

# **Kingship On Earth: Part I**

**Nimrod: *the  
Rebel of Babel***

**Outline of Sound Words: #9401**

**<sup>8</sup> And Cush begat Nimrod: he began to be a mighty one in the earth. <sup>9</sup> He was a mighty hunter before the LORD: wherefore it is said, Even as Nimrod the mighty hunter before the LORD. <sup>10</sup> And the beginning of his kingdom was Babel, and Erech, and Accad, and Calneh, in the land of Shinar. <sup>11</sup> Out of that land went forth Asshur, and builded Nineveh, and the city Rehoboth, and Calah, <sup>12</sup> And Resen between Nineveh and Calah: the same [is] a great city. - Gen. 10:8-12**

The first Bible mention of a *kingdom* occurs about 100-200 years after the flood, and references the activities of the rebel Hamite Nimrod, who, in deliberate hostility to God's ordained order established among Noah's sons (**Gen. 10:8-10**).

The deluge was needful to sustain mankind. Before 1,000 years of human history, the race including its progenitor Adam had corrupted its way on the earth. (#9402) God had promised to Noah, the God-ordained patriarch of a new humanity, **and** to the rest of the creation, that he would no longer destroy the earth by flood. (#9403) *In order to keep his promise, God had to take certain measures with mankind.*

This presents no small problem, upon reflection. Any parent soon realizes that, in order to stop wrongdoing, there are times when two small criminals need to be separated for their own good, and for the sake of domestic tranquility. Likewise, after the flood, in order for human history to proceed long enough to fulfill its destiny, God designed a program to keep men from the desperate, constant wickedness that engendered the deluge.

### **God's Plan For Civilized Development**

After the flood, the sons of Noah were the future of mankind: the firstborn, Japheth; Ham, the middle son; and Shem, the youngest. Their character is revealed clearly by their behavior toward their father. In the famous incident after the flood (**Gen. 9:21-23**), Ham saw his father's nakedness, and disclosed his find to his brethren.

In Scripture, nakedness was first known by Adam and Eve when they had sinned, and had fallen under the condemnation of the evil one. The shame associated with nakedness is manifest evidence of the fallen nature of man. God - having provided a remedy for the sin and shame for Adam and Eve (#9404), placed man on the way to exaltation above his foe on the basis of faith in His Word.

Yet, Ham transgresses God's established order by making a mockery of his father, who is God's chosen king of the whole earth. The other brothers together make an effort to cover their father's shame, Shem, being first named, likely took the lead in that effort. As a result, Noah dealt with his sons according to their deeds. He blesses Shem above the others, and Japheth in connection with Shem. But upon Ham and his progeny, he pronounces a curse, resulting in his lot being to serve the other brothers.

Noah's pronouncements give a broad outline of God's intended development of mankind in its *character*. That dovetails with God's plan for development in its *form*. That form of development was to first spread humanity across the single land mass that then constituted the earth, and then, during the days of Peleg (**Gen. 10:25**), when the earth was divided into the present continents, to effect their separation. That division occurred approximately 100-300 years after the flood.

But their separation was not to be effected as merely punitive. God planned to disperse man, but to preserve His Truth for man that he had placed in the heavens.

### **The Reaction of Ham's Progeny To God's Plan**

The names of Noah's sons indicate their station according to Noah's judgment. "Shem" means *name* or *renown*. Thus, he was ordained to be the standard-bearer of the human race, conferred to him by God through Noah. "Japheth" means *enlargement* and signifies the benefits he was to receive through the acceptance of the position of Shem, and the latter's subsequent leadership. "Ham" means *heat* or *black* and must have to do with the skin color and subsequent heritage of the central tropics after the earth's division.

Anyone can merely look inwardly to imagine how Ham received the news that he would not only be subordinate to Japheth the elder son, but also and especially to Shem. Considering the emphasis eastern cultures even now place on the primacy of birth order, it is easy to understand the resentment that would fester in an unrepentant heart.

So by the time Ham's grandson Nimrod comes upon the scene, the festering wound of Ham no doubt had spread into an out-and-out rebellion among his descendants. And so Nimrod, which means *we will rebel*, comes on the scene with a message and a style ready to be received by those who felt themselves to be cheated. In fact,

the Hamites would be far better under God to have followed His divine order, as seen by the Japhethite experience, but that discussion is for another time and another place.

