CHRONOLOGY OF THE BIBLE

A Readable Narrative of the Books, Their Traditional Authors, and Their Place in the Biblical Story

All Scripture quotations are from the King James Version (KJV).

"Thy word is a lamp unto my feet, and a light unto my path." **(Psalm 119:105, KJV)**

How to Read This Chronology

The central idea

The Bible is not a shelf of disconnected religious writings. Within this framework, it is one unfolding account: creation, fall, covenant, nation, kingdom, exile, restoration, Messiah, church, and final victory.

> *"Remember the former things of old: for I am God, and there is none else; I am God, and there is none like me, Declaring the end from the beginning, and from ancient times the things that are not yet done, saying, My counsel shall stand, and I will do all my pleasure:"* **(Isaiah 46:9-10, KJV)**

> *"All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: That the man of God may be perfect, throughly furnished unto all good works."* **(2 Timothy 3:16-17, KJV)**

Part I. The Beginning: Creation, the Fall, and the Patriarchs

Genesis opens at 0 AM, before Israel existed as a nation and before Moses stood at Sinai. It begins with God, not man. The first sentence establishes the foundation for everything that follows: the world is created, purposeful, ordered, and answerable to its Maker.

> *"In the beginning God created the heaven and the earth. And the earth was without form, and void; and darkness was upon the face of the deep. And the Spirit of God moved upon the face of the waters. And God said, Let there be light: and there was light."* **(Genesis 1:1-3, KJV)**

> *"And God said, Let us make man in our image, after our likeness: and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth. So God created man in his own image, in the image of God created he him; male and female created he them."* **(Genesis 1:26-27, KJV)**

The story quickly turns from the beauty of creation to the tragedy of disobedience. Sin enters human experience, fellowship is broken, and death becomes part of the human condition. Yet judgment is not the last word. Even in Eden, the promise of coming victory appears in God's declaration that the woman's seed would bruise the serpent's head. The rest of Scripture develops this promise.

> *"And I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel."* **(Genesis 3:15, KJV)**

Genesis then moves through the flood, Babel, and the scattering of nations until the narrative narrows to one man. Abraham is placed at 2,008 AM. God's covenant with him becomes a great organizing promise: land, descendants, blessing, and a blessing that will reach every family of the earth.

> *"Now the LORD had said unto Abram, Get thee out of thy country, and from thy kindred, and from thy father's house, unto a land that I will shew thee: And I will make of thee a great nation, and I will bless thee, and make thy name great; and thou shalt be a blessing: And I will bless them that bless thee, and curse him that curseth thee: and in thee shall all families of the earth be blessed."* **(Genesis 12:1-3, KJV)**

The traditional conclusion is that Moses composed or compiled Genesis during the Mosaic period, around 2,513 to 2,553 AM, while the events it records stretch from creation through the patriarchs and Jacob's family entering Egypt, approximately 0 to 2,298 AM. Genesis therefore serves as the necessary first chapter of the Pentateuch. It explains why there is a world, why humanity needs redemption, why Abraham's family matters, and why the children of Israel are found in Egypt when Exodus begins.

Job is also often placed near the patriarchal world. Its events appear to belong before or near the Mosaic era because the book does not center on the law of Sinai, the Levitical priesthood, or Israel's national institutions. The traditional possibilities include Moses as writer or preserver, while the human author remains uncertain. Its enduring question is not merely why people suffer, but whether God remains wise, sovereign, and worthy of trust when people cannot see the full design.

> *"For I know that my redeemer liveth, and that he shall stand at the latter day upon the earth: And though after my skin worms destroy this body, yet in my flesh shall I see God: Whom I shall see for myself, and mine eyes shall behold, and not another; though my reins be consumed within me."* **(Job 19:25-27, KJV)**

> *"I know that thou canst do every thing, and that no thought can be withholden from thee."* **(Job 42:2, KJV)**

Part II. Moses, the Exodus, and the Law

The Exodus at 2,513 AM is one of the great anchors of this chronology. Israel is no longer merely an extended family. The descendants of Jacob have multiplied, but they live under oppression in Egypt. God calls Moses, confronts Pharaoh, brings judgment upon Egypt, and leads His people out by power.

