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From Shinar to kings' palaces, humanity builds
upward in pride, yet the Most High reigns.

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BABEL TO BABYLON

EMPIRE, REBELLION, AND THE ENDURING SOVEREIGNTY OF GOD

From the plains of Shinar to the palaces of kings, the story of Babel is not confined to the ancient world. It is the recurring drama of humanity building upward in pride while God, in mercy and judgment, intervenes from above. Across generations, empires rise and fall, languages divide and nations scatter, all under the unchanging decree that the Most High rules in the kingdom of men and gives it to whomsoever He will.

BABEL TO BABYLON

Human history after the Flood opens like a sunrise over a cleansed world. The waters had subsided, the ark had settled upon the mountains of Ararat, and God had spoken words never before uttered: a covenant of peace, a promise that the earth would never again be destroyed by flood. It was a moment pregnant with hope. Noah and his family were blessed with a divine mandate to be fruitful, multiply, and fill the earth. Had humanity obeyed, the nations of the world would have been born from a posture of humble gratitude and trust. But Scripture reveals a more familiar human path – a drift from obedience into ambition, from trust into fear, from faith into pride.

The earliest generations after the Flood were bound together by a single language and a shared heritage. They were also bound together by the influence of one man: **Nimrod**. The ancient Jewish historian **Josephus** gives us one of the earliest preserved accounts of Nimrod's character and influence, noting that the people "had one language, and the same manner of speaking," and that Nimrod, the grandson of Ham, rose to power among them. Josephus describes him not merely as a ruler, but as a manipulator of men's loyalties, a man who undermined reverence for God in favor of allegiance to human strength.

In one of the most striking early descriptions of post-Flood rebellion, **Josephus** records:

"Nimrod persuaded them to ascribe their happiness not to God, but to their own courage, and gradually he transformed the government into tyranny, seeing no other way of turning men from the fear of God than by making them constantly dependent upon his own power."¹

Here, in a single ancient sentence, the seed of Babylon is laid bare. Humanity, newly restored, was already gravitating toward centralized authority under a charismatic leader who elevated human ability over divine sovereignty. Nimrod embodies the archetype of empire builders who will appear again and again throughout the Bible Timeline: Pharaoh, Sennacherib, Nebuchadnezzar, Antiochus, and ultimately the final world ruler foreseen in Revelation.

Under Nimrod's influence, the people migrated eastward until they reached the plain of **Shinar**, the region that would later become synonymous with Babylon. There, united by one language and one purpose, they conceived an audacious plan.

According to **Genesis 11**, they said,

"Come, let us build ourselves 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."

It is difficult to overstate the theological significance of this moment. The desire to "make a name" apart from God reveals a deep impulse toward autonomy and self-glorification. The fear of being "scattered" reveals resistance to God's explicit command to fill the earth.

Josephus adds further detail about the spiritual motive behind the tower, noting that Nimrod incited the people to build the structure not for worship, but as an act of defiance against God Himself.

Josephus records Nimrod declaring:

"He would be revenged on God, for that He had destroyed their forefathers; and he would build a tower too high for the waters to reach."²

The Tower, in other words, was a fortress of unbelief. Josephus adds that Nimrod encouraged them to build “a tower too high for the waters to reach,”² revealing the rebellion in their hearts, a refusal to trust the covenant God had established with Noah and an effort to avoid judgment while they live as they please.

Modern assumptions sometimes reduce the story to a tale of humans attempting to reach the literal sky. But ancient Near Eastern literature reveals that the people of Shinar were not constructing a mere skyscraper. They were building a **ziggurat**, a massive stepped temple intended as a sacred mountain. The Babylonian creation epic *Enuma Elish* describes such structures in detail, calling Babylon “the place where the gods descended,” and depicting the construction of a ziggurat meant to bridge the realms of heaven and earth.⁴ When Genesis 11 says the tower’s top was to “reach unto heaven,” the meaning aligns perfectly with ancient religious symbolism: the people wanted to create a controlled meeting place with the divine, an artificial Eden where heaven could be summoned at the command of human hands.

