

Tower of Babel

Tanakh

Bereishit ʾ (Genesis 10)

8 And Cush begot Nimrod; he began to be a mighty man in the land. **9** He was a mighty hunter before the Lord; therefore it is said, "Like Nimrod, a mighty hunter before the Lord." **10** And the beginning of his kingdom was Babylon and Erech and Accad and Calneh, in the land of Shinar. **11** From that land emerged Asshur, and he built Nineveh and Rehoboth ir and Calah. **12** And Resen, between Nineveh and between Calah; that is the great city.

Bereishit ʾʾ (Genesis 11)

1 Now the entire earth was of one language and uniform words. **2** And it came to pass when they traveled from the east, that they found a valley in the land of Shinar and settled there. **3** And they said to one another, "Come, let us make bricks and fire them thoroughly"; so the bricks were to them for stones, and the clay was to them for mortar. **4** And they said, "Come, let us build ourselves a city and a tower with its top in the heavens, and let us make ourselves a name, lest we be scattered upon the face of the entire earth." **5** And the Lord descended to see the city and the tower that the sons of man had built. **6** And the Lord said, "Lo! [they are] one people, and they all have one language, and this is what they have commenced to do. Now, will it not be withheld from them, all that they have planned to do? **7** Come, let us descend and confuse their language, so that one will not understand the language of his companion." **8** And the Lord scattered them from there upon the face of the entire earth, and they ceased building the city. **9** Therefore, He named it Babel, for there the Lord confused the language of the entire earth, and from there the Lord scattered them upon the face of the entire earth.

Nimrod

There have been many people across the decades who have attempted to find a connection between Nimrod and historical/mythical figures.

In the *Recognitions* (4:29) – part of the Clementines – Nimrod is equated with the Assyrian king Ninus who was the founder of Nineveh.

“First among whom is named a certain king Nimrod, the magic art having been handed down to him as by a flash, whom the Greeks, also called Ninus, and from whom the city of Nineveh took its name.”¹

In the Clementine *Homilies* (9:4), Nimrod is associated with Zoroaster.

“Of this family there was born in due time a certain one, who took up with magical practices, by name Nebrod [Greek for Nimrod], who chose, giant-like, to devise things in opposition to God. Him the Greeks have called Zoroaster.”²

Dr E. Kraeling connects Nimrod with Lugal-Banda – a mythological king mentioned in Poebel. The seat of Lugal-Banda was in Marad (now known as Wanna Sedoum) which is along the Euphrates River, west of Nippur.³

Ronald Hendel ascribes to the belief that the name Nimrod may be a polemical distortion of the Mesopotamian god Ninurta. There were cultic centers for the god Ninurta in Babel and Calah.⁴

David Rohl offers up the suggestion that Nimrod is connected to “the Sumerian saga of Enmerkar, ‘Enmer the Hunter’ warrior and builder-king of Uruk”.⁵

Sumerian

The Sumerian myth called Enmerkar and the Lord of Aratta is a myth that is similar to the Tower of Babel story in Bereishit (Genesis). The beginning of this account sets the scene for the story.

In those days of yore, when the destinies were determined, the great princes allowed Unug Kulaba's E-ana to lift its head high. Plenty, and carp floods-(fish aplenty, barley abundance), and the rain which brings forth dappled barley were then increased in Unug Kulaba. Before the land of Dilmun yet existed, the E-ana of Unug Kulaba was well founded.⁶

The E-ana spoken about in this text refers to a ziggurat in Uruk that was built in honor of the goddess Inanna. E-ana means House or Temple of Ana. Enmerkar asks Inanna to permit him to subject Aratta and make it compulsive upon the people to deliver a tribute of precious metals and gemstone for constructing the Abzu ziggurat of Enki at Eridu. These tributes will also be used for embellishing Inanna's sanctuary at Uruk. Inanna agrees to this arrangement.⁶

According to the Ashmolean tablet, provides evidence that the Sumerians believed that at one point in time all people spoke the same language until it was changed by the god Enki.