> *"And Moses said unto God, Behold, when I come unto the children of Israel, and shall say unto them, The God of your fathers hath sent me unto you; and they shall say to me, What is his name? what shall I say unto them? And God said unto Moses, I AM THAT I AM: and he said, Thus shalt thou say unto the children of Israel, I AM hath sent me unto you."* **(Exodus 3:13-14, KJV)**

> *"And the blood shall be to you for a token upon the houses where ye are: and when I see the blood, I will pass over you, and the plague shall not be upon you to destroy you, when I smite the land of Egypt."* **(Exodus 12:13, KJV)**

> *"And Moses said unto the people, Fear ye not, stand still, and see the salvation of the LORD, which he will shew to you to day: for the Egyptians whom ye have seen to day, ye shall see them again no more for ever. The LORD shall fight for you, and ye shall hold your peace."* **(Exodus 14:13-14, KJV)**

Exodus, Leviticus, Numbers, and Deuteronomy are traditionally associated with Moses. The books themselves repeatedly place Moses at the center of revelation, law, covenant, worship, and the wilderness record. Exodus 24:4 says that "Moses wrote all the words of the LORD." Numbers 33:2 states that Moses recorded Israel's journeys. Deuteronomy 31:9 says that "Moses wrote this law." These statements form the internal basis for the traditional Mosaic conclusion.

> *"And Moses came and told the people all the words of the LORD, and all the judgments: and all the people answered with one voice, and said, All the words which the LORD hath said will we do. And Moses wrote all the words of the LORD, and rose up early in the morning, and builded an altar under the hill, and twelve pillars, according to the twelve tribes of Israel."* **(Exodus 24:3-4, KJV)**

> *"And Moses wrote their goings out according to their journeys by the commandment of the LORD: and these are their journeys according to their goings out."* **(Numbers 33:2, KJV)**

> *"And Moses wrote this law, and delivered it unto the priests the sons of Levi, which bare the ark of the covenant of the LORD, and unto all the elders of Israel."* **(Deuteronomy 31:9, KJV)**

Leviticus belongs to the world of the Tabernacle. It explains sacrifice, priesthood, purity, holiness, and atonement. Its rules are not random ritual. They teach that a holy God dwells among a people who must approach Him according to His provision.

> *"For the life of the flesh is in the blood: and I have given it to you upon the altar to make an atonement for your souls: for it is the blood that maketh an atonement for the soul."* **(Leviticus 17:11, KJV)**

> *"Speak unto all the congregation of the children of Israel, and say unto them, Ye shall be holy: for I the LORD your God am holy."* **(Leviticus 19:2, KJV)**

Numbers follows the people through the wilderness. Its censuses, camps, rebellions, judgments, and journeys explain why a generation that left Egypt did not immediately possess Canaan. Deuteronomy is Moses' final covenant address near 2,553 AM, shortly before his death. He repeats the law for a new generation and urges Israel to remember, love, and obey God.

> *"Hear, O Israel: The LORD our God is one LORD: And thou shalt love the LORD thy God with all thine heart, and with all thy soul, and with all thy might. And these words, which I command thee this day, shall be in thine heart: And thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up."* **(Deuteronomy 6:4-7, KJV)**

Part III. Conquest, Judges, and the Rise of the Kingdom

Joshua, traditionally dated around 2,553 to 2,575 AM, carries the story across the Jordan. Joshua is presented as Moses' successor, and the book contains the statement that he wrote words in the book of the law. The conquest is both fulfillment and test: God gives the land promised to the fathers, while Israel is repeatedly called to courageous obedience.

> *"This book of the law shall not depart out of thy mouth; but thou shalt meditate therein day and night, that thou mayest observe to do according to all that is written therein: for then thou shalt make thy way prosperous, and then thou shalt have good success. Have not I commanded thee? Be strong and of a good courage; be not afraid, neither be thou dismayed: for the LORD thy God is with thee whithersoever thou goest."* **(Joshua 1:8-9, KJV)**

> *"And Joshua wrote these words in the book of the law of God, and took a great stone, and set it up there under an oak, that was by the sanctuary of the LORD."* **(Joshua 24:26, KJV)**

Judges records the instability that follows. The repeated pattern is disobedience, oppression, crying out, deliverance, and relapse. Traditional Jewish attribution connects Judges with Samuel, around 2,930 to 2,990 AM. Ruth, also traditionally linked with Samuel, gives a quieter story set during the same troubled period. Its loyalty, providence, and redemption lead directly into the genealogy of David.

> *"In those days there was no king in Israel: every man did that which was right in his own eyes."* **(Judges 21:25, KJV)**

> *"And Ruth said, Intreat me not to leave thee, or to return from following after thee: for whither thou goest, I will go; and where thou lodgest, I will lodge: thy people shall be my people, and thy God my God:"* **(Ruth 1:16, KJV)**

> *"And the women her neighbours gave it a name, saying, There is a son born to Naomi; and they called his name Obed: he is the father of Jesse, the father of David."* **(Ruth 4:17, KJV)**

First Samuel describes the transition from judges to kings. The traditional view is that Samuel wrote the earlier material and that Gad and Nathan completed the record, consistent with 1 Chronicles 29:29. Second Samuel, traditionally connected with Gad and Nathan, follows David's reign with remarkable honesty. It records victory, worship, covenant, sin, family disaster, repentance, and the enduring promise of a royal house.