The tower was therefore architectural rebellion. It was the physical embodiment of a spiritual deception – the idea that mankind could engineer its own salvation, its own unity, its own spiritual destiny. It was also political rebellion. By gathering all people into one city, Nimrod was constructing the world’s first centralized state, a proto-empire designed to prevent dispersion and enforce unity under his control. It was, in miniature, the blueprint of every empire to come.

Yet the God who sees all intervened quickly. Genesis records the divine observation that unity in rebellion multiplies the speed and scale of wickedness: “This they begin to do, and now nothing will be restrained from them which they have imagined to do.” God’s judgment was therefore not punitive wrath, but protective mercy. He confused their

language, causing communication breakdown and scattering the people across the earth. This act halted the formation of a global system rooted in unified rebellion thousands of years before such a system would be prophetically permitted.

This scattering is marked forever in the biblical genealogy through the figure of **Peleg**.

Genesis 10:25 notes,

“For in his days the earth was divided.” Josephus confirms that this refers to the division at Babel, writing that Peleg lived “when the dispersion of the nations happened.”⁵

This detail is more than chronological. It is theological. Peleg stands as a reminder that God Himself set the boundaries of nations long before the empires arose. The dispersion was a divine check against premature global tyranny, establishing diversity of language and culture as a safeguard for human freedom until the appointed times.

Yet even as the people scattered, the spiritual DNA of Babel traveled with them. The religious concepts initiated in Shinar – mother-goddess worship, priestly mediation, idolatrous rites, celestial divination, and the desire to control spiritual forces – spread through the ancient world and eventually found their most formidable expression in **Babylon**. The city arose once more on the plains of Shinar, evolving into the capital of a mighty empire that would stand as the central antagonist in prophetic Scripture.

By the time the Greek historian **Herodotus** visited Babylon in the fifth century BC, the city had become the marvel of the ancient world. He wrote extensively about its massive walls, immense wealth, and

elaborate religious system. In describing the fortified breadth of Babylon's defenses, he notes:

*"The city has a double wall, and the outer wall is so broad that on it two chariots may pass each other without interference."*⁶

Herodotus also describes the monumental ziggurat that dominated the city's skyline, a structure built in seven stages and crowned by a temple.⁷ His account aligns perfectly with what Scripture implies: that Babylon had inherited both the physical and spiritual essence of the ancient Tower. It had become the center of ancient religion, astronomy, mathematics, literature, and economic power – a later iteration of humanity's first failed empire.

The zenith of Babylon's power came under **Nebuchadnezzar II**, who not only expanded the city but sought consciously to resurrect the pride of its earliest form. Nebuchadnezzar's inscriptions proclaim his rebuilding of the great ziggurat Etemenanki and boast:

*"I raised up the head of the tower, to make its top rival the heavens."*⁸

The deliberate echo of Genesis 11 is unmistakable. Nebuchadnezzar was reviving the original rebellion. Scripture records the consequence in Daniel 4, where Nebuchadnezzar, standing on the roof of his palace, declared, *"Is not this great Babylon which I have built?"* only to fall under divine judgment and be reduced to madness until he recognized the sovereignty of God.

Babylon eventually fell to **Cyrus the Great** in **539 BC**, fulfilling prophecy, yet the city remained a symbolic and ceremonial center for centuries. Its priests, the Chaldeans, continued to preserve ancient

astronomical records, cultic traditions, and the knowledge of centuries. The city remained a living monument – a repository of humanity’s oldest ambitions and oldest failures.

