

An excerpt from: **Hidden Truths: A History of the World from Beginning to End by John of the Gentiles**

Only Noah, with his three sons Shem, Ham and Japheth, along with their wives (See Genesis 7:13) escaped from death in the Flood. Genesis tells us it is this group, “the generations of the sons of Noah,” from whom all mankind is descended (See Genesis 10:1-32). In the period following the Flood, between the years 4340-4000 B.C., this group and their offspring eventually migrated to and took up residence “in the land of Shinar (Sumer)” (See Genesis 11:1-2). Nimrod, a great hunter, became the first king after the Flood (See Genesis 10:8), becoming king over this group of descendants of Noah (The Jerusalem Targum tells us Nimrod “was a hunter of the sons of men.”). Genesis 10:10 tells us “the beginning of his (Nimrod’s) kingdom was Babel, Erech and Accad, all of them in the land of Shinar” (Sumer = Shinar, the land between the rivers). It was Nimrod their king who would have given the command (See Genesis 11:3-4) to build the tower of Babel. The majority of this group was dispersed from the land of Shinar by God in 4,000 B.C. We know this because the name Peleg means “division” and we are told in his days (in his final year of life) the earth was divided (See Genesis 10:25 and the Book of Jasher VII.19). Peleg, born in 4,239 B.C., died 239 years later in 4,000 B.C. In conclusion, we know the division of the Earth, through the resettlement of its population (See Genesis 10:32), was completed in 4,000 B.C. This date corresponds with the onset of the Copper Age, the transitional period between the Stone Age and the Bronze Age, which began in 4,000 B.C. It was at this time the languages were confused at Babel and the Earth was divided as the people were dispersed, scattered and resettled (See Genesis 11:9). God resettled the families of the inhabitants of the land of Shinar (which were the generations of the sons of Noah, the survivors of the Flood) throughout the Middle East and North Africa thusly founding many famous and recognizable cities and nations of the then known world. The names of the sons of the sons of Noah are the names of many of the countries of the Earth. The generations of the sons of Noah are the founders from which these nations descended (See Genesis 10:32). Their names identify the area to which each was relocated. When this group was dispersed, Nimrod “went into Assyria and built Nineveh” (See Genesis 10:11) as well as other cities in Assyria. The rest of this group was likewise scattered. The forebears of the righteous Abraham were allowed to stay (See Origin’s The Philocalia Chapter XXIII v. 10 concerning this subject. Origin was also of the belief there were those who were allowed to stay, and “that these alone become the portion of the Lord and His people called Jacob, and Israel the lot of His inheritance”). It is no surprise that the earliest Flood stories come from these place names and that so many civilizations have different versions of this same story. It was from Ur of the Chaldeans in the land of Shinar (ancient Sumer) from whence Abraham migrated to the land of Canaan at the command of God. The Book of Jasher gives details of this episode including the building of Nimrod’s Tower. The story is a story of rebellion:

And Cush the son of Ham, the son of Noah, took a wife in those days, in his old age, and she bare a son, and they called his name Nimrod, saying, at that time the sons of men again began to rebel and transgress against God (The Talmud also contains this story. It tells us the name

Nimrod signifies rebellion), and the child grew up... The Book of Jasher VII.23

and became king of the world:

Nimrod reigned in the earth over all the sons of Noah, and they were all under his power and counsel. And all the earth was of one tongue and words of union, but Nimrod did not go in the ways of the Lord (God), and he was more wicked than all the men that were before him, from the days of the flood until those days...he rebelled against the Lord (God)... The Book of Jasher VII.45,46,47

The Zohar 1:73b states:

...Nimrod...prevailed...conquering the inhabitants of the world. He proclaimed himself Ruler of the World, and humanity worshipped him. Why was he called Nimrod? Because he rebelled against the supernal King (God) on high...he ruled all the inhabitants of the world, reigning over them, rebelling against his Lord (God), proclaiming himself ruler of the World...Nimrod used to entice creatures into worshipping idols...he enticed creatures, finally luring humans to abandon worship of the Lord (God) of the world...

The Targum of Jonathan tells us Nimrod “began to be mighty in sin, and to rebel before the Lord.”