> *"But the LORD said unto Samuel, Look not on his countenance, or on the height of his stature; because I have refused him: for the LORD seeth not as man seeth; for man looketh on the outward appearance, but the LORD looketh on the heart."* **(1 Samuel 16:7, KJV)**

> *"And when thy days be fulfilled, and thou shalt sleep with thy fathers, I will set up thy seed after thee, which shall proceed out of thy bowels, and I will establish his kingdom. He shall build an house for my name, and I will stablish the throne of his kingdom for ever."* **(2 Samuel 7:12-13, KJV)**

Part IV. David, Solomon, Wisdom, and the Temple

The reigns of David and Solomon form a golden summit in Israel's national story. The Psalms span many centuries, but David is the central named contributor, traditionally associated with seventy-three psalms. Other contributors include Asaph, the sons of Korah, Solomon, Moses, and later worshipers. The Psalms give words for praise, fear, repentance, grief, hope, kingship, and confidence in God.

> *"The LORD is my shepherd; I shall not want. He maketh me to lie down in green pastures: he leadeth me beside the still waters. He restoreth my soul: he leadeth me in the paths of righteousness for his name's sake. Yea, though I walk through the valley of the shadow of death, I will fear no evil: for thou art with me; thy rod and thy staff they comfort me. Thou preparest a table before me in the presence of mine enemies: thou anointest my head with oil; my cup runneth over. Surely goodness and mercy shall follow me all the days of my life: and I will dwell in the house of the LORD for ever."* **(Psalm 23:1-6, KJV)**

> *"Create in me a clean heart, O God; and renew a right spirit within me. Cast me not away from thy presence; and take not thy holy spirit from me. Restore unto me the joy of thy salvation; and uphold me with thy free spirit."* **(Psalm 51:10-12, KJV)**

Solomon begins the Temple at 2,993 AM and completes it at 3,000 AM. This is another anchor in the chronology. First Kings describes the glory of the dedication, while later history shows how quickly splendor can be weakened by divided loyalty.

> *"But will God indeed dwell on the earth? behold, the heaven and heaven of heavens cannot contain thee; how much less this house that I have builded? Yet have thou respect unto the prayer of thy servant, and to his supplication, O LORD my God, to hearken unto the cry and to the prayer, which thy servant prayeth before thee to day: That thine eyes may be open toward this house night and day, even toward the place of which thou hast said, My name shall be there: that thou mayest hearken unto the prayer which thy servant shall make toward this place. And hearken thou to the supplication of thy servant, and of thy people Israel, when they shall pray toward this place: and hear thou in heaven thy dwelling place: and when thou hearest, forgive."* **(1 Kings 8:27-30, KJV)**

Proverbs is largely associated with Solomon, with later collections copied by the men of Hezekiah. Ecclesiastes is traditionally read as the mature reflection of "the son of David, king in Jerusalem." Song of Solomon identifies itself with Solomon and presents poetic celebration of covenant love. Together these books show wisdom in daily conduct, the emptiness of life when viewed only "under the sun," and the goodness of faithful love.

> *"The fear of the LORD is the beginning of knowledge: but fools despise wisdom and instruction."* **(Proverbs 1:7, KJV)**

> *"Trust in the LORD with all thine heart; and lean not unto thine own understanding. In all thy ways acknowledge him, and he shall direct thy paths."* **(Proverbs 3:5-6, KJV)**

> *"Let us hear the conclusion of the whole matter: Fear God, and keep his commandments: for this is the whole duty of man. For God shall bring every work into judgment, with every secret thing, whether it be good, or whether it be evil."* **(Ecclesiastes 12:13-14, KJV)**

> *"Set me as a seal upon thine heart, as a seal upon thine arm: for love is strong as death; jealousy is cruel as the grave: the coals thereof are coals of fire, which hath a most vehement flame. Many waters*

cannot quench love, neither can the floods drown it: if a man would give all the substance of his house for love, it would utterly be contemned." **(Song of Solomon 8:6-7, KJV)**

Part V. The Divided Kingdom and the Voice of the Prophets

After Solomon, the kingdom divides. Kings and prophets now stand side by side. First and Second Kings are traditionally associated with Jeremiah as compiler during the early Babylonian exile, around 3,405 to 3,440 AM. They draw on royal records and prophetic history, but their deepest concern is covenant faithfulness. Political strength never cancels spiritual rebellion.