Into this context stepped **Alexander the Great**, who, after defeating Darius III at the Battle of Gaugamela in 331 BC, marched triumphantly into Babylon. Arrian describes the battle in detail, noting that despite Darius’s massive forces, the tactical brilliance of Alexander resulted in a crushing victory.¹⁰ Plutarch observes that Alexander rode directly at Darius, inspiring panic and scattering the Persian troops.¹¹ Curtius Rufus describes the scene of chaos as the Persian line broke and Darius fled.¹²

And then, astonishingly, the young Macedonian conqueror – the greatest empire-builder in history – walked into the very city where humanity had first tried to centralize power against God. Arrian writes that Babylon welcomed Alexander with open gates and celebration.¹³ Plutarch states that Alexander “was amazed at the antiquity and grandeur of Babylon,” taking particular interest in its temples, palaces, and archives.¹⁴ Curtius Rufus notes that Alexander ordered his men to begin clearing the ruins of the ancient ziggurat – perhaps the very remnant of the Tower of Babel – so that it might be restored.¹⁵ Herodotus had previously described the Chaldean priests as keepers of ancient records stretching back centuries, suggesting that Alexander likely learned of Babylon’s deep past.¹⁶

In an extraordinary convergence of history, the world’s greatest conqueror stood in the ruins of humanity’s first rebellion. And there, in the palace of Nebuchadnezzar, the man who dreamed of uniting the world into one kingdom under his rule died at the age of thirty-two. Arrian, Plutarch, and Curtius Rufus all place Alexander’s death within Babylon’s walls.¹⁷

Alexander's death in Babylon is more than a historical coincidence – it is a profound theological parable woven into the very structure of redemptive history. The world's greatest empire-builder died in the very city where the first empire-builder attempted to dethrone heaven. The symmetry is so striking that it reads like the close of an ancient drama whose opening act is found in Genesis 11. Nimrod began the story by rallying humanity into centralized rebellion; Alexander ends it by attempting to unite humanity into a single Hellenistic empire. Both men anchored their power in Babylon. One built; the other rebuilt. One sought to climb into the heavens, the other sought immortality through conquest. Both fell.

The city of Babylon stands at the center of this entire narrative arc. Its story begins in the ashes of the Flood, grows in the pride of Nebuchadnezzar, and culminates in the arrival of Alexander. Yet its deeper meaning is revealed not merely by its political history, but by its spiritual significance – a significance carried throughout Scripture from Genesis to Revelation.

The attempt to build the Tower of Babel is the purest expression of mankind's desire to construct a world without God. It is the original blueprint for human empire, forged from a desire to control identity ("Let us make a name"), to control destiny ("lest we be scattered"), and to control spirituality (a tower "with its top in the heavens"). That blueprint reappears in every empire that follows. Egypt enslaves the people of God. Assyria boasts against the Holy One of Israel. Babylon destroys the Temple and exalts human kingship above divine sovereignty. Persia centralizes law above conscience. Greece unifies culture around human reason and worldly glory. Rome binds the world under a universal political system.

The **FullBibleTimeline.com** reveals that each empire is another iteration of the Babylonian impulse. The story of Shinar repeats itself with new kings, new technologies, new languages, and new ambitions. But the spiritual DNA is always the same – mankind uniting around self rather than God.

This pattern helps us understand why God intervened so dramatically in Genesis 11. The confusion of languages was not simply an obstacle to construction; it was a divine check on a runaway political and spiritual consolidation. Human unity in rebellion produces oppression. Human unity without God produces tyranny. God’s intervention made it impossible for mankind to build a one-world system before the appointed prophetic time.

The scattering of peoples in the days of Peleg therefore becomes not only a historical event but a theological guardrail. Nations, languages, and borders are not accidents of history; they are divine instruments that prevent global evil from solidifying prematurely. The Apostle Paul echoes this idea in Acts 17 when he states that God “determined the times before appointed, and the bounds of their habitation” for every nation under heaven. In other words, the division that began at Babel shapes the entire flow of human history.

