

Chronology of the Bible (Anno Mundi - Years from Creation)

In this framework, Adam begins at 0 AM; Abraham is placed at 2,008 AM; the Exodus at 2,513 AM; Solomon’s Temple begins at 2,993 AM and is completed at 3,000 AM; the Babylonian captivity begins at 3,405 AM; Cyrus’s decree is placed at 3,475 AM; the rebuilding and Second Temple period leads to the Jerusalem decree at 3,522 AM; and the baptism of Christ is placed at 4,005 AM, identified with AD 27.

Book Name	Traditional Author & Date (Anno Mundi)	Traditional Supporting Evidence
Genesis	Moses (composed/compiled c. 2,513–2,553 AM; covers events from 0–2,298 AM)	Traditionally associated with Moses as compiler/author. Its composition fits the same Mosaic period as Exodus, Leviticus, and Numbers, while its narrative content reaches back from creation through the patriarchs and Jacob’s entry into Egypt.
Exodus	Moses (c. 2,513–2,553 AM)	Explicit internal claims that Moses recorded the laws and journeys (Ex 24:4). Fits the study guide’s Exodus anchor at 2,513 AM and the wilderness-period setting that follows.
Leviticus	Moses (c. 2,513–2,553 AM)	Opens with the Lord calling to Moses from the Tabernacle. Contains precise sanctuary and sacrificial protocols consistent with an Israelite wilderness camp.
Numbers	Moses (c. 2,513–2,553 AM)	States Moses wrote their starting places by command of the Lord (Num 33:2). Tracks the 40-year wilderness itinerary chronologically.
Deuteronomy	Moses (c. 2,553 AM; final wilderness address)	Explicitly states “Moses wrote this law” (Deut 31:9) just before his death. Because Deuteronomy records Moses’ farewell covenant address at the end of the wilderness period, it is placed near 2,553 AM rather than across the whole Exodus-to-wilderness span.

Joshua	Joshua (c. 2,553–2,575 AM)	Internal markers state Joshua wrote words in the Book of the Law (Josh 24:26). Reflects eyewitness accounts of the Canaanite conquest.
Judges	Samuel (c. 2,930–2,990 AM)	Ancient rabbinic tradition attributes this to Samuel. Reflects the chaotic pre-monarchic era; internal clues state Jerusalem was still held by Jebusites.
Ruth	Samuel (c. 2,930–2,990 AM)	Attributed to Samuel by tradition. Traces King David's lineage, showing it was compiled during the early monarchic rise to legitimize David's line.
1 Samuel	Samuel / Gad / Nathan (c. 2,990–3,010 AM)	Tradition holds Samuel wrote early chapters, while the prophets Nathan and Gad completed it after his death (1 Chron 29:29) around David's early reign.
2 Samuel	Gad / Nathan (c. 3,010–3,030 AM)	Composed by contemporary prophets tracking David's full reign, preserving detailed administrative lists, royal military archives, and court history.
1 Kings	Jeremiah (c. 3,405–3,440 AM)	Traditionally compiled by Jeremiah during the early Babylonian exile. Uses official royal journals like the Acts of Solomon and Chronicles of Israel.
2 Kings	Jeremiah (c. 3,405–3,440 AM)	Continuation of 1 Kings, ending with the Babylonian exile and later events connected with King Jehoiachin. In the study guide's framework, this material belongs after the captivity begins at 3,405 AM.
1 Chronicles	Ezra (c. 3,522–3,580 AM)	Traditionally compiled by Ezra the Scribe after the return from exile. Focuses deeply on priestly lineages, Temple duties, and Davidic covenant tracking.
2 Chronicles	Ezra (c. 3,522–3,580 AM)	Continuation of Ezra's historical project, detailing Solomon's Temple and Judah's kings, closing with Cyrus the Great's restoration decree, which the study guide places at 3,475 AM.

Ezra	Ezra (c. 3,522–3,570 AM)	First-person 'memoir' sections indicate Ezra compiled it. Displays exact Persian bureaucratic correspondence forms and legal decrees of Artaxerxes I.
Nehemiah	Nehemiah (c. 3,560–3,580 AM)	Opens as the personal memoirs of Nehemiah, governor of Judea. Details the rebuilding of Jerusalem's walls under the Persian Empire.
Esther	Mordecai (c. 3,530–3,560 AM)	Traditionally attributed to Mordecai or contemporary Jewish leaders in Susa. Displays direct familiarity with Persian palace layout, customs, and vocabulary.
Job	Moses / Unknown (before or near c. 2,553 AM)	Often viewed as preserving patriarch-era material from before the Exodus. Tradition sometimes associates its writing or preservation with Moses, while the absence of Mosaic Law references suggests the events themselves belong earlier in the study's chronology.
Psalms	David & others (c. 2,990–3,550 AM)	A collection compiled over centuries; David is traditionally credited with 73 named psalms. Other contributors include Asaph, the Sons of Korah, and Solomon.
Proverbs	Solomon & others (c. 3,000–3,300 AM)	Largely composed by King Solomon during his golden age of wisdom. Later sections compiled by King Hezekiah's scribes (Prov 25:1).
Ecclesiastes	Solomon (c. 3,030–3,060 AM)	Attributed to the 'son of David, king in Jerusalem' (Eccl 1:1), traditionally matching Solomon reflecting on life in his late, philosophical years.
Song of Solomon	Solomon (c. 3,000–3,030 AM)	Identified directly as the 'Song of Songs, which is Solomon's' (Song 1:1). Reflects his early prosperity and idyllic agricultural imagery before his multi-marriage decline.
Isaiah	Isaiah (c. 3244–3324 AM)	Explicitly credited to Isaiah son of Amoz during Uzziah, Jotham, Ahaz, and Hezekiah's reigns. Demonstrates consistent unified theology of the Holy One of Israel.