Enki, the lord of abundance, (whose) commands are trustworthy,
The lord of wisdom, who understand the land,
The leader of the gods,
Endowed with wisdom, the lord of E[ridu]
Changed the speech in their mouths, [brought] contention into it,
Into the speech of man that (until then) had been one.⁷

Greek/Roman

Lucius Cornelius Alexander Polyhistor was a Greek scholar who was enslaved by the Romans during the Mithridatic War and taken to Rome as a tutor. After his release, he continued to live in Italy as a Roman citizen and was a productive a writer. The majority of his writings are now lost, but the fragments still remain – including a portion known as Fragment 10 that speaks about the Tower of Babel.

THE Sibyl says: That when all men formerly spoke the same language; some among them undertook to erect a large and lofty tower, that they might climb up into heaven. But God

sending forth a whirlwind, confounded their design, and gave to each tribe a particular language of its own: which is the reason that the name of that city is Babylon. After the deluge lived Titan and Prometheus; when Titan undertook a war against Cronus.⁸

Berosus was an historian of Babylonia and a priest of Bel (Marduk). He lived during the time of Alexander the Great and Antiochus I Soter. Berosus wrote a history of Babylonia (possibly title *Babyloniaca*) which was titled *Chaldaica* by Josephus and Clement of Alexandria. The work was divided into three parts. The second part deals with the Flood through Nebuchadnezzar (747 BCE).⁹

This section about the Tower of Babel is quoted by Berosus but it is originally attributed to Abydenus who was a Greek historian, and the author of a *History of the Chaldeans and Assyrians*, of which some fragments are preserved.

They say that the first inhabitants of the earth, glorying in their own strength and size, and despising the gods, undertook to raise a tower whose top should reach the sky, in the place in which Babylon now stands: but when it approached the heaven, the winds assisted the gods, and overthrew the work upon its contrivers: and its ruins are said to be still at Babylon: and the gods introduced a diversity of tongues among men, who till that time had all spoken the same language: and a war arose between Cronus and Titan. The place in which they built the tower is now called Babylon, on account of the confusion of the tongues; for confusion is by the Hebrews called Babel.⁸

The Sibylline Oracles (also known as the "pseudo-Sibylline Oracles") are a collection of oracles in Greek and ascribed to the Sibyls, prophetesses who uttered divine revelations in a frenzied state. Twelve books of Sibylline Oracles survive.¹⁰

BUT when the judgements of the Almighty God
Were ripe for execution; when the Tower
Rose to the skies upon Assyria's plain,
And all mankind one language only knew:
A dread commission from on high was given
To the fell whirlwinds, which with dire alarms
Beat on the Tower, and to its lowest base
Shook it convulsed. And now all intercourse,
By some occult and overruling power,
Ceased among men: by utterance they strove
Perplexed and anxious to disclose their mind;
But their lip failed them; and in lieu of words
Produced a painful babbling sound: the place
Was thence called Babel; by th' apostate crew
Named from the event. Then severed far away

They sped uncertain into the realms unknowns:
Thus kingdoms rose; and the glad world was filled.⁸

Book of Jubilees

The Book of Jubilees (Sefer Yovelim) is a midrashic commentary on Bereishit (Genesis) and Shemot (Exodus). Yovelim is an apocalyptic work that contains the views, legends, and religious practices of the Pharisaic school during the time of John Hyrcanus (135-150 BCE).¹¹ Contained within Sefer Yovelim, is a detailed description of the Tower of Babel.

