



UNTOLDSECRETS
of Planet Earth

Banished from Babel

VANCE NELSON



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Dedication

This book is dedicated to Dr. Jonathan Henry, who began as one of my professors during my biology degree and later became my mentor and a dear friend. In one of his classes, I was first introduced to the worldwide distribution of ziggurats and their possible connection to the dispersion from the Tower of Babel. For over twenty years, he has been a great source of encouragement to me in my ministry and writing this book series. He provided valuable feedback on much of the evidence and research related to the Tower of Babel. Moreover, his sincere love for the Lord Jesus Christ and the Word of God has been an exceptional source of inspiration to me over many years.

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Asia: Shwesandaw Pagoda, Myanmar (Burma)

Preface

During a presentation in Canada several years ago, I shared a small portion of the information that is now found in this book. After the talk, two angry individuals approached me. At first, I couldn't tell if their anger was directed at me or someone else. They asked, "Why haven't we heard this information before?" It was a valid question. The answer, however, was obvious. The evidence contained in this book is not presented by secularists who believe in evolution. Why not? The reality is that some evidence fits the Biblical view of history far better than the evolutionary view. It shouldn't be surprising, then, that this type of evidence is not usually discussed in the secular realm and, therefore, is not well known to most people.

My methodology for any research and writing project is to begin with Scripture. In this case, I started with the Bible and asked: "If the Tower of Babel dispersion did happen, what kind of evidence would we expect to find?" I then asked: "Do we find evidence in the real world which fits with what the Bible says?" The fact is that "you only get the answers to the questions you ask, and if you don't ask the right questions, you won't get the right answers."¹ I have since travelled the world, documenting much of the evidence in this book. Does the evidence fit the evolutionary view of the history of mankind, or does it support the Biblical view of mankind? Prepare to be impacted by the evidence. Don't forget, if the Biblical view of history is correct, there

is purpose and meaning to life and, therefore, there is hope, even in a world that often appears hopeless.

I research and write mainly to show that "what we read in God's Word (the Bible) agrees with what we see in God's world."² I did not grow up with a belief in the God of the Bible. Nevertheless, my life has been changed by the God to Whom the Scriptures refer. I didn't come to think about the Biblical Creator God until I had nearly finished high school. At nineteen, I trusted Jesus Christ to be my Lord and Saviour. This decision to follow Christ was radical for me and many of my friends at the time. It also had an extreme effect on my life and my well-being, and this effect was for the better. In many ways, my life had significant elements of hopelessness. And this hopelessness was known only by me. Perhaps after reading this book and seeing the evidence for yourself, you may change your mind and heart regarding God, the Bible, and your eternal purpose.

Think carefully about the evidence. I hope you will ultimately see that mankind is not the result of random accidents within this universe, but that mankind is the result of God's plan and purpose. Join me as we take a deep look at the evidence which, when viewed together, verifies that the Tower of Babel really did exist and that all various cultures worldwide have their origin there.



Banished from Babel

the dispersion of mankind

Introduction

Introduction

What is the true origin of humanity? From where did we come? Where are we, individually and collectively, as humans headed? What is our ultimate destiny? According to the secular view, life started simple, and through the inherent properties of chemistry, matter, and natural laws, every living thing we see today came into existence. This, we are generally told, was a natural process without intelligence. This explanation has, at its root, purposelessness. According to this naturalistic view of origins, life has no genuine purpose or meaning.

Furthermore, according to this naturalistic, mechanistic view, death has no purpose except to eliminate the less fit organisms, leaving room for the more fit ones to propagate themselves and eventually die. According to the secular view, life begins without purpose and ends without purpose. That is heavy. Is it any wonder so many people today live without any real hope here and now, let alone any hope after death?

The Bible, however, has a different explanation, infusing life with meaning and purpose. To put it simply and clearly, "In the beginning God created the heaven and the earth" (Genesis 1:1). This explanation fits with everything we know about the origin of information found in the DNA of living organisms. No natural process has ever been seen to create information that did not previously exist. Scientific studies show that natural processes either corrupt or destroy information. This book will explore the alternative view to naturalism as it relates to the origin of humanity. Biblical history will be elucidated, and evidence weighed. Yes, there is purpose and meaning to your life.

From the Mountains of Ararat to Shinar

Before the events at Babel, the Earth's entire human population was reduced to eight survivors on Noah's Ark. This occurred about 1656 years after Creation, when there was a catastrophic judgement on mankind, the devastating worldwide Flood. You see, the world had become so corrupted by sin that "the wickedness of man *was* great in the earth, and *that* every imagination of the thoughts of his heart *was* only evil continually" (Genesis 6:5). God called Noah to build an Ark to save representatives of the creatures He had created, plus a remnant of humans. Noah did as instructed. Making such a large vessel would have taken many decades to accomplish. The Ark was massive: 500 ft (152.4 m) long, 83 ft (25.3 m) wide, and 50 ft (15.2 m) tall.³

According to the Bible, about a year after the Flood had begun, Noah, his wife, Shem, Ham, Japheth, and their three wives exited the Ark,⁴ along with the animals and their supplies. Without a doubt, the post-Flood world would have shown the ravages of this powerful, worldwide, year-long judgement by water.⁵ Even short local floods can be devastating.