Isaiah, traditionally dated about 3,244 to 3,324 AM, speaks during the reigns of Uzziah, Jotham, Ahaz, and Hezekiah. His book joins warning and hope. The Holy One judges sin, yet promises a coming child, servant, king, and suffering redeemer.

"Therefore the Lord himself shall give you a sign; Behold, a virgin shall conceive, and bear a son, and shall call his name Immanuel." **(Isaiah 7:14, KJV)**

"For unto us a child is born, unto us a son is given: and the government shall be upon his shoulder: and his name shall be called Wonderful, Counseller, The mighty God, The everlasting Father, The Prince of Peace. Of the increase of his government and peace there shall be no end, upon the throne of David, and upon his kingdom, to order it, and to establish it with judgment and with justice from henceforth even for ever. The zeal of the LORD of hosts will perform this." **(Isaiah 9:6-7, KJV)**

"Surely he hath borne our griefs, and carried our sorrows: yet we did esteem him stricken, smitten of God, and afflicted. But he was wounded for our transgressions, he was bruised for our iniquities: the chastisement of our peace was upon him; and with his stripes we are healed. All we like sheep have gone astray; we have turned every one to his own way; and the LORD hath laid on him the iniquity of us all." **(Isaiah 53:4-6, KJV)**

The twelve Minor Prophets are "minor" only in length. Hosea portrays covenant love confronting unfaithfulness. Joel announces the day of the LORD and the outpouring of the Spirit. Amos calls prosperous injustice to account. Obadiah condemns Edom's pride. Jonah reveals God's mercy toward Nineveh. Micah joins judgment with the promise of a ruler from Bethlehem. Nahum announces Nineveh's fall. Habakkuk wrestles with divine justice. Zephaniah warns of the day of the LORD. Haggai and Zechariah encourage the restored community. Malachi closes the prophetic era with rebuke and expectation.

"For I desired mercy, and not sacrifice; and the knowledge of God more than burnt offerings." **(Hosea 6:6, KJV)**

"And it shall come to pass afterward, that I will pour out my spirit upon all flesh; and your sons and your daughters shall prophesy, your old men shall dream dreams, your young men shall see visions:" **(Joel 2:28, KJV)**

"But let judgment run down as waters, and righteousness as a mighty stream." **(Amos 5:24, KJV)**

"But I will sacrifice unto thee with the voice of thanksgiving; I will pay that that I have vowed. Salvation is of the LORD." **(Jonah 2:9, KJV)**

"But thou, Bethlehem Ephratah, though thou be little among the thousands of Judah, yet out of thee shall he come forth unto me that is to be ruler in Israel; whose goings forth have been from of old, from everlasting." **(Micah 5:2, KJV)**

"He hath shewed thee, O man, what is good; and what doth the LORD require of thee, but to do justly, and to love mercy, and to walk humbly with thy God?" **(Micah 6:8, KJV)**

> *"Behold, his soul which is lifted up is not upright in him: but the just shall live by his faith."* **(Habakkuk 2:4, KJV)**

> *"Behold, I will send my messenger, and he shall prepare the way before me: and the Lord, whom ye seek, shall suddenly come to his temple, even the messenger of the covenant, whom ye delight in: behold, he shall come, saith the LORD of hosts."* **(Malachi 3:1, KJV)**

Part VI. Captivity, Lament, and Hope

The Babylonian captivity begins at 3,405 AM in this framework. Jeremiah ministers across the disaster, traditionally about 3,377 to 3,430 AM. He dictates to Baruch, warns Judah, witnesses collapse, and still announces a new covenant. Lamentations, traditionally attributed to Jeremiah around 3,418 AM, gives poetic voice to grief after Jerusalem's fall.

> *"Behold, the days come, saith the LORD, that I will make a new covenant with the house of Israel, and with the house of Judah: Not according to the covenant that I made with their fathers in the day that I took them by the hand to bring them out of the land of Egypt; which my covenant they brake, although I was an husband unto them, saith the LORD: But this shall be the covenant that I will make with the house of Israel; After those days, saith the LORD, I will put my law in their inward parts, and write it in their hearts; and will be their God, and they shall be my people."* **(Jeremiah 31:31-33, KJV)**

> *"It is of the LORD'S mercies that we are not consumed, because his compassions fail not. They are new every morning: great is thy faithfulness."* **(Lamentations 3:22-23, KJV)**

Ezekiel writes among the exiles by the river Chebar, using precise chronological notices tied to Jehoiachin's exile. His visions are strange, severe, and ultimately hopeful. God's glory is not trapped in a ruined building, and spiritual renewal will require more than repaired walls.