18. And in the three and thirtieth jubilee, in the first year in the second week, Peleg took to himself a wife, whose name was Lômânâ the daughter of Sînâ'ar, and she bare him a son in the fourth year of this week, and he called his name Reu; for he said: "Behold the children of men have become evil through the wicked purpose of building for themselves a city and a tower in the land of Shinar." 19. For they departed from the land of Ararat eastward to Shinar; for in his days they built the city and the tower, saying, "Go to, let us ascend thereby into heaven." 20. And they began to build, and in the fourth week they made brick with fire, and the bricks served them for stone, and the clay with which they cemented them together was asphalt which cometh out of the sea, and out of the fountains of water in the land of Shinar. 21. And they built it: forty and three years were they building it; its breadth was 203 bricks, and the height (of a brick) was the third of one; its height amounted to 5433 cubits and 2 palms, and (the extent of one wall was) thirteen stades (and of the other thirty stades). 22. And the Lord our God said unto us: "Behold, they are one people, and (this) they begin to do, and now nothing will be withholden from them. Go to, let us go down and confound their language, that they may not understand one another's speech, and they may be dispersed into cities and nations, and one purpose will no longer abide with them till the day of judgment." 23. And the Lord descended, and we descended with Him to see the city and the tower which the children of men had built. 24. And He confounded their language, and they no longer understood one another's speech, and they ceased then to build the city and the tower. 25. For this reason the whole land of Shinar is called Babel, because the Lord did there confound all the language of the children of men, and from thence they were dispersed into their cities, each according to his language and his nation. 26. And the Lord sent a mighty wind against the tower and overthrew it upon the earth, and behold it was between Asshur and Babylon in the land of Shinar, and they called its name "Overthrow." 27. In the fourth week in the first year in the beginning thereof in the four and thirtieth jubilee, were they dispersed from the land of Shinar.² (Jubilees 10:18-27)¹²

Pseudo-Philo

One of the earliest post-Biblical accounts (c. 70 CE) of the Tower of Babel comes from what is called Pseudo-Philo because the writing is not believed by scholars to have actually been written by the philosopher-historian Philo.

According to Pseudo-Philo, the pronouncement for building the Tower of Babel is ascribed to not only Nimrod (son of Ham) but also to Joktan (son of Shem) and Phenech (son of Japheth).

5:1 Then came the sons of Cham, and made Nembroth a prince over themselves: but the sons of Japheth made Phenech their chief: *and* the sons of Sem gathered together and set over them Jectan to be their prince.¹³

Twelve men – including Abram, Lot, Nahor, Ruge, Tenute, Zaba, Armodath, Iobab, Esar, Abimahel, Saba, Auphin – were arrested for refusing to make bricks for the Tower. Jektan finally saves the twelve from the wrath of Nimrod and Phenech.

6:1 Then all they that had been divided and dwelt upon the earth gathered together there after, and dwelt together; *and they set forth from the East and found a plain in the land of Babylon: and there they dwelt, and they said every man to his neighbour:* Behold, it will come to pass that we shall be scattered every man. from his brother, and in the latter days we shall be fighting one against another. Now, therefore, come and let us build for ourselves a tower, the head whereof shall reach unto heaven, and we shall make us a name and a renown upon the earth.

6:2 And they said everyone to his neighbour: Let us take bricks (*lit.* stones), and let us, each one, write our names upon the bricks and burn them with fire: and that which is thoroughly burned shall be for mortar and brick. (*Perhaps*, that which is not thoroughly burned shall be for mortar, and that which is, for brick.)

6:3 And they took every man their bricks, saving 12 men, which would not take them, and these are their names: Abraham, Nachor, Loth, Ruge, Tenute, Zaba, Armodath, Iobab, Esar, Abimahel, Saba, Auphin.

6:4 And the people of the land laid hands on them and brought them before their princes and said: These are the men that have transgressed our counsels and will not walk in our ways. And the princes said unto them: Wherefore would ye not set every man your bricks with the people of the land? And they answered and said: We will not set bricks with you, neither will we be joined with your desire. One Lord know we, and him do we worship. And if ye should cast us into the fire with your bricks, we will not consent to you.

6:5 And the princes were wroth and said: As they have said, so do unto them, and if they consent not to set bricks with you, ye shall burn them with fire together with your bricks.

6:6 Then answered Jectan which was the first prince of the captains: Not so, but there shall be given them a space of 7 days. And it shall be, if they repent of their evil counsels, and will set bricks along with us, they shall live; but if not, let them be burned according to your word. But he sought how he might save them out of the hands of the people; for he was of their tribe, and he served God.¹³

Josephus

The Jewish historian Flavius Josephus recounted the history of the Jews in his book *Antiquities of the Jews* (Book One). He recounted the story of the Tower of Babel – placing the blame for the building of the tower on Nimrod in an attempt to lure the people away from Hashem.