But even as God scattered the people, the knowledge and religious systems birthed in Shinar did not disappear; they grew, adapted, and matured across civilizations. The mother-child cults that later appear in Egypt, Phoenicia, and Greece bear striking resemblance to early Mesopotamian religion. The astrology and priestly rituals preserved by the Chaldeans reflect concepts described in the *Enuma Elish*. The idea of a man-god king, central to Egyptian pharaohs and later Greek rulers, echoes the early deification tendencies associated with Nimrod in

various ancient traditions. The Tower's spiritual legacy lived on long after its stones crumbled.

By the time Nebuchadnezzar rose to power, Babylon had fully embraced its identity as the center of human pride and religious syncretism. Nebuchadnezzar saw himself not merely as king but as the restorer of something primordial. His inscriptions reveal a man who believed he was repairing the foundations of a divine-human gateway. When he declared that he had raised the head of the tower "to rival the heavens," he was consciously aligning himself with the ancient builders of Babel.⁸ His pride culminated in his declaration in Daniel 4:30, which God immediately answered with judgment, driving the king to madness until he acknowledged the Most High.

This connection between pride and downfall is a central theme that unites the stories of Nimrod, Nebuchadnezzar, and Alexander. All three stand at the summit of human ambition. All three attempt to unify, consolidate, or exalt human power. All three encounter divine boundaries they cannot cross. Nebuchadnezzar learned through humiliation what Nimrod refused to learn and what Alexander never lived long enough to confront: no empire built on human pride can stand against the decrees of God.

The prophetic significance of Babylon becomes even clearer when we turn to the final book of the Scriptures. The Book of Revelation describes a future world system called "Mystery Babylon, the Great," a spiritual and political entity that embodies the same rebellious unity seen in Genesis 11. This final Babylon is depicted as a global center of commerce, political power, and religious seduction. It is the ultimate manifestation of the Babylonian pattern – the last great attempt for humanity to build a world without God. It mirrors Babel's desire for global

unity, Nebuchadnezzar's pride in his own empire, and Alexander's dream of a universal kingdom.

Because of this continuity, writers across the centuries have noted the theological arc that connects Nimrod's tower, Nebuchadnezzar's Babylon, and the Babylon of Revelation. The story begins with humanity ascending, through human effort, toward the heavens. It ends with humanity falling under the judgment of the God who reigns from heaven.

This is why the death of Alexander in Babylon carries such symbolic power. It is not merely a historical moment; it is a divine commentary. The greatest human conqueror dies in the city that symbolizes the futility of human pride. The first great rebellion ends in scattering; the final great rebellion ends in fire. The city that sought to reach heaven becomes the city that falls under the wrath of heaven. And between these two events stands the entire story of human empire – Egypt, Assyria, Babylon, Persia, Greece, and Rome – each one rising and falling by the decree of God.

This theological arc reveals something profound about the purpose of history. Human power rises; human kingdoms fall. Nations boast; God humbles. Empires unite; God scatters. But through it all, God is preparing a kingdom that is not built by human hands, a kingdom that will not be shaken, a kingdom that will not fall. The Book of Daniel describes this kingdom as a stone cut without hands that strikes the image of world empires and grows into a mountain that fills the whole earth. This is the divine answer to Babel. It is the true mountain of God, the true meeting place between heaven and earth, the true kingdom that will unite humanity not in rebellion, but in worship.

This movement – from rebellious unity to godly unity – is also reflected in the event of Pentecost. At Babel, God scattered the nations by

confusing their languages. At Pentecost, God gathered the nations by speaking through many languages to declare the wonders of God. Babel creates division; Pentecost creates redemption. Babel breaks apart human unity; Pentecost restores human unity under the lordship of Christ. Babel confuses speech; Pentecost empowers speech. In this way, the story of Babel finds its reversal in the outpouring of the Holy Spirit, which unites people of every tribe and tongue not by political ambition but by the Word of God.