Jeremiah	Jeremiah (c. 3377–3430 AM)	Dictated by Jeremiah to his scribe Baruch (Jer 36:4). Accounts heavily align with external Neo-Babylonian military records and Lachish seal impressions.
Lamentations	Jeremiah (c. 3418 AM)	Traditionally written by Jeremiah immediately following the traumatic fall of Jerusalem (586 BCE). Matches the direct eyewitness grief of the burning of the Temple.
Ezekiel	Ezekiel (c. 3411–3434 AM)	Provides highly precise chronological markers counting from King Jehoiachin's exile. Written by Ezekiel while living by the River Chebar in Babylon.
Daniel	Daniel (c. 3419–3470 AM)	Contains personal first-person visionary claims (Dan 7:2). Displays precise 6th-century BCE Babylonian administrative language and historical layout of Neo-Babylon.
Hosea	Hosea (c. 3254–3294 AM)	Prophesied during the reigns of Uzziah, Jotham, Ahaz, and Hezekiah. Features accurate cultural accounts of northern Israel's pre-fall corruption.
Joel	Joel (c. 3170–3200 AM)	Traditionally dated to the early pre-exilic period under King Joash. Mentions classical enemies like Phoenicia and Philistia rather than Babylon.
Amos	Amos (c. 3244–3254 AM)	Explicitly dated to two years before the famous mid-8th century BCE earthquake under Uzziah and Jeroboam II, verified by regional archaeology.
Obadiah	Obadiah (c. 3160 AM or 3418 AM)	Prophesied against Edom following an attack on Jerusalem. Traditionally linked to the Philistine/Arabian raid under King Jehoram or the Babylonian fall.
Jonah	Jonah (c. 3220–3240 AM)	Attributed to the historical prophet mentioned in 2 Kings 14:25 during Jeroboam II's expansion, aligning with early Neo-Assyrian expansionism.

Micah	Micah (c. 3264–3314 AM)	Propheesied during the reigns of Jotham, Ahaz, and Hezekiah. Predicts Samaria's fall and Jeremiah 26:18 confirms his early royal impact.
Nahum	Nahum (c. 3340–3392 AM)	Predicts the absolute collapse of Nineveh (which occurred in 612 BCE / 3392 AM). Refers to the prior fall of Thebes in Egypt as a well-known past event.
Habakkuk	Habakkuk (c. 3395–3410 AM)	Written right as the Chaldeans (Babylonians) were rising to power but prior to their full devastation of Jerusalem, during Jehoiakim's reign.
Zephaniah	Zephaniah (c. 3364–3394 AM)	Explicitly traces his lineage to King Hezekiah and prophesied during the early reign of King Josiah, sparking the initial Judean religious reforms.
Haggai	Haggai (c. 3484 AM)	Precisely dated to the second year of Darius I of Persia. In this study's framework, Haggai belongs in the restoration period after Cyrus's decree at 3,475 AM and before the Jerusalem decree at 3,522 AM.
Zechariah	Zechariah (c. 3484–3520 AM)	Dated alongside Haggai in the days of Darius, within the study's restoration period after Cyrus's decree and before the Jerusalem decree. Contains visions of the returned community and later declarations concerning Greece.
Malachi	Malachi (c. 3570–3604 AM)	Reflects an established Second Temple administration with governor positions (Mal 1:8). Addresses the moral decline that prompted Nehemiah's reforms.
Matthew	Matthew (c. 4,028–4,043 AM)	Written by Matthew Levi, the Apostle and eyewitness. Features detailed monetary knowledge matching a tax collector; early church fathers support its priority.
Mark	John Mark (c. 4,033–4,043 AM)	Written by Mark recording the firsthand memoirs of the Apostle Peter in Rome. Early testimony from Papias confirms this apostolic transcription.