4:1. Now the sons of Noah were three, - Shem, Japhet, and Ham, born one hundred years before the Deluge. These first of all descended from the mountains into the plains, and fixed their habitation there; and persuaded others who were greatly afraid of the lower grounds on account of the flood, and so were very loath to come down from the higher places, to venture to follow their examples. Now the plain in which they first dwelt was called Shinar. God also commanded them to send colonies abroad, for the thorough peopling of the earth, that they might not raise seditions among themselves, but might cultivate a great part of the earth, and enjoy its fruits after a plentiful manner. But they were so ill instructed that they did not obey God; for which reason they fell into calamities, and were made sensible, by experience, of what sin they had been guilty: for when they flourished with a numerous youth, God admonished them again to send out colonies; but they, imagining the prosperity they enjoyed was not derived from the favor of God, but supposing that their own power was the proper cause of the plentiful condition they were in, did not obey him. Nay, they added to this their disobedience to the Divine will, the suspicion that they were therefore ordered to send out separate colonies, that, being divided asunder, they might the more easily be Oppressed.

4:2. Now it was Nimrod who excited them to such an affront and contempt of God. He was the grandson of Ham, the son of Noah, a bold man, and of great strength of hand. He persuaded them not to ascribe it to God, as if it was through his means they were happy, but to believe that it was their own courage which procured that happiness. He also gradually changed the government into tyranny, seeing no other way of turning men from the fear of God, but to bring them into a constant dependence on his power. He also said he would be revenged on God, if he should have a mind to drown the world again; for that he would build a tower too high for the waters to be able to reach! and that he would avenge himself on God for destroying their forefathers !

4:3. Now the multitude were very ready to follow the determination of Nimrod, and to esteem it a piece of cowardice to submit to God; and they built a tower, neither sparing any pains, nor being in any degree negligent about the work: and, by reason of the multitude of hands employed in it, it grew very high, sooner than any one could expect; but the thickness of it was so great, and it was so strongly built, that thereby its great height seemed, upon the view, to be less than it really was. It was built of burnt brick, cemented together with mortar, made of bitumen, that it might not be liable to admit water. When God saw that they acted so madly, he did not resolve to destroy them utterly, since they were not grown wiser by the destruction of the former sinners; but he caused a tumult among them, by producing in them divers languages, and causing that, through the multitude of those languages, they should not be able to understand one another. The place wherein they built the tower is now called *Babylon*, because of the confusion of that language which they readily understood before; for the Hebrews mean by the word *Babel*, confusion. The Sibyl also makes mention of this tower, and of the confusion of the language, when she says thus: "When all men were of one language, some of them built a high tower, as if they would thereby ascend up to heaven, but the gods sent storms of wind and overthrew the tower, and gave every one his peculiar language; and for this reason it was that the city was called *Babylon*." But as to the plan of Shinar, in the country of Babylonia, Hestiaeus mentions it, when he says thus: "Such of the priests as were saved, took the sacred vessels of Jupiter Enyalius, and came to Shinar of Babylonia."¹⁴

Apocalypse of Baruch

The *Greek Apocalypse of Baruch* (also known as 3 Baruch) is an apocryphal text that is thought to have been written between 130 CE and the early third-century CE after the fall of Jerusalem by the Romans. It is one of the extra-Biblical texts attributed to the Prophet Jeremiah's scribe Baruch ben Neriah.¹⁵ During the received vision, Baruch is shown various heavens. In one of the heavens, Baruch sees men in animal form. The angel who is guiding Baruch explains that these are the people who built the Tower of Babel and for their wickedness they were transformed into demon-like beings.¹⁶

2:1 And he took me and led me where the firmament has been set fast, and where there was a river

2:2 which no one can cross, nor any strange breeze of all those which God created. And he took me and led me to the first heaven, and showed me a door of great size. And he said to me, Let us enter

2:3 through it, and we entered as though *borne* on wings, a distance of about thirty days' journey. And he showed me within the heaven a plain ; and there were men dwelling thereon, with the faces of

2:4 oxen, and the horns of stags and the feet of goats, and the haunches of lambs. And I Baruch asked the angel, Make known to me, I pray thee, what is the thickness of the heaven in which we journeyed,

2:5 or what is its extent, or what is the plain, in order that I may also tell the sons of men? And the angel whose name is Phamael said to me: This door which thou seest is the door of heaven, and as great as is the distance from earth to heaven, so great also is its thickness; and again as great as is *the distance* (from North to South, so great) is the length of the plain which thou didst see. And again the angel of the powers said to me, Come, and I will show thee greater mysteries. But

2:6,7 I said, I pray thee show me what are these men. And he said to me, These are they who built the tower of strife against God, and the Lord banished them.