> *"A new heart also will I give you, and a new spirit will I put within you: and I will take away the stony heart out of your flesh, and I will give you an heart of flesh. And I will put my spirit within you, and cause you to walk in my statutes, and ye shall keep my judgments, and do them."* **(Ezekiel 36:26-27, KJV)**

Daniel, traditionally dated about 3,419 to 3,470 AM, moves through Babylonian and Persian courts while remaining a servant of God. His narratives display faith under pressure. His visions look beyond immediate empires to the everlasting dominion of the Son of man.

> *"If it be so, our God whom we serve is able to deliver us from the burning fiery furnace, and he will deliver us out of thine hand, O king. But if not, be it known unto thee, O king, that we will not serve thy gods, nor worship the golden image which thou hast set up."* **(Daniel 3:17-18, KJV)**

> *"I saw in the night visions, and, behold, one like the Son of man came with the clouds of heaven, and came to the Ancient of days, and they brought him near before him. And there was given him dominion, and glory, and a kingdom, that all people, nations, and languages, should serve him: his dominion is an everlasting dominion, which shall not pass away, and his kingdom that which shall not be destroyed."* **(Daniel 7:13-14, KJV)**

Part VII. Return, Rebuilding, and the Second Temple

Cyrus's decree is placed at 3,475 AM. The story turns from exile to return. Second Chronicles closes with the decree, and Ezra begins from the same great act of restoration. First and Second Chronicles are traditionally linked with Ezra and emphasize genealogy, worship, priestly service, the Temple, and the Davidic covenant. They retell Israel's history for a restored people who must remember who they are.

> *"Now in the first year of Cyrus king of Persia, that the word of the LORD spoken by the mouth of Jeremiah might be accomplished, the LORD stirred up the spirit of Cyrus king of Persia, that he made a proclamation throughout all his kingdom, and put it also in writing, saying, Thus saith Cyrus king of Persia, All the kingdoms of the earth hath the LORD God of heaven given me; and he hath charged me to build him an house in Jerusalem, which is in Judah. Who is there among you of all his people? The LORD his God be with him, and let him go up."* **(2 Chronicles 36:22-23, KJV)**

Ezra contains first-person memoir material and preserves Persian correspondence and decrees. Nehemiah reads as the personal record of a governor who leads the rebuilding of Jerusalem's walls. Esther, traditionally associated with Mordecai or contemporary Jewish leaders in Susa, shows providential preservation in the Persian court, even though the divine name does not appear in the text.

> *"For Ezra had prepared his heart to seek the law of the LORD, and to do it, and to teach in Israel statutes and judgments."* **(Ezra 7:10, KJV)**

> *"Then said I unto them, Ye see the distress that we are in, how Jerusalem lieth waste, and the gates thereof are burned with fire: come, and let us build up the wall of Jerusalem, that we be no more a reproach. Then I told them of the hand of my God which was good upon me; as also the king's words that he had spoken unto me. And they said, Let us rise up and build. So they strengthened their hands for this good work."* **(Nehemiah 2:17-18, KJV)**

> *"For if thou altogether holdest thy peace at this time, then shall there enlargement and deliverance arise to the Jews from another place; but thou and thy father's house shall be destroyed: and who knoweth whether thou art come to the kingdom for such a time as this?"* **(Esther 4:14, KJV)**

Haggai is dated to the second year of Darius and belongs after Cyrus's decree but before the Jerusalem decree at 3,522 AM. Zechariah ministers in the same restoration setting, combining immediate encouragement with far-reaching visions. Malachi, around 3,570 to 3,604 AM, addresses an established Second Temple community whose worship has grown careless. The Old Testament story therefore closes with restored institutions but unresolved spiritual need.

> *"Thus saith the LORD of hosts; Consider your ways. Go up to the mountain, and bring wood, and build the house; and I will take pleasure in it, and I will be glorified, saith the LORD."* **(Haggai 1:7-8, KJV)**

> *"Rejoice greatly, O daughter of Zion; shout, O daughter of Jerusalem: behold, thy King cometh unto thee: he is just, and having salvation; lowly, and riding upon an ass, and upon a colt the foal of an ass."* **(Zechariah 9:9, KJV)**

Part VIII. The Gospels: The Promised King Appears

The chronology places the baptism of Christ at 4,005 AM and identifies it with AD 27. This point becomes the conversion anchor for approximate New Testament AM dates. Matthew is placed around 4,028 to 4,043 AM, Mark around 4,033 to 4,043 AM, Luke around 4,038 to 4,041 AM, and John around 4,063 to 4,073 AM.

