

~NIMROD (123)

(Nim'rod)[Hebrew, *ma-radh'*, meaning, rebel]

- Son of Cush.
- And Cush himself became father to **Nimrod**. He it was that made the start in becoming a mighty one in the earth. (**1 Chronicles 1:10**)
- The rabbinic writings derived the name **Nimrod** from the Hebrew verb *ma-radh'*, meaning, **rebel**. Thus, the **Babylonian Talmud** [Erubin 53a] states: **Why, then, was he called Nimrod? Because he stirred up the whole world to rebel *himrid* against His God's sovereignty.** [Encyclopedia of Biblical Interpretation, by Menahem M. Kasher, Vol. II, 1955, p. 79]
- **Nimrod** was the founder and king of the first empire to come into existence after the Flood. He distinguished himself as a mighty hunter **before**, in an unfavorable sense, **Hebrew, *liph-neh'*, against or in opposition to God.**
- And they proceeded to **rise up** before Moses, they and two hundred and fifty men of the sons of Israel, chieftains of the assembly, summoned ones of the meeting, men of fame. (**Numbers 16:2**)
- And the Philistines got to hear that David had been anointed as king over all Israel. At that all the Philistines came up to look for David. When David heard of it, then he went out **against** them. (**1 Chronicles 14:8**)
- Then Asa went out against him and they **drew up** in battle formation in the valley of Zephathah at Mareshah. (**2 Chronicles 14:10**)
- Or **in front of** Yehowah.
- He displayed himself a mighty hunter in opposition to Yehowah. That is why there is a saying; Just like **Nimrod** a mighty hunter **in opposition to Yehowah.** (**Genesis 10:9**) Footnote
- Although in this case some scholars attach a favorable sense to the Hebrew preposition meaning, **in front of**, the Jewish Targums, the

writings of the historian Josephus, and also the context of (**Genesis Chapter 10**) suggest that **Nimrod** was a mighty hunter in defiance of Yehowah.

- The beginning of **Nimrod's** kingdom included the cities of Babel, Erech, Accad, and Calneh, all in the land of Shinar.
- And the beginning of his kingdom came to be Babel and Erech and Accad and Calneh, in the land of Shinar. (**Genesis 10:10**)
- Therefore it was likely under his direction that the building of Babel and its tower began. This conclusion is also in agreement with the traditional Jewish view.
- Wrote Josephus: **Nimrod** little by little transformed the state of affairs into a tyranny, holding that the only way to detach men from the fear of God was by making them continuously dependent upon his own power. He threatened to have his revenge on God if He wished to inundate the earth again, for he would build a tower higher than the water could reach and avenge the destruction of their forefathers.
- The people were eager to follow this advice of Nimrod, deeming it slavery to submit to God, so they set out to build the tower and it rose with a speed beyond all expectation. [**Jewish Antiquities, I, 114,115, iv, 2,3**]
- It appears that after the building of the Tower of Babel, **Nimrod** extended his domain to the territory of Assyria and there built Nineveh and Rehoboth-Ir and Calah and Resen between Nineveh and Calah, this is the great city.
- Out of that land he went forth into Assyria and set himself to building Nineveh and Rehoboth-Ir and Calah. (**Genesis 10:11**)
- And Resen between Nineveh and Calah, this is the great city. (**Genesis 10:12**)
- And they will actually shepherd the land of Assyria with the sword, and the land of **Nimrod** in its entrances. And he will certainly bring about deliverance from the Assyrian, when he comes into our land and when he treads upon our territory. (**Micah 5:6**)

- Since Assyria evidently derived its name from Shem's son Asshur, **Nimrod**, as a grandson of Ham, must have invaded Shemite territory.

- So it would seem that **Nimrod** made the start in becoming a mighty one or hero, not only as a hunter of animals but also as a warrior, a man of aggression.

- And Cush became father to **Nimrod**. He made the start in becoming a mighty one in the earth. (**Genesis 10:8**)

- Observes the **Cyclopaedia by McClintock and Strong**: That the mighty hunting was not confined to the chase is apparent from its close connection with the building of eight cities. What Nimrod did in the chase as a hunter was the earlier token of what he achieved as a conqueror. For hunting and heroism were of old specially and naturally associated.

- The Assyrian monuments also picture many feats in hunting, and the word is often employed to denote campaigning. The chase and the battle, which in the same country were connected so closely in aftertimes, may therefore be virtually associated or identified here. The meaning then will be, that Nimrod was the first after the flood to found a kingdom, to unite the fragments of scattered patriarchal rule, and consolidate them under himself as sole head and master, and all this in defiance of Yehowah, for it was the violent intrusion of Hamitic power into a Shemitic territory. [1894, Vol. VII, p. 109]

- Concerning deification of **Nimrod**,

See Also GODS AND GODDESSES (Babylonian Deities)