According to Scripture, the world after the Flood was not considered the same world as before the Flood. 2 Peter 3:6-7 reads this way:

[6]Whereby the world that then was, being overflowed with water, perished: [7]But the heavens and the earth, which are now, by the same word are kept in store, reserved unto fire against the day of judgment and perdition of ungodly men.

Notice how verse 6 refers to the pre-Flood world: "the world that then was." The pre-Flood world is referenced as a past world that no longer exists; it was destroyed. Now notice what verse 7 says: "the earth, which [is] now." The post-Flood earth was considered a completely different world compared to the pre-Flood one, which was so completely devastated by the judgement of the Flood that it no longer exists. This is destruction. Things radically changed.

Speaking of change, even humanity's diet changed. Apparently, their diet would now need to be sustained by meat provisions. This wasn't necessary in the perfect creation, where vegetarianism was God's original design (Genesis 1:29-31). That original perfect world first changed when Adam and Eve sinned against God. As a result, the Bible tells us a curse was placed upon the entire world. Romans 8:22 puts it this way: "For we know that the whole creation groaneth and travaileth in pain together until now."

Shortly after the Flood, God now tells Noah and his family, "Every moving thing that liveth shall be meat for you; even as the green herb have I given you all things" (Genesis 9:3).⁶ They could now supplement their diets with meat. Why did God allow changes to the diet after the Flood? It is possible that all the plants necessary for the human diet were no longer as easily accessible as before the Flood.⁷ In Genesis 9:2, God instills the fear of man into the creatures of the world. It was likely a new "survival instinct" that had never existed pre-Fall (or pre-Flood), where everything originally lived in harmony and meat eating was not yet a sanctioned reality.

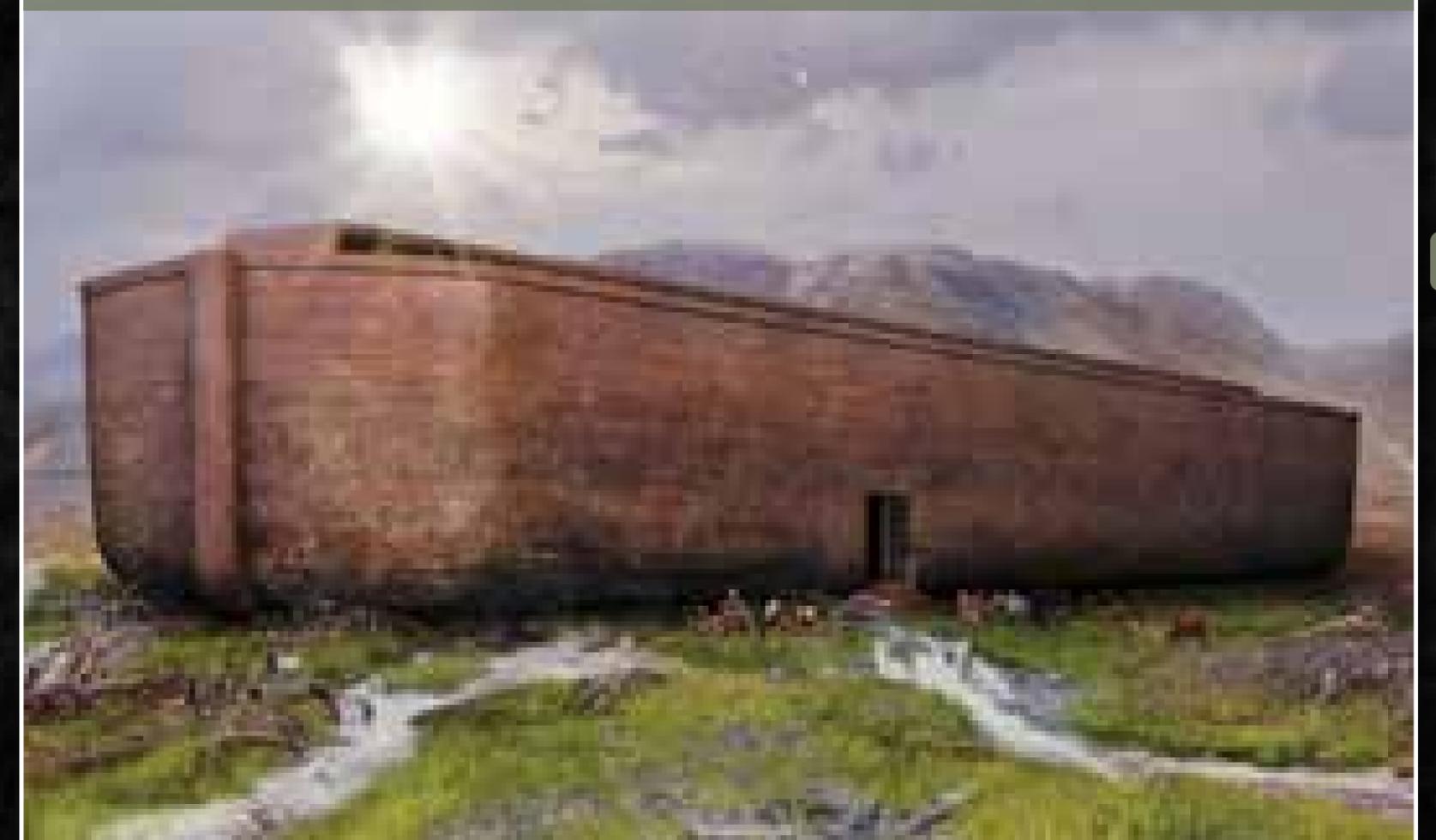
Noah and his family would have needed to migrate from the mountains of Ararat on which the Ark landed. The Bible states that the Ark landed in the "mountains of Ararat" (Genesis 8:4), which refers to mountains in an ancient kingdom, later known as Urartu.⁸ This region later became known as The Kingdom of Greater Armenia. There are scholars who seem to believe the people would have scattered in different directions from Ararat.^{9,10,11} However, when they came off the Ark of Noah, there were only eight people. Logic suggests they would have stuck together as a family for some time for safety and welfare reasons.