The rise and fall of empires, the scattering of nations, and the divine restraint of human pride all converge into a single prophetic arc – one that begins in the days of Peleg and stretches forward to the unveiling of the final world system in Revelation. The division that took place in Peleg's generation serves as the first great hinge of human history. By dividing the languages, God prevented the formation of a premature global empire that would have strangled humanity beneath the weight of its own corruption. Yet Scripture makes clear that such a system will rise again at the end of the age, not through bricks and bitumen, but through political, economic, and spiritual consolidation.

In this prophetic light, the Tower of Babel becomes the template for all future human attempts to construct a world without God. The unity of Genesis 11 is echoed in the unity demanded by future world rulers; the human ambition of Nimrod is reflected in the kings and conquerors who follow; the spiritual deception of Shinar is mirrored in the seductive power of Babylon the Great. The Bible Timeline reveals an unbroken thread, a consistent pattern: humanity repeatedly attempts to recreate Babel, and God repeatedly intervenes to restrain the spread of evil until the appointed time.

This recurring pattern teaches a profound spiritual truth. Humanity's longing for unity is not inherently wrong – it is misplaced. We were made

to be one people under one King. But without God, unity becomes slavery. Without God, power becomes oppression. Without God, empire becomes idolatry. In Genesis 11, unity produced rebellion; in Acts 2, unity produces worship. The difference is the presence of God.

The prophetic Scriptures reveal that the final world system – called **Mystery Babylon** in Revelation – will mirror the ambition of ancient Babel. It will be a global center of commerce, culture, and spiritual deception. It will unite nations under a single political authority. It will impose a global economic system that controls buying and selling. It will exalt human authority to divine status. And it will draw the world into a counterfeit unity that opposes the sovereignty of God.

The fall of this final Babylon is described with language deliberately reminiscent of earlier judgments in Scripture. The angel declares, “Babylon the great is fallen, is fallen,” a phrase that echoes the twofold fall of the Babylonian Empire and symbolically links the final judgment to the pattern God established in Genesis 11. Revelation’s Babylon is the ultimate expression of the ancient rebellion. It gathers into one system every political impulse of Nimrod, every spiritual deception of Babylonian religion, every prideful boast of Nebuchadnezzar, and every imperial ambition of Alexander. It is humanity’s final attempt to build a world without God.

This brings the entire story full circle. The first Babylon was halted through linguistic confusion; the final Babylon is destroyed by divine fire. The first Babel was a tower; the final Babel is a global system. The first rebellion ended with scattering; the final rebellion ends with judgment. And between these two bookends lies the entire drama of human history, a tapestry woven with empires, languages, conquests, and divine interventions – all pointing to the ultimate triumph of God’s kingdom.

Here the significance of Alexander's death in Babylon becomes even clearer. His empire was the closest the ancient world had come to global unity. He sought to merge cultures, languages, and religions under a single enlightened rule. His dream, as recorded by ancient writers, was to create a world without borders. Yet he died in the one city that stands as the symbol of God's refusal to allow humanity to build such a world without Him. Babylon is where human ambition rises highest and falls hardest. Alexander's death was not merely the end of an empire; it was a divine reminder of the limits placed on human power. No matter how brilliant or determined a ruler may be, no one can undo the decree first issued at Babel.

Yet Scripture also promises something far better than Babel or Babylon. It promises a new kingdom, a new city, and a new humanity – not forged in rebellion but redeemed through grace. The prophet Daniel saw a stone cut without hands striking the image of world empires and growing into a mountain that filled the whole earth. This stone represents the kingdom of God, a kingdom not built by human effort, not held together by political power, and not dependent on earthly kings. It is the kingdom that Jesus preached, the kingdom inaugurated through His death and resurrection, and the kingdom that will one day be fully revealed when He returns.

