **Nahor** marries Haran’s **daughter Milcah** that will bear him 8 sons, one of whom is Bethuel, father of Laban and Rebekah. Cf.Gen.22:20-23; 25:20
54. This implies that **Nahor** and family moved to **Haran** later than the **Terah** migration of vs.31.
55. This is the only mention of **Iscah**, Milcah’s sister, in the OT.
56. With stark brevity, the reality of a childless wife in Sarah is summed up in vs.30.
57. Digressions within a genealogy are of special significance and as mentioned earlier, none so more than this one.
58. The overriding theme of the life and times of Abraham and Sarah is witness to the desperate desire for an heir.
59. Without children (particularly a male **child**) the man had not one to perpetuate his name and the wife enjoyed little prestige and much frustration, for she had no alternative to motherhood.
60. Further, in old age, childless couples had no children to care for them and see that they have a proper burial.
61. The traditional motif gains special momentum in that the childless couple is promised by God an heir only to be met with great delay in the fulfillment phase.
62. At some point, **Terah**, as head of the family, led the migration from **Ur**.
63. His taking the lead is in spite of the command and Covenant being addressed to Abraham.
64. Abraham was told to leave by himself for **Canaan**.
65. **Terah** reflects the stubbornness often associated with reversionists of interfering and inhibiting God’s directive will for the adjusted believer.

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66. His reason is well enough having lost his first-born and now his next heir moving away.
67. That he takes the initiative suggests that he had been informed by Abraham of God's directive and wasted no time to supersede it with his own agenda.
68. No doubt he wanted to protect the family from doing anything he felt was stupid, like separating from one's family.
69. If our conclusion is correct that **Haran** died with father and son alike participating in cultic worship, this opens the possibility that **Terah** served the capacity of a priest (was **Haran** a sacrifice; a cultic counterfeit portending Abraham and Isaac?).
70. This provides further motivation for **Terah** to take upon himself the authority spiritually over Abraham in his Divine quest.
71. The name association of **Milcah** with the goddess Ishtar strongly suggests positions of high standing by the family in their cultic practices.
72. **Terah** takes the 3 chief actors in the subsequent episodes, **Abram, Lot and Sarai**.
73. That they are said to set out with the purpose of heading for **Canaan** provides a possible strategy used by **Terah** in convincing Abraham to accept everyone's companionship.
74. That as a façade of consensus to the POG.
75. "We all want to do God's will and so all of us need to go with you to **Canaan**" might just be enough for Abraham to cater in hopes of reversion recovery by the idolaters.
76. Obviously this is speculation, but what cannot be denied is a presented purpose of destiny (**in order to enter/lamed halak**) with **Terah** in lead, not fulfilled.
77. It becomes fairly clear that **Canaan** was not Terah's real intention as they get to **Haran** and stopped.
78. **Haran**, is represented by the modern *Harran* to the Southeast of Edessa, on the river Belias, an affluent of the Euphrates about 550 miles Northwest of **Ur**.
79. A well nearby is identified as that where Eliezer met Rebekah in Gen.24.
80. What is not to be missed is that they settle in an area of Haran's namesake.
81. While scholars want to write this off as coincidence, I beg to differ.
82. I propose that **Haran** was the place of his actual birth, when **Terah** was 70 years old (vs.26), ~2006 BC or 191 years after the Babel incident ~2197 BC.
83. This supports the supposition that the line of Shem remained aloof from that episode.
84. At some point after Haran's birth (a 64 year window), **Terah** migrated South with relatives and help to found **Ur** (ironically the same direction they went spiritually...South!).
85. **Abram and Nahor** were born as native Chaldees.
86. The family's idolatrous involvement flourished in this location.
87. After Haran's death, **Terah** resorts by trying to return to his roots in **Haran**.
88. This gives plausible cause for why this spot was chosen for residence in our verses.
89. At 205 years of age, **Terah** died SUD in **Haran** still holding to the idolatrous reputation of their family.
90. Hence, the significance intended in the name "**Haran**".
91. The city too has a reputation of the cultic practice of moon worship.
92. It appears **Nahor** carried on the tradition after the departure of Abraham and their later migration to this area.
93. Abraham was slow to fully implement the directive given him in **Ur** at his call to leave family and country for a land to be shown him later.
94. Yet, by God's grace the Messianic line will continue in spite of failures otherwise.