Scripture itself indicates that they did not split up before arriving in Shinar,^{12,13,14} but at the Tower of Babel event. From the time they left the Ark until they arrived in the land of Shinar, the

area we now refer to as the southern half of Mesopotamia, about 106 years had passed.¹⁵ The details of the arrival of the people in the land of Shinar and then the building of the Tower of Babel occur in chapter 11 of Genesis, but the details of the dispersion of the nations from the tower are given in chapter 10 of Genesis. These chapters are not in strict chronological order.

It is vital to recognize that the first 11 chapters of Genesis exhibit a phenomenon I call **Severe Chronological Compression**. "Time" is severely compressed into a few short chapters. Therefore, we are getting *summaries* of the history that occurred rather than intricate details. What may seem like a few days' to a few months' worth of events, could be events that stretched over extended periods (decades to centuries). Keep this in mind.

Artist's rendition of Noah's Ark on the Mountains of Ararat (after the Flood ended)



The Tower of Babel Dispersion

Let us now take a brief look at Genesis 11:1-9. We learn that Nimrod rose to power and began to establish his kingdom after the Flood (Genesis 10:9-10). There is evidence that the meaning of the name Nimrod (נִמְרוֹד) is rebellion.¹⁶ The root of Nimrod’s name, מָרַד (pronounced maw-rad’), means to rebel.¹⁷ The text indicates that Nimrod was the great-grandson of Noah.^{18,19} Genesis 10:10 indicates Babel was the first part of Nimrod’s kingdom. There is some debate over whether Nimrod led the rebellion at Babel. Some scholars believe Nimrod only took possession of Babel after the dispersion from the Tower of Babel. The details of the building of the Tower of Babel in Genesis 11 indicate “they found a plain in the land of Shinar...the name of it is called Babel” (Genesis 11:2, 9).²⁰ Regardless of one’s position on who led the rebellion at Babel, it is clear that the people in the post-Flood world quickly turned against God.

Genesis 11:1-2 states:

And the whole earth was of one language, and of one speech. 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.²¹

“Dwelt” is the Hebrew word יָשַׁב (pronounced yaw-shav’), which means to sit down, to remain, to dwell, or to settle.²² The people were here for the “long haul.” This wasn’t a temporary stop along the way. This is where they were “putting down roots.” In Genesis 9:1 (a partial reiteration of the command given to Adam and Eve in Genesis 1:28), God instructs Noah and his family to fill the Earth. One cannot fill the Earth with offspring without moving or migrating. There seems to have been a desire to stay together and establish urbanization in Shinar, a refusal to spread over the Earth as God had initially instructed them.

In chapter 11, we see that a colossal tower was being built. “And they said one to another, Go to, let us make brick, and burn them thoroughly. And they had brick for stone, and slime had they for mortar” (v. 3). The tower was unique in many ways, notably that the building material was baked brick instead of stone. According to Dr. Jonathan Sarfati, stone which could be quarried for construction was rare in this region. However, clay was common and could be used to make bricks.²³ The mortar is the Hebrew word חֵמֶר (pronounced khay-mawr’), which refers to bitumen (tar). This will be important as we look at the archaeological evidence for the Tower of Babel.

Scripture hints at when Babel was built and the subsequent dispersion occurred. The Biblical text, speaking of Peleg, tells us: “in his days was the earth divided” (Genesis 10:25). The name Peleg means division. The phrase “the earth” (אֶרֶץ, pronounced eh’-rets) in this context refers to the land of Shinar,²⁴ where the Tower of Babel was constructed.²⁵ It is clear from the previous, immediate, and subsequent contexts that the division of Babel occurred during Peleg’s lifetime. So, when did Peleg live? He would have been born 101 years after the Flood. He died about 340 years after the Flood.²⁶ Since they entered the land of Shinar about five years after Peleg’s birth, the Tower of Babel would have been built in this window of time: 106 to 340 years after the Flood. This time frame would have been long enough to produce a larger population, which may have been helpful in the construction of such a tower.²⁷ Let us briefly look at evidence that indicates the tower’s possible location.

Where was the Tower of Babel Built?