The contrast between Babel and this kingdom is breathtaking. Babel is built from the earth upward; the New Jerusalem descends from heaven downward. Babel is constructed by human hands; the New Jerusalem is prepared by God. Babel seeks to reach God's realm; in the New Jerusalem, God dwells with humanity. Babel ends in confusion and division; the New Jerusalem ends in unity and glory. Babel attempts to make a name; the New Jerusalem is filled with the name of the Lamb. Babel scatters; the New Jerusalem gathers. Babel is humanity's unholy city; the New Jerusalem is God's holy city.

This is the ultimate message of the Full Bible Timeline. History is not random. It is guided by the hand of a sovereign God who restrains evil, humbles pride, scatters rebellion, raises nations, and brings them down again. Nimrod attempted to unify the world through rebellion; God scattered the nations. Nebuchadnezzar attempted to exalt himself; God humbled him. Alexander attempted to unify the world under his rule; God ended his life in the symbolic center of human pride. And at the end of time, God will bring down the final Babylon and establish the eternal kingdom of His Son.

The story that begins in the days of Peleg finds its completion in the book of Revelation. The division of nations that began at Babel will be healed not through human power but through divine redemption. The languages that were confused will one day join in a single song of worship. The nations that were scattered will be gathered before the throne. The pride that built towers will be replaced by the humility that casts crowns before the feet of Christ. The empire that sought to reach heaven will be replaced by a city that descends from heaven.

In this way, the story of the Tower of Babel is not only the story of ancient rebellion; it is the story of every generation. It is the story of human pride and divine grace, of earthly kingdoms rising and the heavenly kingdom enduring, of man building upward and God descending downward. And above all, it is the story that reveals the unchanging truth proclaimed by Daniel: that “the Most High rules in the kingdom of men” and gives it to whomsoever He will.

FOOTNOTES

¹ Josephus, *Antiquities* 1.113.

² Josephus, *Antiquities* 1.114.

³ Josephus, *Antiquities* 1.115–116.

⁴ *Enuma Elish*, Tablet VI.

⁵ Josephus, *Antiquities* 1.146.

⁶ Herodotus, *Histories* 1.178.

⁷ Herodotus, *Histories* 1.181–183.

⁸ Nebuchadnezzar II, Etemenanki Inscription.

⁹ Daniel 4:30–37.

¹⁰ Arrian, *Anabasis* 3.8–15.

¹¹ Plutarch, *Alexander* 33.

¹² Curtius Rufus, *Histories* 4.15–16.

¹³ Arrian, *Anabasis* 3.16.

¹⁴ Plutarch, *Alexander* 34.

¹⁵ Curtius Rufus, *Histories* 5.1.

¹⁶ Herodotus, *Histories* 1.181.

¹⁷ Arrian, *Anabasis* 7.24; Plutarch, *Alexander* 75; Curtius Rufus, *Histories* 10.5.

APPENDIX A

PELEG, BABYLON, AND ANCIENT ASTRONOMICAL MEMORY

Genesis 10:25 records that Peleg was born in the generation when “the earth was divided.” The name *Peleg* itself means *division*, and both the biblical context and ancient interpretation associate this division with the dispersal of peoples and nations at the Tower of Babel. As with many Hebrew terms, the word translated “earth” (*’erets*) does not refer solely to physical ground, but often to land in the sense of people, territory, or nation. The division described in Peleg’s lifetime is therefore best understood as the fracturing of humanity into distinct linguistic and national groupings.

Biblical chronology places Peleg’s birth shortly after the Flood. According to the genealogical data preserved in Genesis 5 and 11, Peleg was born approximately 101 years after the Flood. Using the **Great Count AM Chronology**, developed by **FullBibleTimeline.com**, the Flood is dated to the year 1656 AM, corresponding to approximately 2344 BC. This reckoning aligns closely with traditional chronologies, such as that of Archbishop James Ussher, who dated the Flood to 2349–2348 BC, differing by only a few years.

