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MINISTRIES

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A Biblical Profile of Nimrod

The story of Nimrod is a controversial topic. Most of what we assume to know about Nimrod is from extra-Biblical accounts. For those that are interested in learning what the Bible alone teaches about Nimrod, this study might be of some interest.

Genesis 10:8-12

Cush fathered Nimrod; he was the first on earth to be a mighty man. He was a mighty hunter before the Lord. Therefore it is said, "Like Nimrod a mighty hunter before the Lord (YHWH)." The beginning of his kingdom was Babel, Erech, Accad, and Calneh, in the land of Shinar. From that land he went into Assyria and built Nineveh, Rehoboth-Ir, Calah, and Resen between Nineveh and Calah; that is the great city.

According to verse 8 Nimrod was the first mighty man on Earth.

This usually denotes some type of strong commanding leadership. The same Hebrew word for mighty is also used in the contexts of a mighty king (Daniel 11:3), mighty warrior (Judges 6:12; 11:1; 1 Samuel 9:1), a chief or military leader (Isaiah 3:2), and sometimes as a proud tyrant (Psalm 52:3). The word is also used in reference to YHWH being mighty (Psalm 24:8; Deuteronomy 10:17; Jeremiah 32:18; Nehemiah 9:32).

He was said to be a "mighty hunter."

Given the context, the meaning of the mention of being a mighty hunter was likely two fold.

As a hunter, his skill was the taking of prey and the laying of snares. That is the literal interpretation, which is likely valid.

Nimrod being a mighty hunter, and the skills that comprise of being a mighty hunter, would have served well in the building of his kingdom.

Given the context of him being the first man with strong, commanding leadership and the kingdom that he built, it is possible that hunting also refers to the eager taking of prey and the laying snares for people as a means to build his Kingdom.

The Building of Nimrod's Kingdom

It is through the names of the cities of Nimrod's kingdom that much is revealed about the purpose and character of Nimrod. The names tell a story.

Genesis 10:10-12

The beginning of his kingdom was Babel, Erech, Accad, and Calneh, in the land of Shinar. From that land he went into Assyria and built Nineveh, Rehoboth-Ir, Calah, and Resen between Nineveh and Calah; that is the great city.

The first city mentioned in the building of his kingdom is Babel.

Babel means "confusion or mixing."

This becomes the heart or capital of Babylon. To come out of Babylon (Revelation 18:4), for example, means to come out of the confusion or mixing.

The second city mentioned to be created by Nimrod is Erech, which means to lengthen, prolong, or live with.

Thus so far, the idea of Nimrod's Kingdom is to lengthen, prolong, or live with confusion/mixing.

The next city mentioned to be created by Nimrod is Akkad.

Akkad means "subtle."

It is also from an unused root word meaning a fortress to strengthen.

Thus so far, the idea of Nimrod's Kingdom is to subtly strengthen the living with confusion and mixing.

So, the question then becomes, "How did Nimrod subtly strengthen the living with confusion and mixing?"

The next city created answers that question.

The next city mentioned to be created by Nimrod is Calneh means "Fortress of Anu."

Anu was from Sumerian culture and a god that many other gods derived from.

So the centerpiece of the first phase of Nimrod's kingdom comprised of subtly confusing and mixing through the belief in a god called Anu.

Through Anu, many other gods originated. From this point on, through Nimrod's Kingdom, it became commonplace to believe in multiple gods.

From there, Nimrod went into Assyria.

The next city mentioned to be created by Nimrod is Ninevah.

The Greeks/Romans attributed to this as the "Abode of Ninus." Ninus may or may not be the equivalent of Nimrod. Many of the extra-Biblical understandings of Nimrod are based on the possibility that Ninus is Nimrod.

The original meaning of the name is unclear, but may have referred to a patron goddess.

The cuneiform for Ninâ is a fish within a house (cf. Aramaic nuna, "fish").

This may have simply intended "Place of Fish" or may have indicated a goddess associated with fish or the river itself, possibly originally of Hurrian origin.

The city was later said to be devoted to "the Ishtar of Nineveh" and Ninâ was one of the Babylonian names of that goddess.

Regardless of how things progressed, it was through Nimrod that the idea of confusing or mixing began, starting with dedicating a city to the false god Anu.

The integration of a new god, that fathered as many as 50 or more other gods, would be the opposite of the one narrow path of YHWH.

In fact, that development is reflected in the naming of Nimrod's next city.

The next city mentioned to be created by Nimrod is Rehoboth-Ir, meaning "wide paths or streets".

So, what we may be able to Biblically discern from Nimrod's Kingdom is that he is the first emperor to subtly strengthen the living with confusion and mixing.

He did this under the umbrella of the god Anu, of which a plethora of other gods were developed.

He changed the narrow path of YHWH's instructions into multiple wide paths through multiple gods.

And in this, the resilient strength of Nimrod's work was finished or completed, as indicated by the name of his next city.

The next city mentioned to be created by Nimrod is Calah, meaning completion and resilient strength.

Nimrod's completed finished work has a purpose. That purpose is indicated in the naming of his final city.

The final city mentioned to be created by Nimrod is Resen, meaning a bridle.

The bridle is the headgear used to control a horse, consisting of buckled straps to which a bit and reins are attached.

A horse is an animal that serves man.

Thus, the purpose of Nimrod's kingdom was to offer instructive control over his servants, through confusion and mixing of YHWH's ways, into new ways dictated by a new god called Anu, which spawned multiple wide paths through the creation of the gods that followed.

It is this city of Resen that is called the great city...meaning this...the system of control, outside of YHWH's ways, with mixing and confusing through the false god Anu and derivative gods, is Nimrod's greatest achievement. Anu is often referred to as the father of the gods.

This is the Biblical profile of Nimrod.

So, what does it matter?

It matters because we should not want to be like Nimrod.

Confusion and mixing is what we are called to come out of (Revelation 18:4).

We should examine our worship of YHWH and be certain that we do not integrate ways coming from these false gods that all conceptually originated from Nimrod.

In the next chapter of Genesis, chapter 11, we find that YHWH confused all of the languages from here, further illustrating that Babel is the centerpiece of mixing and confusion.

The names of the gods that began with Nimrod would have become different names, through the mixture of languages and dialects, but their origins would be the same.

Deuteronomy 12:30-31

Take care that you be not ensnared to follow them, after they have been destroyed before you, and that you do not inquire about their gods, saying, 'How did these nations serve their gods?—that I also may do the same.' You shall not worship the Lord [YHWH] your God in that way, for every abominable thing that the Lord [YHWH] hates they have done for their gods, for they even burn their sons and their daughters in the fire to their gods.

For example, there are elements of the traditions of these gods that may have penetrated the faith in the form of Christmas and Easter days and traditions.

We hope that this teaching has blessed you.

Remember, continue to test everything.

Shalom.

For more on this and other teachings, please visit us at www.testeverything.net

Shalom, and may Yahweh bless you in walking in the whole Word of God.

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