3:1 And the angel of the Lord took me and led me to a second heaven. And he showed me there

3:2 also a door like the first and said, Let us enter through it. And we entered, being borne on wings

3:3 a distance of about sixty days' journey. And he showed me there also a plain, and it was full of

3:4 men, whose appearance was like *that* of dogs, and *whose feet were like those* of stags. And I asked

3:5 the angel: I pray thee, Lord, say to me who are these. And he said, 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

3:6 continued to make bricks. And the Lord appeared to them and confused their speech, when they

3:7 had built the tower to *the height of* four hundred and sixty-three cubits. And they took a gimlet, and sought to pierce the heaven, saying, Let us see (whether) the heaven is made of clay, or of

3:8 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.¹⁷

Mishnah/Midrash

There is also mention of the Tower of Babel in the Rabbinic literature of the Mishnah and the Midrash. The Mishnah is the first written record of the Oral Torah which was written in approximately 200 C.E. at the command of Judah HaNasi.

*The Generation of the Tower of Babel have no share in the world to come, nor shall they live in the world to come, for it is written: THEN THE LORD SCATTERED THEM ABROAD FROM THENCE UPON THE FACE OF THE WHOLE EARTH,--that is, in this world; AND THEY LEFT OFF TO BUILD THE CITY,--that is, in the world to come.*¹⁸

The Midrash is an exegesis on the Tanach which delves more deeply into the text than the mere literal sense of the written text and attempts to penetrate into the underlying “spirit” of the text. The idea is to examine the text from all sides and derive interpretations which are not immediately obvious at the surface level of the text.

According to the Midrash the builders of the Tower of Babel (known as the generation of secession) said: *He—God—has no right to choose the upper world for Himself, and to leave the lower world to us; therefore we will build us a tower, with an idol on the top holding a sword, so that it may appear as if it intended to war with God* (Gen. R. xxxviii. 7; Tan., ed. Buber, Noah, xxvii. *et seq.*).¹⁹

Zohar

The Zohar is widely considered the most important work of Kabbalah, or Jewish mysticism. It is a mystical commentary on the Torah, written in medieval Aramaic. It contains a mystical discussion of the nature of Hashem, the origin and structure of the universe, the nature of souls, sin, redemption, good and evil, and the relationship between Hashem and man.

The Zohar is not one book, but a group of books; these books include scriptural interpretations as well as material on theosophic theology, mythical cosmogony, and mystical psychology.

According to the 20th century religious historian Gershom Scholem, most of the Zohar was written in an exalted, eccentric style of Aramaic, a language that was spoken in the Land of Israel during the Roman Period in the first centuries of the Common Era. The Zohar first appeared in Spain in the 13th century, and was published by a Jewish writer named Moses de Leon. Scholem, based on accounts from De Leon's contemporaries, and on evidence within the Zohar (Spanish idioms and syntax, for example), concluded that De Leon was the actual author.²⁰

De Leon himself ascribed this work to a rabbi of the second century, Shimon bar Yochai.²¹ Jewish legend holds that during a time of Roman persecution, Rabbi Shimon hid in a cave for 13 years, studying the Torah with his son, Elazar.²² During this time he is said to have been inspired by Elijah the Prophet to write the Zohar.²⁰

"THE TOWER OF BABEL."

Said Rabbi Hiya: It is written, 'The wicked are like the troubled sea' (nigrash) (Is. LVII. 20). Is there then a troubled sea? Truly so, for when it exceedeth its boundaries, it becomes 'nigrash' and bursting its barriers, as a man intoxicated with wine, rolling and staggering and unable to keep himself erect, and scripture further adds, of the sea when in this troubled state, 'It cannot rest; and its waters cast up mire and dirt,' meaning that whilst it is calm, the mud concealed in its depths remains undisturbed but the moment its surface begins to be ruffled and agitated by tempestuous winds and storms it is ejected, similarly with a man who as long as he is devoted to the service of his Lord, his lower nature or self is calla and peaceful, its animal propensities repressed and restrained, but as soon as his relation with his divine higher self becomes disturbed and broken, like a drunkard, he begins to reel and stagger, and give utterance to the depraved feelings and emotions that have lain dormant within him, and in proportion as he babbles forth his obscure and filthy gibberish, so does his profanity increase, for it is the reflection of his impure animal self that then becomes manifested. Observe the words, '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."