### **The Nature and Completeness of Nimrod's Rebellion**

Nimrod began to be a "mighty one" in the earth. The last time the earth had mighty ones - heroes - marked the time of the angelic irruption into the race, necessitating the deluge. His grandfather was about one-hundred years old when he disgraced his father (and himself), and so was quite capable of coming into a full understanding prior to the deluge with the darkness and rebellion of the antediluvian enemies of God.

Being darkened in heart toward God after the judgment of Noah, Ham's spiritual legacy no doubt revived a view of God very different from the sure mercies he once knew as he was conducted safely across the deluge. In his early years, he was exposed to the world's hostility to God's revealed truth, and the adulation accorded the mighty ones who had arisen near the end of Adam's day.

It comes as no surprise, then, to find his grandson Nimrod to be one who seeks to revive the memory of those mighty ones by taking that role to himself. Indeed, that archenemy of mankind - Satan - found himself a man who would entirely oppose God's order under Shem, and the covenant made with Noah and the entire creation.

Therefore, Nimrod becomes a mighty hunter *before the Lord*. This phrase means "contrary to the Lord", or, in today's vernacular, "in the Lord's face." This does not mean Nimrod was good at killing animals for food, because under the Noahic covenant, such an activity would not be contrary to the Lord. So we can judge Nimrod's mighty hunting to be adverse in some way. That way is found in the next part of our passage wherein we find two bits of information.

First, Nimrod had a beginning of "his kingdom." This is definitely outside the scope of Hamitic activity, as the only kingdom authorized on earth would be God's, and that under Shem and his descendants. Second, Nimrod *went forth Asshur*. This doesn't mean he went to Assyria, but the word Asshur means *to conquer*. Therefore, we find Nimrod to be the first conqueror in the post-diluvian world, and as such a committed enemy of God's kingdom ordered under Shem.

<sup>1</sup> And the whole earth was of one language, and of one speech. <sup>2</sup> And it came to pass, as they journeyed from the east, that they found a plain in the land of Shinar; and they dwelt there. <sup>3</sup> And they said one to another, Go to, let us make brick, and burn them thoroughly. And they had brick for stone, and slime had they for mortar. <sup>4</sup> And they said, Go to, let us build us a city and a tower, whose top [may reach] unto heaven; and let us make us a name, lest we be scattered abroad upon the face of the whole earth.

<sup>5</sup> And the Lord came down to see the city and the tower, which the children of men builded. <sup>6</sup> And the Lord said, Behold, the people [is] one, and they have all one language; and this they begin to do: and now nothing will be restrained from them, which they have imagined to do. <sup>7</sup> Go to, let us go down, and there confound their language, that they may not understand one another's speech. <sup>8</sup> So the Lord scattered them abroad from thence upon the face of all the earth: and they left off to build the city. <sup>9</sup> Therefore is the name of it called Babel; because the Lord did there confound the language of all the earth: and from thence did the Lord scatter them abroad upon the face of all the earth. - (*Gen. 11:1-9*)

How contrary was Nimrod's activity? In the face of the Lord, he determined to gather men to himself in cities, rather than see them spread across the earth, create a name rather than allow Shem to be the name, and finally, to expunge the truth of God through his self-made religion.

Thus, the offense of Babel may be seen, not as some crude attempt to climb up to God, but as an attempt to defeat the revealed kingdom of God among men. Once in Shinar, those under Nimrod set about busily utilizing the bitumen and clay of the area to seek to make a permanent city featuring a tower *whose top the heavens*.

This recommended tower is a ziggurat, a Babylonian temple residing upon an elevation. This temple was the focal point of the Babylonian religious system, a revival of the way of Cain from before the flood. Because God had written his truth into the heavens (#9405) - where it couldn't be lost, altered, or missed by man - His enemies needed to devise a system to defeat the *interpretation of those heavenly truths*.

Thus, at the top of the Babylonian Temple, an image of the

heavens were reproduced in such a way as to deify and glorify Nimrod (and others) so as to supplant God's truth in the minds of men. The centrality of this religious system was a needful prelude to further darken the imaginations of men. As such, it is the inauguration of astrology and every false religious system which have since proliferated among men. This religion redefined who God is, and separated Him from His order under Shem.