In the years prior to 4,000 B.C., the cohesive group of migrating survivors from the Flood located God’s Majestic Glory in a plain in the land of Shinar. Led by Nimrod their king, finding the Majestic Glory in the plain of Shinar (where it had come to rest over the spot where Azazel and his angels lay entrapped within the earth) they endeavored to build a tower that would reach up to the Majestic Glory (the tower reaching to heaven), that they might gain entrance therein, to rebel against God, and to slay Him, that they and their gods might rule in His stead (likely on the prompting of Azazel):

And king Nimrod reigned securely, and all the earth was under his control, and all the earth was of one tongue and words of union. And all the princes of Nimrod and his great men took counsel together...they said to each other, come let us build...a strong tower, and its top reaching heaven (the tower was to be built in order to reach the Majestic Glory, that they may gain entrance to it)...that we may reign upon the whole world...And all the families assembled consisting of about six hundred thousand men...to build...the tower. And they began to make bricks and burn fires to build...the tower...And the building of the tower was unto them a transgression and a sin, and they began to build it, and whilst they were building against the Lord God of heaven, they imagined in their hearts to war against him (to war against God) and to ascend into heaven (to enter into the Majestic Glory. The reason for the building of the tower was to enter the Majestic Glory wherein was God, that they might defeat Him in battle, and so overthrow Him). And all these people and all the families divided themselves into three parts; the first said we will ascend into heaven (into the Majestic Glory) and fight against him (fight against God); the second said, we will ascend to heaven (into the Majestic Glory) and place our own gods there (to put their idols, which represented the fallen angels which they worshipped, in God’s Majestic Glory) and serve them (instead of God); and the third part said, we will ascend to heaven (into the Majestic Glory) and smite him (smite God) with bows and spears...And they built the tower

(of Babel)...and did this thing daily until many days and years elapsed. The Book of Jasher IX.20,21,23,24,25,26,31 (At this time they also founded and built the city of Babylon)

“Whilst sitting one day in the presence of Rabbi Simeon, this question was asked by Rabbi Isaac: "What impelled these Postdiluvians to be so foolish as to revolt against the Holy One, and how did they become actuated with the idea of building a tower whose top should reach unto heaven?" Said Rabbi Simeon: "We learn from tradition that by the words, 'and it came to pass as they journeyed from the east' (*miquidem*) scripture informs us that they quitted the highlands for the plains, the land of Israel, in order to fix their habitation in Babel. 'Here,' said they, 'we can live and dwell, come let us make to ourselves a name, or in other words, let us worship and adore the god of this world (Azazel), and by so doing acquire and enjoy his favor and help; so that when catastrophes and calamities occur, we shall have here a sure refuge and means of escape from their baneful and destructive effects. Here is abundance of food, and we may reap plentiful harvests which in the past have cost us so great toil and labor. Nay, more, let us make a tower reaching up to heaven (so that they might gain entry into the Majestic Glory wherein dwelt God), so that we may mount and wage war in the domain of the Premier himself, and thus prevent him from again overwhelming and destroying mankind with a deluge, as in the past.' It is written, 'And the Lord said 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' (*Gen. XI. 6*). The meaning of which words this is. In the celestial world when all its spheres are harmonious, power is the result. So is it in the world of mankind when all minds become imbued and swayed by unity of thought and feeling. Whatever enterprise or project is undertaken, it is bound to succeed and be accomplished whether its object be good or evil. To nullify their impious intention and purpose of waging war against it was essential that this unity of design should be broken and their plans be thwarted and, therefore, as stated, 'The Lord scattered these builders of Babel and dispersed them abroad upon the face of the earth. And that they might be compelled to cease the building of their city, he confounded their language so that they were unable to understand each other's thoughts and respond to them. Before this the holy language was universally spoken.'”  
*Zohar: Bereshith to Lekh Lekha* Chapter LXXVII: *The Object of Building the Tower of Babel* (Nurho de Manhar 1900-1914 A.D.)

God eventually tired of man’s rebellion against Him:

And God said to the seventy angels who stood foremost before him (in heaven, inside the Majestic Glory), to those who were near to him, saying, come let us descend and confuse their tongues (confusion), that one man shall not understand the language of his neighbor, and they did so unto them. And from that day following...they could not understand to speak in one tongue (As attested here in the Book of Jasher IX.33-34, many men were killed by one another after God caused confusion amongst them. This is a precursor to what will take place at Armageddon, as God causes confusion amongst the forces gathered there. They will slay each man their comrades on that day). And the Lord smote the three divisions that were there, and he punished them according to their works and their designs. The Book of Jasher IX.32,33

When God “smote” them, one third became dumb as wild animals, as was Nebuchadnezzar so rendered (See Daniel 4:13-35, most specifically Daniel 4:16, as well as The Talmud), one third killed each other in battle in an Armageddon-like confrontation and the remaining third “the Lord (God) scattered throughout the earth” (See The Book of Jasher IX.35).