Luke	Luke (c. 4,038–4,041 AM)	Written by Luke the physician as an orderly historical investigation (Luke 1:1-4). Does not note the destruction of Jerusalem or Luke's death, implying early composition.
John	John (c. 4,063–4,073 AM)	Written by the Apostle John, the “beloved disciple,” in his old age at Ephesus. Shows deep, authentic geographical knowledge of Jerusalem before its destruction in the first century.
Acts	Luke (c. 4,040–4,042 AM)	Sequel to Luke. Abruptly ends with Paul imprisoned in Rome in the early 4,040s AM under the study's AD 27 = 4,005 AM conversion. It omits the Neronian persecutions, Peter and Paul's deaths, and Jerusalem's fall.
Romans	Paul (c. 4,039 AM)	Dictated by Paul while in Corinth during his third missionary journey. Carries deep theological structure preparing for his projected trip to Spain.
1 Corinthians	Paul (c. 4,037 AM)	Written by Paul from Ephesus during his third missionary journey to address specific factional and moral questions reported by Chloe's household.
2 Corinthians	Paul (c. 4,038 AM)	Written from Macedonia shortly after 1 Corinthians, defending his apostolic authority against counter-missionaries who arrived in Greece.
Galatians	Paul (c. 4,030 AM)	Written by Paul either before or right around the Jerusalem Council (49/50 CE). Addresses the sudden influx of Judaizers demanding Gentile circumcision.
Ephesians	Paul (c. 4,042–4,044 AM)	A Prison Epistle written by Paul during his house arrest in Rome. Circulated as an encyclical letter tracking cosmic church unity.
Philippians	Paul (c. 4,042–4,044 AM)	A personal, warm Prison Epistle from Paul in Rome thanking the Philippian church for financial support and tracking Timothy's itinerary.

Colossians	Paul (c. 4,042–4,044 AM)	Prison Epistle responding to a unique localized syncretistic philosophy or 'Colossian heresy' threatening believers in the Lycus Valley.
1 Thessalonians	Paul (c. 4,032–4,033 AM)	Written from Corinth during his second missionary journey shortly after Gallio became proconsul, making it one of Paul's earliest surviving letters.
2 Thessalonians	Paul (c. 4,033–4,034 AM)	Sent as a rapid follow-up to Thessalonica to correct a forged letter and theological confusion regarding the arrival of the Day of the Lord.
1 Timothy	Paul (c. 4,044–4,046 AM)	A Pastoral Epistle written after Paul's release from his first Roman imprisonment, instructing Timothy on church leadership structure in Ephesus.
2 Timothy	Paul (c. 4,048–4,049 AM)	Paul's final letter, written from a harsh Roman dungeon just prior to his martyrdom under Nero. Urges Timothy to visit before winter.
Titus	Paul (c. 4,044–4,046 AM)	Written between his imprisonments to Titus, whom Paul left in Crete to organize elders and combat deceptive cultural traits.
Philemon	Paul (c. 4,042–4,044 AM)	A short, tactical personal Prison Epistle regarding the legal status and Christian brotherhood of the runaway slave Onesimus.
Hebrews	Paul / Luke / Apollos (c. 4,042–4,047 AM)	Traditional eastern church views attribute it to Paul. Argues forcefully that Levitical sacrifices are obsolete, implying the Jerusalem Temple was still actively standing.
James	James the Just (c. 4,026–4,030 AM)	Written by James, Jesus' brother and leader of Jerusalem church. Addresses the 'twelve tribes scattered,' reflecting very early Jewish-Christian assemblies.
1 Peter	Peter (c. 4,044–4,046 AM)	Written by the Apostle Peter from 'Babylon' (Rome) to comfort believers facing regional social ostracization under Roman rule.

2 Peter	Peter (c. 4,048–4,049 AM)	Peter's final testament warning against internal false teachers. Explicitly references Paul's letters as equivalent to sacred Scripture (2 Pet 3:16).
1 John	John (c. 4,068–4,073 AM)	Written by the Apostle John in Ephesus. Uses eyewitness themes to refute early Docetic Gnostic claims that denied Jesus had a physical body.
2 John	John (c. 4,068–4,073 AM)	Written by John ('the Elder') to the 'chosen lady and her children,' giving practical warnings against hospitality for wandering heretical teachers.
3 John	John (c. 4,068–4,073 AM)	A personal note to Gaius praising his hospitality while rebuking an arrogant local church dictator named Diotrephes.
Jude	Jude (c. 4,046–4,058 AM)	Written by Jude, a brother of James and Jesus. Shares intense thematic and structural parallels with 2 Peter regarding apostasy.
Revelation	John (c. 4,073–4,074 AM)	Written by the Apostle John while exiled on the island of Patmos during Emperor Domitian's late reign, matching early patristic testimony from Irenaeus.

Timeline conversion note: Because the attached study places Christ's baptism at 4,005 AM and identifies that point with AD 27, approximate New Testament AM dates are calculated by adding the AD date after AD 27 to 4,005. Old Testament rows are approximate and are meant to follow the study's rounded anchor points rather than a separate 4004 BCE chronology.