The question naturally arises: do any ancient non-biblical sources shed light on this early post-Flood period and the rise of Babylon?

Remarkably, several classical writers preserve a tradition that does precisely that.

After defeating Darius III at the Battle of Gaugamela in 331 BC, Alexander the Great entered Babylon and was received by its priestly caste, the Chaldeans. According to later historical testimony, these priests presented Alexander with astronomical records said to span 1,903 years. Calculated backward from 331 BC, this places the beginning of those

observations around 2234 BC—within a narrow window following the Flood and only a few years after the birth of Peleg according to the Great Count AM Chronology.

This tradition is preserved by Simplicius, a sixth-century AD philosopher and commentator, who records that Babylonian astronomers claimed a continuous observational record extending back nearly two millennia before Alexander's time. The same duration is also noted by Porphyry (AD 234–305), who independently references the antiquity of Babylonian astronomical records and arrives at a similar figure.

If these claims are taken at face value—and there is no indication that Simplicius or Porphyry were attempting to harmonize their statements with biblical chronology—they suggest that Babylon's founding, or at least the formal beginning of its priestly and astronomical tradition, occurred around 2234 BC. This date aligns strikingly with the biblical timeline, placing the rise of Babylon within a decade of Peleg's birth and within the generation traditionally associated with the division of nations.

FURTHER READING

Historical, Theological, and Ancient Sources

The following works are recommended for readers who wish to explore the historical, theological, and literary foundations underlying the themes of Babel, Babylon, empire, and divine sovereignty discussed in this study. These sources are not required for understanding the argument of this work, but they provide valuable depth, context, and corroboration from ancient, patristic, and scholarly traditions.

ANCIENT AND CLASSICAL SOURCES

- **Flavius Josephus**, *Antiquities of the Jews*
A foundational Jewish historical account preserving early interpretations of Nimrod, Babel, and the dispersion of nations.
 - **Enuma Elish**
The principal Babylonian creation narrative, offering insight into ancient cosmology, sacred space, and ziggurat theology.
 - **Herodotus**, *Histories*
A classical eyewitness account of Babylon's geography, fortifications, religious practices, and priestly culture.
 - **Berosus** (fragments preserved in later writers)
A rare Babylonian perspective on early history, priesthood, and ancient chronology.
 - **Arrian**, *Anabasis of Alexander*
 - **Plutarch**, *Life of Alexander*
 - **Quintus Curtius Rufus**, *Histories of Alexander the Great*
Complementary classical accounts of Alexander's campaigns, his entry into Babylon, and his death there.
-

EARLY CHRISTIAN AND PATRISTIC WRITERS

- **Augustine of Hippo**, *The City of God*
A seminal theological treatment contrasting human empire (“the City of Man”) with the eternal kingdom of God.
 - **Irenaeus of Lyons**, *Against Heresies*
An early Christian framework for understanding divine restraint, historical progression, and God’s governance of nations.
 - **John Chrysostom**, *Homilies on Genesis*
Pastoral and theological reflections on Genesis that emphasize pride, humility, and divine intervention.
 - **Origen**
 - **Gregory of Nazianzus**
 - **Victorinus of Pettau**
Early Christian voices who developed typological connections between Babel, Pentecost, and the prophetic vision of Babylon in Revelation.
-