Matthew, traditionally written by Matthew Levi, presents Jesus as the promised king and repeatedly connects His life to the Law and Prophets. Mark, traditionally understood as John Mark's record of Peter's firsthand preaching, moves rapidly and emphasizes the deeds and servant ministry of Christ. Luke, the physician and careful historian, states that he investigated matters in order. John, the beloved disciple, writes with reflective depth and declares his purpose openly: that readers might believe.

> *"And she shall bring forth a son, and thou shalt call his name JESUS: for he shall save his people from their sins. Now all this was done, that it might be fulfilled which was spoken of the Lord by the prophet, saying, Behold, a virgin shall be with child, and shall bring forth a son, and they shall call his name Emmanuel, which being interpreted is, God with us."* **(Matthew 1:21-23, KJV)**

> *"For even the Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many."* **(Mark 10:45, KJV)**

> *"Forasmuch as many have taken in hand to set forth in order a declaration of those things which are most surely believed among us, Even as they delivered them unto us, which from the beginning were eyewitnesses, and ministers of the word; It seemed good to me also, having had perfect understanding of all things from the very first, to write unto thee in order, most excellent Theophilus, That thou mightest know the certainty of those things, wherein thou hast been instructed."* **(Luke 1:1-4, KJV)**

> *"In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God. All things were made by him; and without him was not any thing made that was made."* **(John 1:1-3, KJV)**

> *"For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life. For God sent not his Son into the world to condemn the world; but that the world through him might be saved."* **(John 3:16-17, KJV)**

All four Gospels move toward the death and resurrection of Jesus. The cross fulfills the sacrificial patterns, bears sin, and reveals divine love. The empty tomb announces victory over death. The conclusion drawn by the New Testament is not simply that a teacher's ideas survived, but that Jesus Christ rose bodily and commissioned witnesses.

> *"And the angel answered and said unto the women, Fear not ye: for I know that ye seek Jesus, which was crucified. He is not here: for he is risen, as he said. Come, see the place where the Lord lay. And go quickly, and tell his disciples that he is risen from the dead;"* **(Matthew 28:5-7, KJV)**

> *"And many other signs truly did Jesus in the presence of his disciples, which are not written in this book: But these are written, that ye might believe that Jesus is the Christ, the Son of God; and that believing ye might have life through his name."* **(John 20:30-31, KJV)**

Part IX. Acts and the Apostolic Letters

Acts, traditionally written by Luke around 4,040 to 4,042 AM, continues the Gospel of Luke. It begins in Jerusalem, crosses cultural boundaries, and ends with Paul preaching in Rome. The abrupt ending, with Paul still under house arrest, fits the study's early dating and precedes recorded notice of the later Neronian persecution, the deaths of Peter and Paul, and Jerusalem's fall.

> *"But ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto me both in Jerusalem, and in all Judaea, and in Samaria, and unto the uttermost part of the earth."* **(Acts 1:8, KJV)**

> *"Then Peter said unto them, Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost. For the promise is unto you, and to your children, and to all that are afar off, even as many as the Lord our God shall call."* **(Acts 2:38-39, KJV)**

Paul's letters arise from actual journeys, churches, controversies, imprisonments, friendships, and pastoral needs. Galatians is placed around 4,030 AM and defends justification by faith against demands that Gentiles accept circumcision. First and Second Thessalonians, about 4,032 to 4,034 AM, encourage a young church and clarify the hope of Christ's return. First and Second Corinthians, about 4,037 to 4,038 AM, address division, morality, worship, resurrection, giving, suffering, and apostolic ministry. Romans, about 4,039 AM, presents a majestic explanation of sin, grace, faith, transformed living, and God's purposes.

> *"For all have sinned, and come short of the glory of God; Being justified freely by his grace through the redemption that is in Christ Jesus:"* **(Romans 3:23-24, KJV)**

"But God commendeth his love toward us, in that, while we were yet sinners, Christ died for us." **(Romans 5:8, KJV)**

"There is therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit." **(Romans 8:1, KJV)**

"For I delivered unto you first of all that which I also received, how that Christ died for our sins according to the scriptures; And that he was buried, and that he rose again the third day according to the scriptures:" **(1 Corinthians 15:3-4, KJV)**

"Therefore if any man be in Christ, he is a new creature: old things are passed away; behold, all things are become new." **(2 Corinthians 5:17, KJV)**

"Knowing that a man is not justified by the works of the law, but by the faith of Jesus Christ, even we have believed in Jesus Christ, that we might be justified by the faith of Christ, and not by the works of the law: for by the works of the law shall no flesh be justified." **(Galatians 2:16, KJV)**

"For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first: Then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord." **(1 Thessalonians 4:16-17, KJV)**

The prison letters, Ephesians, Philippians, Colossians, and Philemon, are placed around 4,042 to 4,044 AM. They speak of unity in Christ, joy in hardship, the supremacy of Christ, and reconciliation between believers. The Pastoral Epistles, 1 Timothy, 2 Timothy, and Titus, address church order, leadership, teaching, conduct, perseverance, and the transfer of faithful ministry to the next generation.