Biblical Evidence

Can we really know where the Tower of Babel was built? Let us take a look at some intriguing evidence related to the possible location for the Tower of Babel, which has support from a number of scholars. Before we explore more specifics about this location, let us start with what the Bible says.

Understanding how to approach the Biblical text is vital. The science of Biblical interpretation is known as hermeneutics.²⁸ Specific procedures must be followed to ensure our understanding of the Biblical text is correct. For example, context is critical. In what context does a sentence or passage reside? What are the prior, immediate, and subsequent contexts? Also, in the study of the Old Testament, the meaning and usage of Hebrew words are often essential to understanding Biblical texts correctly. Resources, such as lexicons, can help with understanding a word’s meaning, especially when the language of the text is not in one’s native language.

Also, reading “out of the text,” known as exegesis, is necessary for a solid Bible-based understanding. In other words, what does the text actually say? Finally, we ought never “read into the text” (eisegesis) preconceived ideas or biases, nor should we read assumptions into what the text specifically says. Furthermore, we shouldn’t go beyond what the text says.

Babel is the Hebrew word בָּבֶל (pronounced baw-vel’). It is transliterated into English as Babel in Genesis chapters 10 and 11. The Hebrew word is *not translated* into English but *transliterated* into English.²⁹ The closest corresponding English letters are used to write the Hebrew word (with English letters). This knowledge is the key to understanding where the tower of “Babel” was located. It just so happens that this Hebrew word is used 262 times in 233 verses in the Old Testament. The remaining 260 times it shows up in the Hebrew text of the Old Testament it is *translated* as Babylon.³⁰

In Genesis 11:4-5, 8-9, we read this:

[4]And they said, Go to, let us build us a **city** and a tower, whose top *may reach* unto heaven; and let us make us a name, lest we be scattered abroad upon the face of the whole earth. [5]And the LORD came down to see the **city** and the tower, which the children of men builded.... [8]So the LORD scattered them abroad from thence upon the face of all the earth: and they left off to build the **city**. [9]Therefore is the name of it called Babel; because the LORD did there confound the language of all the earth: and from thence did the LORD scatter them abroad upon the face of all the earth.

It is important to notice the details of the text. For example, the Tower of Babel is associated with a specific **city**. Genesis 11:4 says: “let us build us a **city** and a tower.” It is repeated that “the LORD came down to see the **city** and the tower” in verse 5. The context makes it clear this wasn’t referring to the general region of Babylonia, but to a specific city. In verse 8, we read that “they left off to build the **city**.” The building of the Tower of Babel was associated with a specific city. Immediately in verse 9, we read: “Therefore is the name of it called Babel” which is the word translated as Babylon in the rest of the Old Testament. According to the Biblical text, the ancient city of Babylon is where the tower was built. Many who have studied this issue in depth, including scholars of Ancient Near Eastern languages, affirm that the word Babel and Babylon are synonymous, referring to the same city in the same geographic location.^{31,32,33,34} For example, Michael Heiser (PhD in Hebrew Bible and Semitic Studies) said this:

The famous Tower of **Babel** story and how it was built is about much more than an ill-fated construction project and language confusion...**Babylon** was where people sought to “make a name (shem) for themselves” by building a tower that reached to the heavens, the realm of the gods. The city is cast as the source of sinister activity and knowledge.”^{35,36}

There is no debate among serious scholars: Babel is the ancient city of Babylon.

It is of further interest and importance that the Greek version of the Old Testament, known as the Septuagint (abbreviated as LXX), translates the Hebrew word בָּבֶל (Babel) as Babylon in Genesis 10:10.³⁷ Based on the Biblical text, the location of the Tower of Babel is clearly understood to be in the ancient city of Babylon.

Ancient Historical Evidence

Evidence from ancient writers of history aligns with the Biblical evidence that the Tower of Babel was built in the ancient

city of Babylon. We will document only one example for the sake of brevity. Flavius Josephus, a Roman-Jewish historian, writes:

They built a tower....When God saw that they acted so madly, he did not resolve to destroy them utterly...but he caused 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....** After this they were dispersed abroad, on account of their languages, and went out by colonies everywhere.^{38,39}

Based on the histories of some ancient historians, the location of The Tower of Babel was understood to have been built in the ancient city of Babylon.⁴⁰

Archaeological Evidence

Andrew R. George is an emeritus professor of Babylonian literature, the city of Babylon, Gilgamesh, and cultic topography at the School of Oriental and Africa Studies, University of London. He does not believe the Biblical text to be inerrant. Even so, he has contributed valuable insights on various archaeological artifacts and ancient cuneiform scripts. He is one of the world's leading scholars on the Tower of Babel Stele,⁴¹ which was discovered by Robert Koldewey's team while excavating at the site of ancient Babylon in 1917.⁴² Since this stone artifact includes cuneiform text, Professor George's commentary on the artifact has become important due to his expertise on ancient Babylonian texts.

"An ancient tablet provides the first ever image of the Tower of Babel and offers a 'very strong piece of evidence' that it was a real building. That's according to Dr. Andrew George, professor of Babylonian at SOAS University of London...."⁴³ He claims that the Tower of Babel was an actual structure, and it has a discernible location: the ancient city of Babylon. The Tower of Babel Stele (MS 2063) is housed in The Schoyen Collection.