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 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."²³

Book of Jubilees

The Book of Jubilees (Sefer Yovelim) is a midrashic commentary on Bereishit (Genesis) and Shemot (Exodus). Yovelim is an apocalyptic work that contains the views, legends, and religious practices of the Pharisaic school during the time of John Hyrcanus (135-150 BCE).¹ Contained within Sefer Yovelim, is a detailed description of the Tower of Babel including its destruction which is not mentioned in Bereishit.

10:18 And in the three and thirtieth jubilee, in the first year in the second week, Peleg took to himself a wife, whose name was Lômânâ the daughter of Sînâ'ar, and she bare him a son in the fourth year of this week, and he called his name Reu; for he said: "Behold the children of men have become evil through the wicked purpose of building for themselves a city and a tower in the land of Shinar."

10:19 For they departed from the land of Ararat eastward to Shinar; for in his days they built the city and the tower, saying, "Go to, let us ascend thereby into heaven."

10:20 And they began to build, and in the fourth week they made brick with fire, and the bricks served them for stone, and the clay with which they cemented them together was asphalt which cometh out of the sea, and out of the fountains of water in the land of Shinar.

10:21 And they built it: forty and three years were they building it; its breadth was 203 bricks, and the height (of a brick) was the third of one; its height amounted to 5433 cubits and 2 palms, and (the extent of one wall was) thirteen stades (and of the other thirty stades).

10:22 And the Lord our God said unto us: "Behold, they are one people, and (this) they begin to do, and now nothing will be withholden from them. Go to, let us go down and confound their language, that they may not understand one another's speech, and they may be dispersed into cities and nations, and one purpose will no longer abide with them till the day of judgment."

10:23 And the Lord descended, and we descended with Him to see the city and the tower which the children of men had built.

10:24 And He confounded their language, and they no longer understood one another's speech, and they ceased then to build the city and the tower.

10:25 For this reason the whole land of Shinar is called Babel, because the Lord did there confound all the language of the children of men, and from thence they were dispersed into their cities, each according to his language and his nation.

10:26 And the Lord sent a mighty wind against the tower and overthrew it upon the earth, and behold it was between Asshur and Babylon in the land of Shinar, and they called its name "Overthrow."

10:27 In the fourth week in the first year in the beginning thereof in the four and thirtieth jubilee, were they dispersed from the land of Shinar.²⁴

Book of Mormon

Ether 1:33 Which Jared came from and his brother and their families, with some others and their families, from the great tower, at the time the Lord confounded the language of the people, and swore in his wrath that they should be scattered upon all the face of the earth; and according to the word of the Lord the people were scattered.²⁵

Qur'an

28:38 Pharaoh said: "O Chiefs! No god do I know for you but myself. Therefore, O Haman light me a (kiln to bake bricks) out of clay, and build me a lofty palace, that I may mount up to the god of Moses. But as far as I am concerned, I think (Moses) is a liar!"²

40:36 Pharaoh said: "O Haman build me a lofty palace, that I may attain the ways and means.
40:37 The ways and means of (reaching) the heavens, and that I may mount up to the God of Moses. But as far as I am concerned, I think (Moses) is a liar" Thus was made alluring, in Pharaoh's eyes, the evil of his deeds, and he was hindered from the Path; and the plot of Pharaoh led to nothing but perdition (for him).²⁶

Sources:

¹Pseudo-Clementine Literature, *Fire-Worships of the Persians*.