"For by grace are ye saved through faith; and that not of yourselves: it is the gift of God: Not of works, lest any man should boast. For we are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them." **(Ephesians 2:8-10, KJV)**

"Be careful for nothing; but in every thing by prayer and supplication with thanksgiving let your requests be made known unto God. And the peace of God, which passeth all understanding, shall keep your hearts and minds through Christ Jesus." **(Philippians 4:6-7, KJV)**

"For by him were all things created, that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers: all things were created by him, and for him: And he is before all things, and by him all things consist." **(Colossians 1:16-17, KJV)**

"I have fought a good fight, I have finished my course, I have kept the faith: Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day:" **(2 Timothy 4:7-8, KJV)**

Part X. The General Epistles and Revelation

Hebrews, traditionally associated in different streams with Paul, Luke, or Apollos, is placed around 4,042 to 4,047 AM. Its argument assumes the continuing relevance of Temple sacrifice as a living comparison and declares Christ greater than angels, Moses, the Levitical priesthood, and repeated offerings. James, traditionally written by James the Just around 4,026 to 4,030 AM, emphasizes living faith. First and Second Peter encourage suffering believers and warn against false teachers. First, Second, and Third John defend truth, love, Christ's real incarnation, and faithful fellowship. Jude warns against apostasy.

"Seeing then that we have a great high priest, that is passed into the heavens, Jesus the Son of God, let us hold fast our profession. For we have not an high priest which cannot be touched with the feeling of our infirmities; but was in all points tempted like as we are, yet without sin. Let us therefore come

boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need." **(Hebrews 4:14-16, KJV)**

"Now faith is the substance of things hoped for, the evidence of things not seen." **(Hebrews 11:1, KJV)**

"Even so faith, if it hath not works, is dead, being alone. Yea, a man may say, Thou hast faith, and I have works: shew me thy faith without thy works, and I will shew thee my faith by my works." **(James 2:17-18, KJV)**

"But ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people; that ye should shew forth the praises of him who hath called you out of darkness into his marvellous light:" **(1 Peter 2:9, KJV)**

"The Lord is not slack concerning his promise, as some men count slackness; but is longsuffering to us-ward, not willing that any should perish, but that all should come to repentance." **(2 Peter 3:9, KJV)**

"But if we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin." **(1 John 1:7, KJV)**

"Beloved, when I gave all diligence to write unto you of the common salvation, it was needful for me to write unto you, and exhort you that ye should earnestly contend for the faith which was once delivered unto the saints." **(Jude 3, KJV)**

Revelation, traditionally written by the apostle John during exile on Patmos and dated in this framework around 4,073 to 4,074 AM, brings the canonical story to its final horizon. The book addresses real churches, unveils heavenly worship, portrays conflict and judgment, and ends with a new heaven, a new earth, and God dwelling with His people. The Bible begins with creation and ends with renewed creation. It begins with a garden lost and ends with the tree of life freely available. It begins with the entrance of the serpent and ends with evil decisively judged.

"I am Alpha and Omega, the beginning and the ending, saith the Lord, which is, and which was, and which is to come, the Almighty." **(Revelation 1:8, KJV)**

"And I heard a great voice out of heaven saying, Behold, the tabernacle of God is with men, and he will dwell with them, and they shall be his people, and God himself shall be with them, and be their God. And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away. And he that sat upon the throne said, Behold, I make all things new." **(Revelation 21:3-5, KJV)**

"He which testifieth these things saith, Surely I come quickly. Amen. Even so, come, Lord Jesus. The grace of our Lord Jesus Christ be with you all. Amen." **(Revelation 22:20-21, KJV)**

Conclusion: One Story Across the Centuries

Within this Anno Mundi framework, the books of the Bible form a continuous and intelligible history. Genesis gives the beginning. The Law establishes covenant life. Joshua through Kings traces the land, kingdom, division, and exile. Chronicles through Esther looks back and describes restoration. Job, Psalms, Proverbs, Ecclesiastes, and Song of Solomon explore suffering, worship, wisdom, meaning, and love. The Prophets interpret history and point forward. The Gospels announce Christ. Acts records the outward movement of the witness. The Epistles explain, defend, and apply the faith. Revelation brings the story to judgment, renewal, and everlasting fellowship with God.