Scholars have thoroughly researched and published on this artifact which was excavated in the ancient city of Babylon. Some of the information is summarized by The Schoyen Collection here:

Until now our knowledge of the Tower of Babel has been based on the account in Genesis 11:1-9, and of Herodotus: The Histories I:178-182, with the measurement of the first 2 stages, and a Seleucid tablet of 229 BC (Louvre AO 6555), giving the sizes of the stages. However, no contemporary illustrations have been known, resulting in a long series of fanciful paintings throughout the art history until present. Here we have for the first time an illustration contemporary with Nebuchadnezzar II's restoring and enlargement of the Tower of Babel, and with a caption making the identity absolutely sure. We also have the building plans, as well as a short account of the reconstruction process.⁴⁴

Fig. 1 shows the stele. You can see the ziggurat with a central staircase and a temple at the top (outlined). Professor Andrew George says this stele shows an image of the Biblical Tower of Babel. In a video interview with the Smithsonian Channel, George points to a portion on the stele; he says there is a "text which has been chiselled into the monument, and the label is easily read. It reads: Etemenanki Zikkurat Babil—and that means the ziggurat...of the city of Babylon."^{45,46}

The city of Babylon has an ancient history, dating back to the early post-Flood period.⁴⁷ Evidence, based on the research of Dr. Jonathan Henry, suggests that the original Tower of Babel was constructed as described in Genesis 11. According to Dr. Henry, there were multiple events in history surrounding this tower after the original construction. This included clearing the rubble from the Tower of Babel, as well as historical leaders with a desire to rebuild it. Over a thousand years after its original construction, it was restored by a father-and-son team: Nabopolassar and Nebuchadnezzar II.⁴⁸

Fig. 1 Tower of Babel stele: Babylon, 604-562 B.C. (MS 2063. The Schoyen Collection, Oslo and London)



An ancient cuneiform tablet suggests that the original Tower of Babel fell into disarray after its original construction.⁴⁹ One such tablet records the words of Nabopolassar:

At that time my lord Marduk told me in regard to E-temen-anki, the ziqqurat of Babylon, which before my day was (already) very weak and badly buckled to [the] ground, its bottom on the breast of the netherworld.^{50,51}

By the time Nabopolassar became ruler, the ziggurat identified by professor Andrew George and others as The Tower of Babel site, had apparently suffered severe destruction and decay.⁵² Nabopolassar began the restoration of this ziggurat-temple, but wasn't able to finish it in his lifetime. His son Nebuchadnezzar II eventually finished the project.

A technical paper published in the prestigious journal *Iraq* in 2023, speaking of the Temple of Marduk in Babylon, adds further weight to the idea that the rebuilding/restoring of ancient structures was a common and ancient practice:

The Marduk temple...may be first attested in writing during the Early Dynastic period around 2400 BC (Sollberger 1985: 10). The temple in Babylon is well attested in cuneiform texts during the Old Babylonian period from 1835 BC mostly in year formulas (Sigrist– Damerow 2001; Pedersén 2021: 150). The Neo-Assyrian king Sennacherib destroyed the temple in 689 BC (Grayson – Novotny 2012: Sennacherib 24; 168 lines 36b–44a; 223 lines 43b–54a). It was rebuilt some 20 years later by his son Esarhaddon and completed by Assurbanipal (Leichty 2011: Esarhaddon 118–126; Frame 1995: Assurbanipal B.6.32.2, 3, 6, 7). The Neo-Babylonian king Nebuchadnezzar II rebuilt the temple some 60 years later during the first years of his reign.⁵³

The author of this paper also suggests that the original structure of what was later called Etemenanki, was restored multiple times. He also mentions tentatively that the original Tower of Babylon couldn't have been built after the Old Babylonian Period which began ca. 1894 B.C. In other words, it could have been built before this time. Therefore, based on even

this secular reference, it is possible that the Tower of Babylon was built within the specified time allotted by Scripture.⁵⁴ As we'll see, the ancient city of Babylon was already in existence by about 2200 B.C. based on ancient texts.⁵⁵

According to the Metropolitan Museum of Art in New York City, another cuneiform cylinder (Fig. 2) "has the inscription of Nebuchadnezzar II which commemorates the reconstruction of [what may have been the Tower of Babel, known in secular history as] Etemenanki, the major ziggurat found at Babylon."⁵⁶ Further cuneiform text, commissioned by Nebuchadnezzar II, says this: "The first, which is the house of the earth's base, the most ancient monument of Babylon, I built and finished it; I have highly exalted its head with bricks covered with copper."^{57,58} That this ziggurat, known as Etemenanki, was "the most ancient monument in Babylon" is a powerful attestation to its antiquity. Could it be that this most ancient monument was the site where the original Tower of Babel was built? Babylon, along with this structure, had a long history predating the reign of Nebuchadnezzar II. The city of Babylon is mentioned on an ancient clay tablet from the time of Shar-Kali-Sharri dating back to about 2200 B.C.⁵⁹ This means that Babylon would be old enough to be the site of the original Tower of Babel. This is an intriguing possibility. Nebuchadnezzar II's restored Tower of Babylon was covered with copper-glazed bricks, making them a spectacular bright blue (see Fig. 3).