MODERN HISTORICAL AND SCHOLARLY WORKS

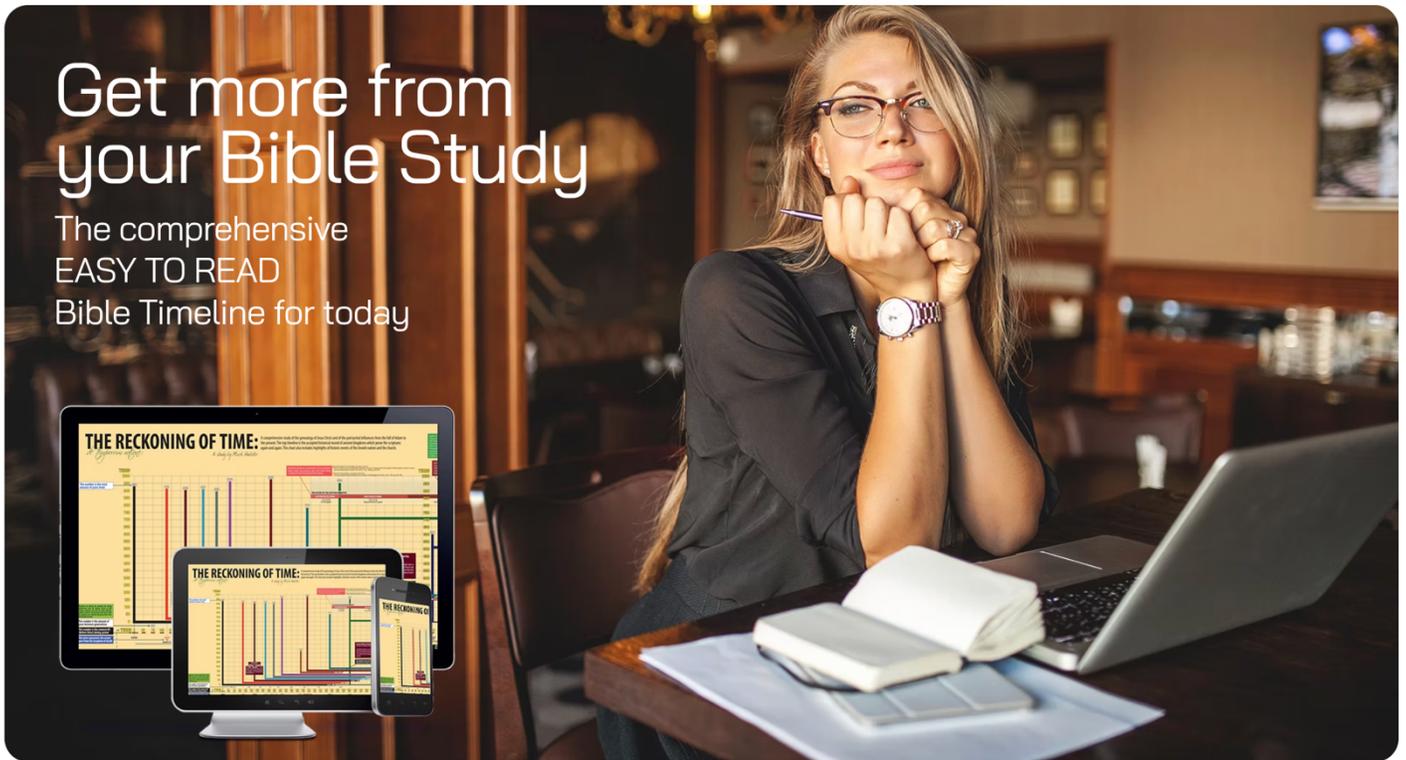
- **Samuel Noah Kramer**, *History Begins at Sumer*
An authoritative introduction to early Mesopotamian civilization, religion, and cultural memory.
 - **Thorkild Jacobsen**, *The Treasures of Darkness*
A nuanced study of Mesopotamian religious thought and the spiritual worldview behind ancient temples and myths.
-

BIBLICAL TEXTS

- *The Book of Genesis* (chapters 9–11)
- *The Book of Daniel* (especially chapter 4)
- *The Acts of the Apostles* (chapter 17)
- *The Book of Revelation* (chapters 17–18)

EDITORIAL NOTE TO THE READER

This work stands on the conviction that history is not random but governed by the sovereign hand of God. The sources listed above bear witness—from diverse cultures, eras, and perspectives—to a consistent truth echoed throughout Scripture: **the Most High rules in the kingdom of men.**



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