The central conclusion remains the same: the Bible's books arose in real periods, through identifiable witnesses and communities, and in a sequence that reveals a unified message. Human authors write with

distinct vocabulary, circumstances, and emphasis, yet the whole collection moves toward the same great themes: God creates, humanity falls, God covenants, God judges, God saves, the Messiah comes, the gospel goes to the nations, and God brings His purpose to completion.

> *"And he said unto them, These are the words which I spake unto you, while I was yet with you, that all things must be fulfilled, which were written in the law of Moses, and in the prophets, and in the psalms, concerning me. Then opened he their understanding, that they might understand the scriptures,"* **(Luke 24:44-45, KJV)**

> *"For whatsoever things were written aforetime were written for our learning, that we through patience and comfort of the scriptures might have hope."* **(Romans 15:4, KJV)**

Appendix. Traditional Authors and Approximate AM Dates

This compact reference preserves the book-by-book conclusions of the supplied chronology. Dates are approximate and belong to this study's internal framework.

Book	Traditional Author	Approximate Date
Genesis	Moses	2,513-2,553 AM; events 0-2,298 AM
Exodus	Moses	2,513-2,553 AM
Leviticus	Moses	2,513-2,553 AM
Numbers	Moses	2,513-2,553 AM
Deuteronomy	Moses	c. 2,553 AM
Joshua	Joshua	2,553-2,575 AM
Judges	Samuel	2,930-2,990 AM
Ruth	Samuel	2,930-2,990 AM
1 Samuel	Samuel / Gad / Nathan	2,990-3,010 AM
2 Samuel	Gad / Nathan	3,010-3,030 AM
1 Kings	Jeremiah	3,405-3,440 AM
2 Kings	Jeremiah	3,405-3,440 AM
1 Chronicles	Ezra	3,522-3,580 AM
2 Chronicles	Ezra	3,522-3,580 AM
Ezra	Ezra	3,522-3,570 AM
Nehemiah	Nehemiah	3,560-3,580 AM
Esther	Mordecai	3,530-3,560 AM
Job	Moses / Unknown	before or near 2,553 AM
Psalms	David and others	2,990-3,550 AM
Proverbs	Solomon and others	3,000-3,300 AM
Ecclesiastes	Solomon	3,030-3,060 AM
Song of Solomon	Solomon	3,000-3,030 AM
Isaiah	Isaiah	3,244-3,324 AM
Jeremiah	Jeremiah	3,377-3,430 AM
Lamentations	Jeremiah	c. 3,418 AM
Ezekiel	Ezekiel	3,411-3,434 AM
Daniel	Daniel	3,419-3,470 AM
Hosea	Hosea	3,254-3,294 AM
Joel	Joel	3,170-3,200 AM
Amos	Amos	3,244-3,254 AM
Obadiah	Obadiah	c. 3,160 or 3,418 AM
Jonah	Jonah	3,220-3,240 AM
Micah	Micah	3,264-3,314 AM

Book	Traditional Author	Approximate Date
Nahum	Nahum	3,340-3,392 AM
Habakkuk	Habakkuk	3,395-3,410 AM
Zephaniah	Zephaniah	3,364-3,394 AM
Haggai	Haggai	c. 3,484 AM
Zechariah	Zechariah	3,484-3,520 AM
Malachi	Malachi	3,570-3,604 AM
Matthew	Matthew	4,028-4,043 AM
Mark	John Mark	4,033-4,043 AM
Luke	Luke	4,038-4,041 AM
John	John	4,063-4,073 AM
Acts	Luke	4,040-4,042 AM
Romans	Paul	c. 4,039 AM
1 Corinthians	Paul	c. 4,037 AM
2 Corinthians	Paul	c. 4,038 AM
Galatians	Paul	c. 4,030 AM
Ephesians	Paul	4,042-4,044 AM
Philippians	Paul	4,042-4,044 AM
Colossians	Paul	4,042-4,044 AM
1 Thessalonians	Paul	4,032-4,033 AM
2 Thessalonians	Paul	4,033-4,034 AM
1 Timothy	Paul	4,044-4,046 AM
2 Timothy	Paul	4,048-4,049 AM
Titus	Paul	4,044-4,046 AM
Philemon	Paul	4,042-4,044 AM
Hebrews	Paul / Luke / Apollos	4,042-4,047 AM
James	James the Just	4,026-4,030 AM
1 Peter	Peter	4,044-4,046 AM
2 Peter	Peter	4,048-4,049 AM
1 John	John	4,068-4,073 AM
2 John	John	4,068-4,073 AM
3 John	John	4,068-4,073 AM
Jude	Jude	4,046-4,058 AM
Revelation	John	4,073-4,074 AM