Fig. 2 Cuneiform cylinder: Tower of Babel restoration, 604-562 B.C.

Fig. 3 Re-creation of restored Tower of Babel



The bricks used in the restoration of this ziggurat were fired bricks, like those used in the original tower (Genesis 11:3). The restoration, however, also used sun-dried bricks in the centre of the ziggurat, which later led to more rapid deterioration of the inner portion of the structure. In **Fig. 4A**, you can see a brick from the restoration project of what may have been the restored Tower of Babel. Notice that in the restoration, the bricks were also held together with tar (**Fig. 4B**) as with the original Tower of Babel. Most of the bricks from the restoration have been scavenged and removed. All that is left is a square hole where the tower once stood, including markings of the central staircase. The centre of the structure was restored with sun-baked bricks, unlike the original tower which was apparently built entirely with fired bricks. Here is how it looks today (**Fig. 5**).

Britannica admits that Etemenanki, from ancient Babylon, is the location of the Tower of Babel. The fact that they are a hostile witness adds credibility to the site. Here is what they say:

The Tower of Babel was the world's first skyscraper, as well as a symbol of the might and hubris of the ancient city of Babylon. The enormous building, mentioned in the Bible, has fascinated generation upon generation.... It was aerial photography, however, that provided the first real clues as to the location of the tower. The photographs show the tower's square-shaped outline in the center of the city. Today, nothing remains but a watering hole. The Tower was said to be almost 100 meters tall."^{60,61}

The Biblical text, ancient historians, and recent archaeology culminate to provide very good reason to believe the Tower of Babylon (Tower of Babel) was real, that remnants of it are still in existence, and that it was built early in history during a time period which aligns with the Bible.

Fig. 4A & 4B Brick from restoration of Tower of Babel, 604-562 B.C.



Fig. 5 Aerial view: remnants of Tower of Babel today



What was the Architectural Design of the Tower of Babel?

If the above analysis is correct, the Tower of Babel was a ziggurat, or stepped pyramid, with a central staircase and a temple at the top. We find this specific design worldwide. This suggests the architectural design dispersed from ancient Mesopotamia. Of further interest is the fact that the Hebrew word for tower, מגדל (pronounced mig-dawl') can figuratively refer to "a (pyramidal) bed of flowers."⁶²

One might attempt to argue that general pyramid-shaped architecture could have been invented in multiple geographic locations independent of one another. It is true that in antiquity, pyramid-shaped structures would have produced the tallest buildings of that time.⁶³ The argument from a few is that pyramid-shaped construction is found worldwide because it was the simplest way to build a tall structure. However, we see more than just general pyramid-shaped edifices around the globe. Specific additional design features are found which cannot be attributed to chance. A number of congruences exist between these ancient monuments regardless of where they were built. First of all, most of these pyramid-shaped structures are terraced; they are stepped pyramids. Second, many of these buildings have central staircases. Third, many also have temples at the top. Finally, the previous three design features are seen in ancient Mesopotamia. The ziggurat-temple in ancient Babylon was a stepped pyramid, had a central staircase, and had a temple at the top. The fact that very ancient examples exist in places such as Europe and South America suggest a common source for this common architecture. The ancient examples outside of Mesopotamia demonstrate that the design proliferated early in history. Are these structures found around the world evidence for the dispersion from Babel?

There has been much confusion in the history of the church concerning the tower's design. The Bible doesn't give many specific details about its design, so some grace should be allowed. Many believed it was a tall, round, spiralling tower. Precisely why this was thought cannot be proven. However, there are some

clues about where this design for the Tower of Babel may have originated. For example, take a look at the Tower of Babel painting done by Gustave Doré in 1883 (Fig. 6). Next to his painting of the "Tower of Babel," you can see the minaret of Samarra, Iraq. It is a large tower standing 171 ft (52.1 m) tall and is associated with a large mosque completed in 851 A.D. (Fig. 7). This minaret is not the Tower of Babel. Nevertheless, many old paintings depict the Tower of Babel in a tall, round, spiralling form.



Fig. 6 "Tower of Babel" by Gustave Doré, 1883 A.D.



Fig. 7 Great Mosque of Samarra minaret: Iraq, 851 A.D.

There are some old paintings that depict the Tower of Babel as a ziggurat. How did they conclude it was a stepped pyramid?⁶⁴ Knowledge of the writings of the ancient historian Herodotus may explain some of these depictions, or perhaps the connections to a pyramidal flower bed as discussed previously. In **Fig. 8**, you can see a painting by Giusto de' Menabuoi done inside Padua Cathedral and Baptistery situated in Padua, Veneto,

