

<sup>23</sup> **The sons of Aram were Uz, Hul, Gether, and <sup>5</sup>Mash. <sup>24</sup><sup>6</sup>Arphaxad begot <sup>9</sup>Salah, and Salah begot Eber. <sup>25</sup><sup>r</sup>To Eber were born two sons: the name of one was <sup>7</sup>Peleg, for in his days the earth was divided;** This seems like the 2<sup>nd</sup> of three Babel mentions in this chapter. It is hard to tell whether he received this name to prophesy of it or whether he received this name proleptically by Moses (as is discussed throughout this commentary). **and his brother's name was Joktan. <sup>26</sup>Joktan begot Almodad, Sheleph, Hazarmaveth, Jerah, <sup>27</sup>Hadoram, Uzal, Diklah, <sup>28</sup><sup>8</sup>Obal, Abimael, Sheba, <sup>29</sup>Ophir, Havilah, and Jobab. All these were the sons of Joktan. <sup>30</sup>And their dwelling place was from Mesha as you go toward Sephar, the mountain of the east.** It seems like we are being told this because of their part in the next chapter (11:2). <sup>31</sup> **These were the sons of Shem, according to their families, according to their languages, in their lands, according to their nations.**

<sup>32</sup><sup>s</sup> **These were the families of the sons of Noah, according to their generations, in their nations; <sup>t</sup>and from these the nations were divided** here is, apparently, the 3<sup>rd</sup> of three Tower of Babel mentions in chapter 10. **on the earth after the flood.**

**These were the families of the sons of Noah, according to their generations, in their nations; and from these the nations were divided on the earth after the flood.** We might be thinking “how did this **dividing** occur?” Moses breaks from the genealogy in the next chapter to answer this before returning to show us how Abraham got here.

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<sup>5</sup> LXX *Meshech* and 1 Chr. 1:17

<sup>6</sup> So with MT, Vg., Tg.; LXX *Arphaxad begot Cainan, and Cainan begot Salah* (cf. Luke 3:35, 36)

<sup>9</sup> Gen. 11:12; Luke 3:35

<sup>r</sup> 1 Chr. 1:19

<sup>7</sup> Lit. *Division*

<sup>8</sup> Ebal, 1 Chr. 1:22

<sup>s</sup> Gen. 10:1

<sup>t</sup> Gen. 9:19; 11:8

## Chapter 11

### 11:1-4

**Now the whole earth had one language and one speech.** Looking at 10:5, we see that this will soon change in this current narrative. We will now read how it was “divided.” **2 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.** When you consider Revelation 5:9-10, Revelation 13:8, and the speaking of “healing of the nations” in the later part of Revelation 21 and the beginning of Revelation 22, you see that this Bible is really about one book.<sup>1</sup> **3 Then they said to one another, “Come, let us make bricks and bake *them* thoroughly.” They had brick for stone, and they had asphalt for mortar. 4 And they said, “Come, let us** countered by the Godhead’s **let us** in 11:7.

**build ourselves a city,** This is rebellion since Noah was given a mandate to refurbish the earth (9:1-2). **and a tower whose top is in the heavens;** Deuteronomy 1:28 & 9:1 shows that this can be a figure of speech to simply mean something of great height. Since Moses wrote both books it seems acceptable that both meant simply “immense height.” Also, don’t forget that the **heavens** were low enough for the birds to be in them (Genesis 1:20). In other words, the **tower** would be tall enough that they were “up there with the birds.”

**let us make a name for ourselves,** “Let people talk about us forever.” **lest we be scattered abroad over the face of the whole earth.”**

### 11:5-9

**But the LORD came down** ironic, isn’t it? The tower is to reach to the heavens, and God has to crouch **down to see the city** Exodus 3:8 shows us that when God “goes down” it is in the form of the Angel of the **LORD**. Probably, then, the **LORD** who looks like a man with two angels in Genesis 18-19 is the Angel of the **LORD**.

**and the tower which the sons of men had built.**

**6 And the LORD said, “Indeed<sup>f</sup> the people *are* one and they all have one language,** and will be again one day (Zephaniah 3:8). **and this is what they begin to do; now nothing that they<sup>h</sup> propose to do will be withheld from them.** It could be that God is intervening so that He doesn’t have to destroy this people again as in the flood (6:5). **7 Come, let Us** Probably, this is used in the same way as in 1:26. Since mankind is not made in the image of angels (1:26-27) we should probably assume the **us** is not angels but the more than one Person that are the **LORD**.

**go down and there confuse their language, that they may not understand one another’s speech.” 8 So the LORD scattered them abroad** if we think about it, social media is now a virtual tower of Babel where ideas are gathered and crowd dynamics are stirred up instantly.<sup>2</sup> People don’t even need to move or actually gather. They can do things with less thought than ever before. **from there over the face of all the earth, and they ceased building the city.**

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<sup>1</sup>See my table on Revelation and Genesis at the beginning of my commentary on Revelation.

<sup>f</sup>Gen. 9:19; Acts 17:26

<sup>h</sup>Ps. 2:1

<sup>2</sup><https://www.christianpost.com/news/christian-apologist-says-social-media-like-the-tower-of-babel-93149/>

[accessed 8/16/18].

<sup>9</sup>Therefore its name is called <sup>3</sup>Babel, <sup>m</sup>because

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<sup>3</sup> Lit. *Confusion*, Babylon  
<sup>m</sup> 1 Cor. 14:23