

Nimrod - The Rebellious Panther

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CHAPTER SEVEN -

THE DEATH OF NIMROD

The wrath of GOD prevented Nimrod from completing the Tower of Babel; and following the confusion of tongues, the people were scattered over the earth.

But Nimrod was neither conquered nor destroyed. Fiercer than ever, he enlarged and strengthened his army, beat down all opposition, organized the Babylonian-Assyrian empire, and enthroned himself as the master of the world. He was the first world dictator. ¹

To get some idea of the swiftness and extent of his conquests, let us go back and read again those familiar but little appreciated verses:

"And Cush begat Nimrod: he began to be a mighty one in the earth. He was a mighty hunter before the Lord: wherefore it is said, Even as Nimrod the mighty hunter before the Lord. And the beginning of his kingdom was Babel, and Erech, and Accad, and Calneh, in the land of Shinar. Out of that land went forth Asshur, and builded Nineveh, and the city Rehoboth, and Calah, And Resen between Nineveh and Calah: the same is a great city" (Genesis 10:8-12).

There is incredible rapidity of movement and conquest in those marching sentences and, if your ear is not dull, you can hear the roar of violence. Notice the statement: "**. . . the beginning of his kingdom . . .**" (Suppose the radio should announce that the man who founded the Babylonian-Assyrian Empire - which of course included two of the greatest cities of the ancient world - would land in New York next week?)

Nimrod was a Negro? ²

Nimrod, of course, was a Cushite. Cush means '*sunburnt*'. The Greeks and Romans spoke of the Cushites as Ethiopians. Ethiopia means "*the land of the sunburnt*." "**Can the Ethiopian change his skin?**" (Jeremiah 13:23) - where Ethiopian is the same as 'Cushite.'

Osiris, the greatest of the Egyptian gods, has been identified with Nimrod. If you will look up Osiris in that great work of Mythology, "*Mythology of all Races*," you will find (in Vol. 12, p. 92) a figure of Osiris showing him as the black god. ³

In Dr. Hislop's great work, already referred to in these articles, will be found another figure of Osiris. In this figure Osiris is a heavy Negro with thick lips. ⁴

What is the most familiar image of the Devil? It is the image of a man, with horns, hoofs and forked tail. What is the color of the image? It is black. And this image didn't "just happen." In this world there is no such thing as chance or accident. In this world nothing "just happens." Behind that image is a grand original. The grand original, as investigations have proved, was none other than the black Nimrod.

We have already seen considerable of the character of this mighty Negro as he pushed his conquests across that ancient world. I think we can see considerable more if we will examine the fourteenth chapter of Isaiah. In that chapter we have a truly wonderful description of the last king of (rebuilt) Babylon, which is none other than Antichrist. Just as many waters come together in Niagara Falls, so do many tyrants come together in the world's last tyrant.

One of the greatest, if not THE greatest of those tyrants is Nimrod, the last Babylonian king's prototype. I think we can get more than a glimpse of the character of Nimrod, especially his pride, by reading between Isaiah's lines:

"The Lord hath broken the staff of the wicked, and the sceptre of the rulers. He who smote the people in wrath with a continual stroke, he that ruled the nations in anger, is persecuted, and none hindereth. The whole earth is at rest, and is quiet: they break forth into singing. Yea, the fir trees rejoice at thee, and the cedars of Lebanon, saying, Since thou art laid down, no feller is come up against us. Hell from beneath is moved for thee to meet thee at thy coming: it stirreth up the dead for thee, even all the chief ones of the earth; it hath raised up from their thrones all the kings of the nations. All they shall speak and say unto thee, Art thou also become weak as we? art thou become like unto us? Thy pomp is brought down to the grave, and the noise of thy viols: the worm is spread under thee, and the worms cover thee" (vvs. 5-11).

Herod was the culmination of the materialism of Esau. The last king of Babylon will be the culmination of the pride and violence of its first king.

We now come to two important questions:

1. What was Shem doing all the time that Nimrod was defying GOD and enslaving the world?
2. When, where and how did Nimrod die?

Shem of course was Noah's eldest son. Shem means '*name*'. Of Shem, Noah prophesied: **"Blessed be the Lord God of Shem; and Canaan shall be his servant. God shall enlarge Japheth, and he shall dwell in the tents of Shem; and Canaan shall be his servant"** (Genesis 9:26-27).

Shem lived 600 years. Abraham was 58 years old when Noah died, and Jacob was 48 years old when Shem died - which means that Shem outlived Abraham!

Did there ever live on earth a man who saw so much, who suffered so much, who wondered so much, into whose soul vast loneliness sank so deeply? Shem saw corruption, filth and shame rise and sweep over that antediluvian world until not even GOD Almighty could save it; he saw the

foul backwaters push themselves right up to the Ark. Shem saw sky and earth unite their awful strengths and devour every living thing. Shem stepped from the ark and looked out upon a world lying under a shroud. Shem saw Nimrod organize the human race and lead it in open rebellion against GOD - before the Ark had dried! Shem saw Nimrod push his conquests over the earth, enslave the earth's inhabitants and set himself up as GOD. Shem saw Noah die, saw Abraham born, saw Abraham journey in his quest of the city which hath the foundations, saw Esau and Jacob born, saw Sarah die, saw Abraham die!

What a biography Shem could write!

What was Shem doing all the time that Nimrod was defying GOD and organizing the world against Him?

We cannot assume that a man of Shem's stature and influence was passive during all those violent years. Shem was GOD's great witness on earth. Are we to assume that Shem was passive and silent - when Noah was active, and Job, and Abraham, and all the others? ⁵

When, where and how did Nimrod die?