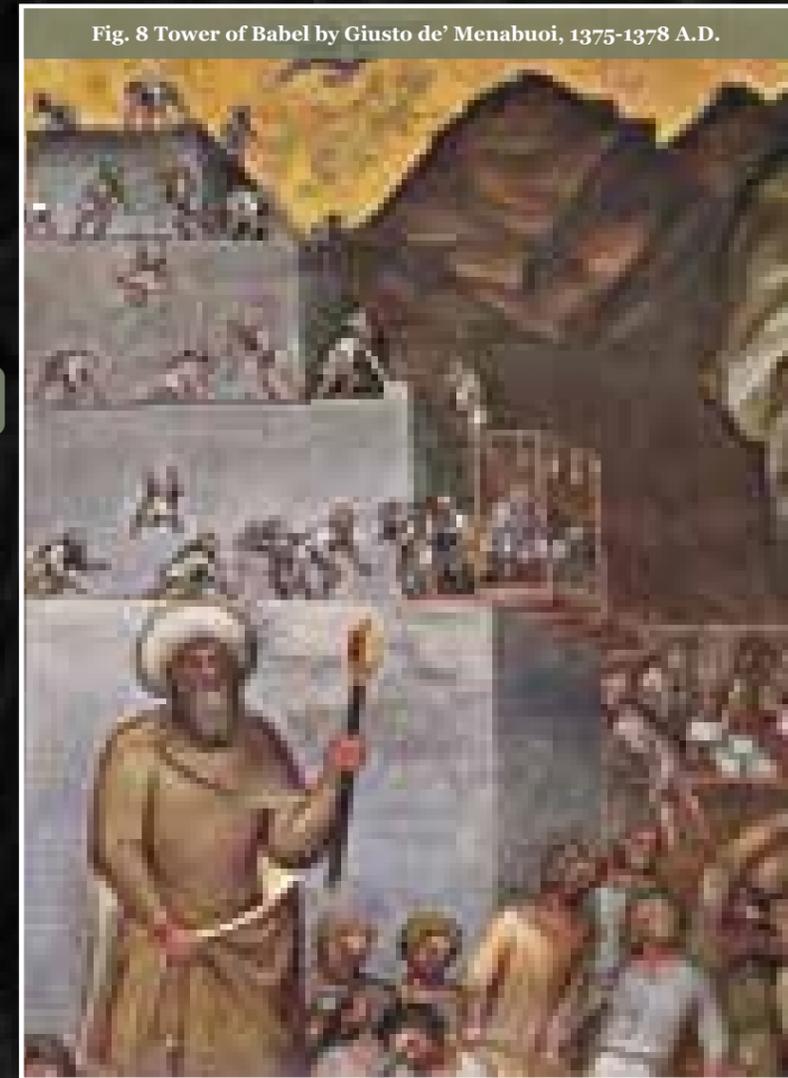


Fig. 8 Tower of Babel by Giusto de' Menabuoi, 1375-1378 A.D.

Italy. This was painted between 1375 and 1378 A.D. This painting predates most other paintings of the Tower of Babel and depicts it as a ziggurat. There are many other examples, demonstrating that the Tower of Babel has been thought by many throughout history to be a ziggurat.⁶⁵ Here is one more example, from 1751 A.D. (**Fig. 9**).⁶⁶ These depictions are in fundamental agreement with the Tower of Babel Stele already discussed.

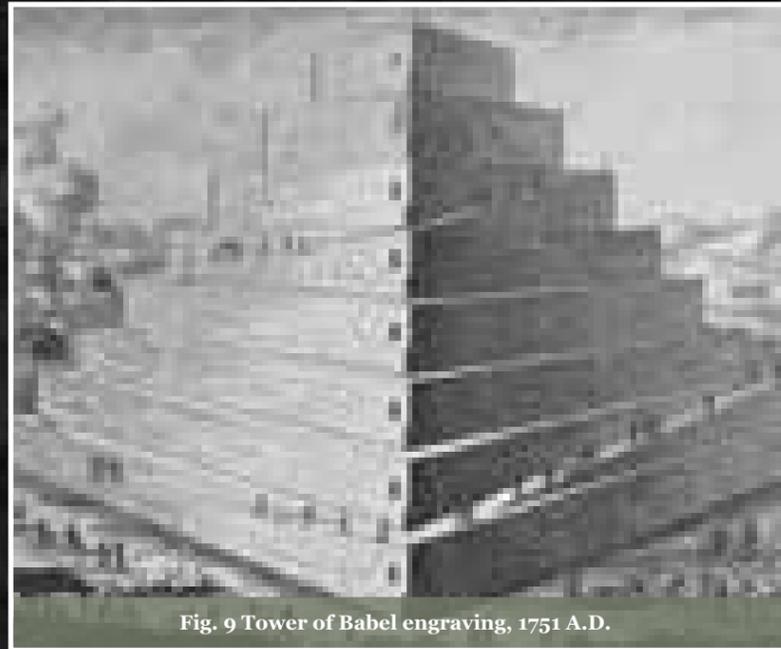
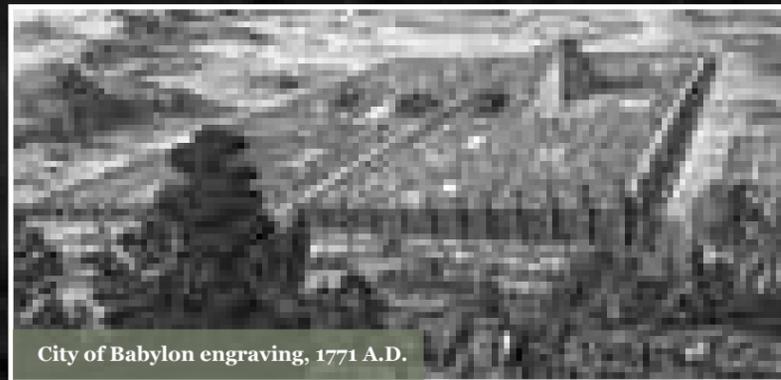


Fig. 9 Tower of Babel engraving, 1751 A.D.