The record in The Talmud concerning this event nearly entirely parallels the events related in The Book of Jasher above. The Book of Jubilees X.18-27 also contains an account of this event. Additionally, the destruction of the Tower of Babel is represented in the 16<sup>th</sup> Arcane of the Tarot.

The following scripture describes the aftermath of the battle:

And those who were left amongst them, when they knew and understood the evil which was coming upon them, they forsook the building, and they also became scattered upon the face of the whole earth. And they ceased building...the tower; therefore he called the place Babel, for there the Lord confounded the language of the whole earth; behold it was at the east of the land of Shinar. And as to the tower which the sons of men built, the earth opened up its mouth and swallowed up one third part thereof (one third was destroyed in an earthquake), and a fire also descended from heaven (from the Majestic Glory) and burned another third, and the other third is left to this day...And many of the sons of men died in that tower, a people without number (a large number of people died). The Book of Jasher IX.36-37,38,39

It is likely the tower itself was located at Eridu where is located the ruins of a ziggurat built with asphalt, a fact which agrees with the account of the materials used in the construction of the Tower of Babel as related in the Book of Jubilees X.20. Asphalt is a petroleum derivative capable of being burned by fire as is related in the passage above. The Jewish historian Josephus tells us the Tower of Babel “was built of burnt brick, cemented together with mortar, made of bitumen.” Bitumen is asphalt.

And when the Lord had scattered the sons of men on account of their sin (the rebellion) at the tower, behold they spread forth into many divisions, and all the sons of men were dispersed into the four corners of the earth (mankind spread worldwide at this time, the Americas included). And all the families became each according to its language, its land, or its city. And the sons of men built many cities according to their families, in all the places where they went, and throughout the earth where the Lord had scattered them. The Book of Jasher X.2-4 (See also The Targum of Jonathan)

We also find the following in the Greek Apocalypse of Baruch (3Baruch):

...they...built the tower of strife (the Tower of Babel) against God, and the Lord banished them.  
3Baruch 2:7

The overseers who supervised the construction of Nimrod's tower diverted much of the population's efforts towards this project. They were so strict that it was said even a woman in childbirth could not take the time off to give birth, but had to keep at her chore of making bricks for the construction of the tower:

These are they who gave counsel to build the tower, for they whom thou seest drove forth multitudes of both men and women, to make bricks; among whom, a woman making bricks was not allowed to be released in the hour of child-birth, but brought forth while she was making bricks, and carried her child in her apron, and continued to make bricks. And the Lord appeared to them and confused their speech, when they had built the tower to a height of four hundred and

sixty-three cubits (694 ½ feet tall, within reach of the Majestic Glory itself). And they took a gimlet, and sought to pierce the heaven (the Majestic Glory), saying, Let us see (*whether*) the heaven (the Majestic Glory) is made of clay, or of brass, or of iron. When God saw this He did not permit them, but smote them with **blindness and confusion** of speech, and rendered them as thou seest. 3Baruch 3:5,6-8

Nimrod survived this debacle:

And Nimrod son of Cush was still in the land of Shinar, and he reigned over it and dwelt there, and he built cities in the land of Shinar. And these are the names of the four cities that he built, and he called their names after the occurrences that happened to them in the building of the tower. And he called the first Babel, saying, because the Lord there confounded the language of the whole earth; and the name of the second he called Erech, because from there God dispersed them. And the third he called Eched, saying, there was a great battle at that place; and the fourth he called Calnah, because his princes and mighty men were consumed there, and they vexed the Lord, they rebelled and transgressed against him. The Book of Jasher XI.1-4