It is certain that he died. It is equally certain that his death was one of the greatest events of that world. We still talk and preach and write about Alexander's death at Babylon. We still talk and preach and write about how Caesar died, with 23 stabs in his body, at the base of the statue of his great enemy, Pompey, on the ides of March. And we are still moralizing Napoleon's death in a cow-barn on Helena's isolated and lonely rock.

And are we to believe that the death of the founder of monarchy, the founder of idolatry, the first dictator and prototype of Anti-christ - are we to dismiss the question of his death as that of no moment? As dear old Dr. Haldeman used to say, I trow not.

For many reasons, the Bible is not concerned with the death of Nimrod. Following the confusion of tongues at Babel, the Bible is more concerned with how Abraham lived than how Nimrod died. The Bible is concerned with life and progress, not with death and retrogression. GOD is the GOD of the living, not the GOD of the dead. The Bible looks forward, not backward.

An investigation into the death of Nimrod is the task of scholars. I am not a scholar. As I said at the beginning of these articles, my purpose has been that of digging into the works of the great authorities for facts of Nimrod and organizing them into a connected story in language plain enough for most people to understand. I use the hunt-and-peck system; but I do hunt, and I do peck.

The greatest work on the death of Nimrod that I know anything about is Dr. Hislop's "*The Two Babylons*." I am here going to tell you what conclusions his profound and tedious investigations led him to. And before beginning, I will say that I have done considerable checking on Dr. Hislop's propositions, and I have yet to find a place where he has substituted fancy for fact.

Hislop substantiates his conclusions as to Nimrod's death - as he does all his other conclusions - with page after page of close, technical authority. He always speaks with fact, not with fancy.

Here I shall tell how he says Nimrod died, and then I shall tell how he arrived at the conclusion.

No, Shem was not inactive. He mourned and lamented the apostasy of Nimrod. But he did more: he preached against Nimrod, aroused a multitude against him, and finally became more powerful in Egypt than Nimrod. And when Shem came into power, he made a terrible example of the black apostate. Shem had Nimrod's body cut to pieces, and had the pieces sent out over the world as a grim warning to those who would defy the GOD of Heaven. Nimrod's death was one of the most violent ever suffered by man.

In the nineteenth chapter of Judges we read that a Levite took a knife and cut the body of his concubine into twelve pieces, and sent the parts into all the coasts of Israel. Nothing like it had been **"done or seen from the day that the children of Israel came up out of the land of Egypt."** Where did that Levite get that idea of cutting a body to pieces and sending its parts throughout the land? That idea had come down to him through the patriarchs. And they had got it from the case of Shem and Nimrod.

And how does Hislop reach his conclusion?

Osiris, as has already been pointed out, has been unquestionably identified with Nimrod. Osiris died a violent death, so violent that nothing like it was ever heard of in Egypt. His body was cut to pieces, and the pieces were scattered throughout the world.

Shem is identified with Typho, who was "The Evil One" who had such influence over the "conspirators" as to be able to put to death so great a god as Osiris, and cut his body to pieces.

Shem is also identified with the primitive Hercules, "who overcame the Giants by 'the power of GOD'."

If anybody thinks that all this is pure fancy and imagination, it is because he has never made a serious study of mythology, one of the most fascinating and profitable of all studies. In the first place, we know that behind all gods and images, there is the grand original. We know, for example, that Nimrod's wife was the first "Queen of Heaven." We know that she and Nimrod were the grand original of the Madonna and Child. To reiterate, things don't "just happen."

And now, on this question of Shem being identified with the 'primitive' Hercules.

If you will go to that great work already mentioned, "Mythology of All Races," you will find this:

Lucian (second century A.D.) describes a Ghoulish god Ogmios, represented as an old man, bald-headed and with wrinkled and sunburnt skin, yet possessing the attributes of Hercules - the lion's skin, the club, the bow, and a sheath hung from his shoulder. He draws a multitude by beautiful chains of gold and amber attached to their ears, and they follow him with joy. The other end of the chains is fixed to his tongue, and he turns to his captives a smiling countenance.

A Gaul explained that the native god of eloquence was regarded as Hercules, because he had accomplished his feats through eloquence; he was old, for speech shows itself best in old age;

the chains indicated the bond between the orator's tongue and the ears of the enraptured listeners.

Here is an OLD man. He is BALD-HEADED, WRINKLED, SUNBURNT. He draws a multitude. How does he draw them? Not by an army, but by the words of his mouth.

Now of course this by itself proves nothing about Shem, the oldest man on earth, drawing a multitude by the words of his mouth. But you have a clue here. Who is the old man? What is the burden of his mouth that he draws such a multitude?

Get Dr. Hislop's "*The Two Babylons*" and read for yourself.

¹ "and they left off to build the city" (Genesis 11:8), as is generally conceded, does not exclude the idea that the Babylonians who remained behind kept on building Babel. - N.S.

² For the benefit of the rabble-rouser, Nero, Judas Iscariot, Karl Marx, Lenin, Trotsky, Mussolini, Hitler and Al Capone were all white, as is Joe Stalin. The one man who helped JESUS CHRIST bear His cross was a Negro.

³ *Mythology of All Races*, Louis Herbert Gray, Editor (Boston: Marshall Jones Company, 1918).

⁴ Alexander Hislop. *The Two Babylons* (New York: Loizeaux Brothers, 1948).

⁵ "Men like Noah and Shem were granted great length of life that, being historic personages and survivors of the Flood, they might by their very presence as well as by their testimony offer warning to their godless successors. For Luther no doubt, argues correctly when he deduces from the activity of the godless in their ungodly projects, that the true children of GOD will on their part also have proved themselves active in upholding righteousness and in directing the Old Testament church." - H.C. Leupold, D.C. *Exposition of Genesis*, Vol. I, p. 395, Baker Book House, Grand Rapids, 1950).

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