City of Babylon engraving, 1771 A.D.

How Large was the Tower of Babel?

Can we know the size of the Tower of Babel? To know the exact dimensions would be exceedingly difficult. Scripture does not give us any measurements. However, an ancient cuneiform text gives us the dimensions of each level of what seems to have been the restored Tower of Babel, Etemenanki. Details from various ancient texts are enough to reconstruct this tower in detail. The “Esagila Tablet” is a neo-Babylonian mathematical text that came down to us in the form of a later copy made at Uruk (Mesopotamia) in 229 B.C.⁶⁷ You can see the actual tablet in **Fig. 10**. The Department of Near Eastern Antiquities: Mesopotamia at the Louvre Museum explains further:

The text first gives a double description of the base of the multi-tiered tower built inside the city walls [of Babylon]..., then describes the main temple, and, finally, gives the measurements of the multi-tiered tower, called Etemenanki, “House of the Foundation of Heaven and Earth” - the “Tower of Babel” in the Bible (Genesis 11: 1-9). This tower seems to have had seven stories, built in the form of terraces, and was surmounted by a temple. German excavations have confirmed the dimensions of the square base: over 91 m along each side....Smaller staircases led to the top, probably situated at a height of 90 meters.⁶⁸

This tablet and the Tower of Babel Stele provide ample architectural details to reconstruct this tower accurately. Based on all of the available evidence and research, we have reconstructed the ancient city of Babylon, along with the restored “Tower of Babel” (**Fig. 11**, following 2 pages). The restored tower would have indeed been an impressive structure. The original Tower of Babel may have been smaller than its last apparent restoration. According to the German field archaeologist, Hansjörg Schmid, a total of three foundations were found. Two additional foundations were

discovered under the final one.⁶⁹ Professor Andrew George also indicates there were older platforms or foundations below the one Nebuchadnezzar II built on. The lowest one was about 213 ft by 213 ft (65 m by 65 m). Is it possible that this lowest, and slightly smaller platform was the one that the original Tower of Babel was built on?⁷⁰ The possibility is intriguing.



Fig. 10 Esagila tablet, 229 B.C.

Fig. 11 Re-creation of Ancient Babylon, 604-562 B.C.



The restored tower was indeed impressive. Its height was equivalent to the Statue of Liberty from the ground level (people standing on grass) to the top of the flames in her right hand (Fig. 12). The Statue of Liberty, with its entire base, is about 300 ft (91.4 m) tall.

Figs. 13A and 13B show the pattern and architecture of the ancient city of Babylon with its tower; this city and tower design apparently spread early into ancient Assyria, as seen by this restoration of the ancient city of Nineveh. Genesis 10:9-12 indicates Nimrod went up into Assyria, after his rule over Babel/Babylon, and continued building cities.⁷¹ Nineveh is mentioned in the Biblical text by name. These two reconstructions of ancient cities illustrate the diffusion of ideas and practices in a clear and visual way.

Fig. 12 Statue of Liberty



Evidence for the Dispersion from Babel

If humanity's origins can be traced back to the Tower of Babel in ancient Mesopotamia, evidence should support it. This evidence should be discoverable through archaeological findings from civilizations in both the Old and New Worlds. Moreover, supposedly isolated cultures that were separated until recently should show signs of being connected early in history. There should be "threads," or connections, linking multiple cultural groups from different geographic locations, suggesting that they originated from a single location in the past. If these isolated cultural groups originated from the Tower of Babel, they may have shared the same technologies and practices. Additionally, they would be familiar with the tower's design and may have even created "replicas" as they dispersed to different regions worldwide. These are things we can predict based on the Biblical record.

Now, let us explore the world through four main categories of evidence. We will compare the technologies, practices, artistic symbols, and architecture of various cultural groups. It is important to find examples where it is unlikely that these things could have been developed more than once. As such, we will look at peculiar, precise, and sometimes bizarre evidence. For multiple cultures to independently develop the same specific technologies, peculiar and strange practices, artistic symbols, and essentially identical architecture is so improbable that it is almost impossible.

Moreover, in some cases, single groups of people have multiple connections (technologies, practices, artistic symbols, and architecture) resident in their one culture. One single connection found globally is exciting and instructive. However, multiple connections, many of which are found in single cultures, augment the power of the argument. That argument is that cultures gained these technologies, practices, symbols, and architecture from one location in the distant past when the world's population was in one geographical area.

This type of evidence found in various cultural groups worldwide supports the Biblical account of the Tower of Babel dispersion event. The evidence is shocking. This book will catalogue specific categories of evidence that show, to the unbiased, that different cultural groups worldwide do originate from one geographical location.⁷² Prepare to engage with the evidence and contemplate its meaning.

Fig. 13A Ancient Babylon



Fig. 13B Ancient Nineveh