'And they said, go to, let us build us a city and tower whose top shall reach into heaven.' The term "*habah*" (*go to*) whenever used in scripture is always found in connection with some thing or project unrealizable by those who conceived it. Their blind impulse to build such a city and tower arose only from a wicked and foolish desire that animated and prompted them to live **in open revolt against the Holy One (God)**." Said Rabbi Abba: "They were the subjects of a horrible and demoniacal infatuation in that they impiously wished to abandon the worship of their Lord for that of Satan or the serpent (Azazel) to whom they rendered homage and glory. The words, 'go to, let us build us a city and tower,' have a deeply occult meaning and contain a mystery most profound. Remark that when the Postdiluvians arrived at the plain in the land of Shinar (*a strange kingdom or domain*) and had become acquainted with and accommodated themselves to its natural advantages coming from its proximity to the sea, they said amongst themselves, it will be best for us to settle down and dwell here, for with little trouble and at once we can indulge in those sensual pleasures and delights that are the charm of life, making it worth the living. But why worship heavenward and what advantage will accrue to us in so doing. Here let us build us a temple and make a deity of ourselves. Come and let us make a shem (*name, a synonym for God, or a Divine Being*) whom we can adore and have him always in our midst as a center of attraction, and thus avoid becoming dispersed abroad on the face of the earth." Zohar: Bereshith to Lekh Lekha by Nurho de Manhar [1900-14] ChapterLXVIII: The Tower of Babel

For another account of this episode in history, see also Josephus' The Antiquities of the Jews 1.4.1-3.

According to The Zohar, speaking of the builders of the tower, the first and foremost being Nimrod, "Said Rabbi Abba: 'They were the subjects of a horrible and demoniacal infatuation in that they impiously wished to abandon the worship of the Lord for that of Satan or the serpent (Azazel) to whom they rendered homage and glory.'" Nimrod and his followers worshipped the angels Satan and Azazel. It must be noted that this is the area where Azazel lay entrapped within the earth. The tower was built upon this spot.

Indeed, Philo in his work "On the Giants" tells us "the name Nimrod, being interpreted, means, 'desertion.'" After Nimrod's rebellion against God was defeated, his subjects and

princes were said to call him ‘Amraphel,’ a derogatory term meaning “at the tower his princes and men fell through his means” (See The Book of Jasher XI.6).

According to The Talmud, Nimrod was killed by Esau at the age of 215 as was prophesied at the birth of Abraham (See also The Book of Jasher). Other accounts say he was killed during God’s destruction of the tower. Clement of Alexandria sets forward the belief that Nimrod was killed when God destroyed the tower itself. In Homily IX of The Clementine Homilies Chapter V Clement states that: “Therefore the magician Nebrod (the Greeks and Egyptians knew Nimrod as Nebrod. In the Septuagint version of The Bible, ‘Nimrod’ is rendered as ‘Nebrod’), being destroyed by this lightning falling on earth from heaven, for this circumstance had his name changed to Zoroaster, on account of the living stream of the star being poured upon him. But the unintelligent amongst the men who then were, thinking that through the love of God his soul had been sent for by lightning, buried the remains of his body, and honored his burial-place with a temple among the Persians, where the descent of the fire occurred, and worshipped him as a god.” In Chapter VI Clement continues: “Him the Greeks have called Zoroaster.” In Pseudo-Clementine Book IV Chapter XXVIII it is related how after Nimrod’s death “foolish men...extolled him...raising a sepulcher to his honor, they went so far as to adore him as a friend of God, and one who had been removed to heaven in a chariot of lightning, and to worship him as if he were a living star. Hence also his name was called Zoroaster after his death-- that is, *living star*.”

The story of the Greek legendary figure Orion the Hunter parallels the story of Nimrod. Like Nimrod, Orion was a hunter who was also said to have rebelled against his god. The Persian name for the Orion Constellation is Nimrod.

Ancient Craft Freemasonic calendar years are calculated from 4000 B.C, the year of the Babylonian Dispersion (4000 B.C. = 1 A.L.) which saw the confusion of the languages amid the destruction of the Tower of Babel, a result of the great hunter Nimrod’s rebellion against God. As per The Encyclopedia of Freemasonry, the York MS. No. 1 says “At ye making of ye toure (tower) of Babel there was a Masonrie first much esteemed of, and the King of Babilon yt called Nimrod was a Mason himself and loved well Masons.” The Masons identified themselves as such in reference to their building of the Tower of Babel, it being a tower constructed of bricks. Harleian, Sloane, Landsdowne and Edinburgh-Kilwinning Masonic manuscripts, for instance, state as fact that Masons were employed in the building of the Tower of Babel. High-degree **M**asons, like Nimrod, were **m**agicians (as were the Wise Men/Magi who visited Jesus at his birth (See Matthew 2:1-2). The Magi were Zoroastrians, being named after Nimrod. In Genesis 41:8, the term ‘wise men’ is used synonymously with that of the word ‘magician’).