[<http://www.ccel.org/ccel/schaff/anf08.vi.iii.vi.xxix.html>]

²Roberts, A. and Donaldson, J., *The Ante-Nicene Father*. (Grand Rapids, Michigan: Wm. B Eerdmans Publishing Company, 1995). [<http://keithakers.com/Homilies/Book-9.htm>]

³Prince, J.S., *A Possible Sumerian Origin of the Name Nimrod* (Journal of the American Oriental Society, 40, 202) [<http://books.google.com>]

⁴Hendel, R., "Nimrod." *The Oxford Guide to People and Places of the Bible*. Metzger, B.M. and Coogan, M.D. eds. (New York: Oxford University Press, 2004), p. 218.

[<http://books.google.com>]

⁵Martin, P., *The Lost Testament*. [http://www.davidrohl.com/lost_testament_12.html]

⁶The Electronic Text Corpus of Sumerian Literature, *Enmerkar and the Lord of Aratta*.

[<http://etcsl.orinst.ox.ac.uk/cgi-bin/etcsl.cgi?text=t.1.8.2.3#>]

⁷Kramer, S. N., *The Babel of Tongues: A Sumerian Version*. In "I Studied Inscriptions from Before the Flood" (Hess, R.S. & Tsumura, D.T. eds.) (Eisenbrauns, 1991), pp. 280-281.

[<http://books.google.com>]

⁸Cory, I. P., *Ancient Fragments*. (1832) [<http://www.sacred-texts.com/cla/af/index.htm>]

⁹Oussani, G., *Berosus*. In "The Catholic Encyclopedia" (New York: Robert Appleton Company, 1907). [<http://www.newadvent.org/cathen/02514a.htm>]

¹⁰Sibylline Oracles [http://en.wikipedia.org/wiki/Sibylline_Oracles]

¹¹Book of Jubilees

[<http://www.jewishencyclopedia.com/view.jsp?artid=582&letter=J&search=book%20of%20jubilees>]

¹²Charles, R. H., *The Book of Jubilees*. (New York: The MacMillan Company, 1917).

[<http://www.sacred-texts.com/bib/jub/jub25.htm>]

¹³James, M.R., *The Biblical Antiquities of Philo*. (London: S.P.C.K., 1917). [<http://www.sacred-texts.com/bib/bap/index.htm>]

¹⁴Whiston, W., *The Works of Flavius Josephus*. (1737). [<http://www.sacred-texts.com/jud/josephus/ant-1.htm>]

¹⁵3 Baruch [http://en.wikipedia.org/wiki/Greek_Apocalypse_of_Baruch]

¹⁶Apocalypse of Baruch [<http://www.jewishencyclopedia.com/view.jsp?artid=329&letter=B>]

¹⁷The Greek Apocalypse of Baruch

[<http://www.pseudepigrapha.com/pseudepigrapha/3Baruch.html>]

¹⁸Danby, H., *Tractate Sanhedrin*. (London: Society for Promoting Christian Knowledge, 1919).

[<http://www.sacred-texts.com/jud/tsa/tsa37.htm>]

¹⁹Tower of Babel

[<http://www.jewishencyclopedia.com/view.jsp?artid=45&letter=B&search=tower%20of%20babel>]

²⁰Zohar [<http://en.wikipedia.org/wiki/Zohar>]

²¹Jacobs, J. & Broydé, I., *Zohar*. (Jewish Encyclopedia, c. 1901)

[<http://www.jewishencyclopedia.com/view.jsp?artid=142&letter=Z&search=zohar>]

²²Rabbi Shimon Bar Yochai [<http://www.ou.org/chagim/lagbaomer/yochai.htm>]

²³de Manhar, N., *Zohar: Bereishith to Lekh Lekha*. (New York: Theosophical Publishing Company, 1914) [<http://www.sacred-texts.com/jud/zdm/zdm077.htm>]

²⁴Carles, R. H., *The Book of Jubilees*. (New York: MacMillan Company, 1917)

[<http://www.sacred-texts.com/bib/jub/jub25.htm>]

²⁵Smith, J., *The Book of Mormon: Another Testament of Jesus Christ*. (Salt Lake City, UT: Church of Jesus Christ of Latter-day Saints, 1981).

²⁶Ali, A. Y. *The Qur'an: Text, Translation, and Commentary* (Elmhurst, NY: Tahrike Tarsile Qur'an, Inc., 2001).

©Rachel-Esther bat-Avraham, 2012
becomingjewish.org