Further in attempting to establish a *name*, Nimrod's plan featured the spectacular achievements of man, especially the works of his hands. His city would feature permanence by the building of brick, and he would advance the achievements of man in the eyes of man as did the Cainite culture washed away in the deluge. Indeed, the ambitious plans for Shinar would revive the man-made greatness of an age too soon remembered. Nimrod's plan was to unite religious, commercial, and military interests into a single political system, having as its aim the usurpation of Shem.

### God's Reaction To Nimrod's Defection

Verse five above is the figure of speech anthropomorphism: God's action described in human terms. In fact, God cannot "go down" and cannot "react" except in a figure, or that He takes human form. Whether by theophany or in figure, God beheld the work of fallen man's hands, and determined His needed course of action, both in dealing with the nature of man and with the works of his hands.

The divine commentary on man's state is that "*the people .. have one language.*" This is a repetition of the first verse. Clearly, this single language is a needed enablement for the deeds done. Therefore, he confuses their speech which serves the required purpose of scattering them across the land mass of earth. He establishes the barrier of speech between men, and then establishes the oceanic barrier by dividing the earth by oceans.

The problem remaining, however, was that God had established truth in the heavens, but these of Shinar (Babylon) had carried with them the deception fomented by Nimrod's religion. Therefore they had distorted accounts of the deluge, not rightly judging it as a needed intervention by God to deal with the wicked intercourse of men with angels.

Further, due to their alienation from - and accompanying refusal to serve - the houses of Shem and Japheth, these peoples lost the proper understanding of the truth of God. They had replaced it

with the lies of Shinar. Due to the political expansion of his empire, no doubt Nimrod brought in Shemites and Japhethites by impression of mind or force of will such that the truth would not be known at all except God intervened.

Further, with the corruption of the truth in the heavens, God needed to produce an incorruptible version of that same truth which could be freshly and accurately interpreted by each generation of man. Thus, God purposed to produce a written Word of God, a work commenced shortly after the Babylonian dispersion with the calling of Abraham. (#9406)

The scattering of men proceeded by their own necessity as they organized themselves according to their new mother tongues. Selecting areas of the land mass, due to the unknown intrinsic values of the various lands, these also selected, to a large extent, the futures of their descendents. After the barriers of the oceans were put in place, God insured that man could not descend into such darkened wickedness until those barriers could be overcome.

Those barriers would last nearly four thousand years, until, according to the words of the Lord Jesus Christ:

**<sup>26</sup> And as it was in the days of Noe, so shall it be also in the days of the Son of man. - (Luke 17:26)**

As for Nimrod, though his attempt at a kingdom suffered a sudden setback, he set an example and cast a long shadow to that man of sin who is yet to come, the one also prophesied by the Lord Jesus Christ:

**<sup>43</sup> I am come in my Father's name, and ye receive me not: if another shall come in his own name, him ye will receive. - (John 5:43)**

The central issue concerning the kingdom of God among men is who will be received as the rightful, God-appointed heir all things created by God. A man who comes to establish himself in the eyes of men, or the Son of God who came as a man, loved us, died for our sins, and rose again from the dead.

**<sup>18</sup> He that believeth on him is not condemned: but he that believeth not is condemned already, because he hath not believed in the name of the only begotten Son of God. - (John 3:18)**

## *The Purpose of the* **Outline of Sound Words**

**Hold fast the form of sound words, which thou hast heard of me, in faith and love which is in Christ Jesus. - (1 Tim. 1:13)**

***Hold fast the form*** may be better rendered “retain an outline” in the above passage. It is Paul’s exhortation to Timothy, and it assumes that Timothy has had imparted to him an outline of Scripture.

God intends that we should have an outline of the Scripture so that, when assimilating the Word of God, there is somewhere to organize and place the information. When there is somewhere for new information to go, it is possible to quickly retrieve it.

Further, when one has such an outline, it becomes incumbent to compare Scripture with Scripture and to then place Scripture conveniently and effectively in the mind (heart).

Other tracts referenced in this work:

- #9402 • **Mighty Ones In The Earth** (Gen 6:15)
- #9403 • **The Foundation of Civilization** (Gen 9:18)
- #9404 • **God's First Response to Sin** (Gen 3:21)
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