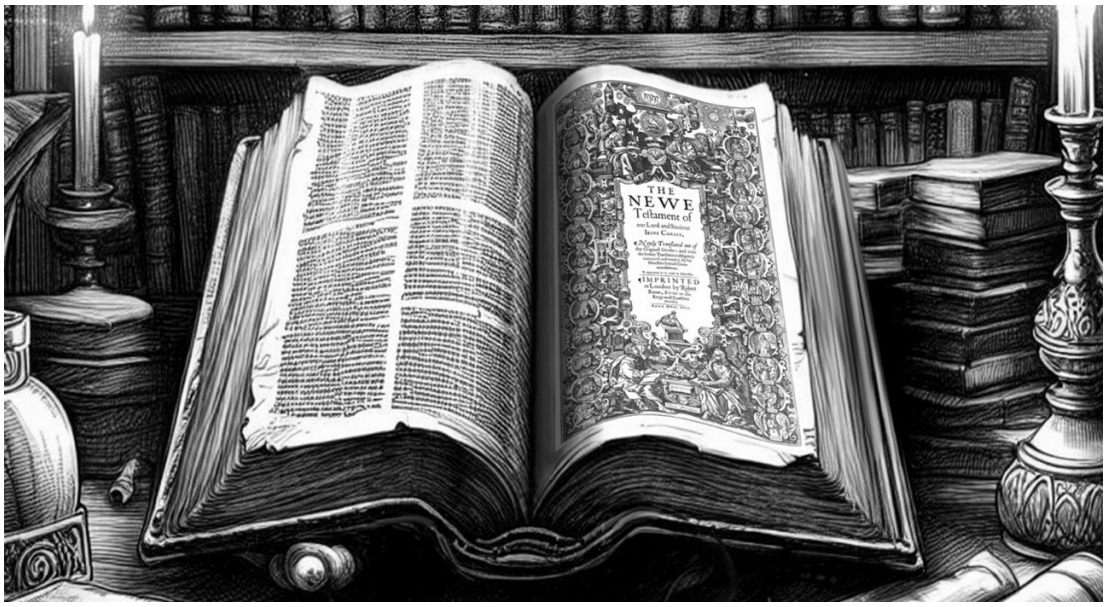
BOOKS OF THE BIBLE: DATING & AUTHORSHIP

(R. John Anderson, Last Updated 8/3/2026)

All Scripture is inspired by God and profitable for teaching, for reproof, for correction, for training in righteousness; so that the man of God may be adequate, equipped for every good work. – 2 Timothy 3:16–17



Knowing Bible chronology can be helpful in determining and understanding context during Bible study. Keep in mind that a later written book (e.g., John) may still have verses that apply to an earlier time (in John's case, the Gospel period when Jesus lived).

METHODOLOGY

I certainly don't profess to doing any type of original scholarly research nor to be breaking any new ground herein. What I have done is try to assess, consolidate, and organize the various dates that can already be found in literature (mostly commentaries), and then try to form what I believe is the best consensus on authorship and dating.

There is considerable difficulty—and therefore variance along with literally hundreds of opinions and conclusions, both dogmatic and cautious—in setting dates for some of books (particularly for the OT). Fortunately for us[1] (since our Gospel doctrine comes mainly from the NT books) the NT book dates are much more in agreement and well known (for the most part). There is only one book (Revelation) whose interpretation can significantly depend on the date one believes it was written; for this book, I agree with the later dating.[2]

COMPILATION NOTES

- I utilized Grok (Grok 4.6, 2026, by xAI) to help compile the traditional conservative viewpoint material.
- I give heavier weighting to the opinions of those who also teach the Gospel correctly (e.g., Church of Christ authors).
- In some cases, I have given the final summary date range as encompassing several credible estimates.
- The authors surveyed typically relied on the opinions of even earlier biblical scholars. There is, therefore, the risk of inherited error with this approach.
- I encountered a lot of "late dating" types of opinions, generally from so-called liberal or revisionist scholars, which I (and reputable commentators) discard. I've not bothered to even list them.

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[1] I am using this loosely as a figure of speech, but know that the Lord (and the Holy Spirit who inspired the Word of God) does nothing by fortune, luck (good or bad), or chance. Therefore, if we needed to have and know the dates of various books, we know and have the various dates of those books known to the degree necessary to form correct doctrine.

[2] See source data below.

SUMMARY TABLE

Chronology and authorship is summarized in the table below.

Book	Date	Author	Notes
Genesis	~1440–1406 BC	Moses	Pentateuch (first five books) all likely written in wilderness during Exodus
Exodus	~1440–1406 BC	Moses	
Leviticus	~1440–1406 BC	Moses	
Numbers	~1440–1406 BC	Moses	
Deuteronomy	~1440–1406 BC	Moses (+Joshua)	Joshua likely added final verses
Joshua	~1400–1370 BC	Joshua	
Judges	~1045–1000 BC	Samuel	Possible contributions from other judges
Ruth	~1030–1010 BC	Samuel	
1 Samuel	~970–930 BC	Primarily Samuel	
2 Samuel	~970–930 BC	Primarily Samuel	
1 Kings	~561–538 BC	Unknown	Possibly Ezra, Jeremiah, Isaiah
2 Kings	~561–538 BC	Unknown	Possibly Ezra, Jeremiah, Isaiah
1 Chronicles	~450–400 BC	Possibly Ezra	
2 Chronicles	~450–400 BC	Possibly Ezra	
Ezra	~450–400 BC	Likely Ezra	
Nehemiah	~445–400 BC	Ezra	Ezra compiling material under direction from Nehemiah
Esther	~465–400 BC	Unknown	Possibly Mordecai
Job	~1400–900 BC	Unknown	Possibly Job or Moses
Psalms[3]	~1400–400 BC	David, Asaph, Moses, The Sons of Korah, Solomon, Heman the Ezrahite, Ethan the Ezrahite, Anonymous	Individual psalms written and likely ordered by scribes at a later time (Ezra?)
Proverbs	~940–930 BC	Solomon, men of Hezekiah, Agur, Lemuel	
Ecclesiastes	~970–930 BC	King Solomon	
Song of Solomon	~970–930 BC	King Solomon	
Isaiah	~740–680 BC	Isaiah	
Jeremiah	~627–560 BC	Jeremiah	
Lamentations	~586–560 BC	Jeremiah	
Ezekiel	~593–571 BC	Ezekiel	
Daniel	~605–530 BC	Daniel	
Hosea	~760–715 BC	Hosea	
Joel	~835–800 BC	Joel	
Amos	~760–746 BC	Amos	
Obadiah	~848–841 BC or ~605–586 BC	Obadiah	Earlier Date Preferred
Jonah	~793–753 BC	Jonah	
Micah	~750–686 BC	Micah	
Nahum	~669–612 BC	Nahum	
Habakkuk	~608–597 BC	Habakkuk	
Zephaniah	~640–609 BC	Zephaniah	
Haggai	~520 BC	Haggai	
Zechariah	~520–518 BC	Zechariah	
Malachi	~450–400 BC	Malachi	

[3] → [*An Expositional Study of Selected Psalms*]

Matthew	~50–65 AD	Matthew the tax collector	Possibly as early as 41AD or as late as 68 AD
Mark	~55–65 AD	John Mark	Late 50s or early 60s
Luke	~60–65 AD	Luke the Physician	Companion to Paul
John	~85–95 AD	The Apostle John	As early as 80 AD and as late as 98 AD
Acts	~61–63 AD	Luke the Physician	Companion to Paul
Romans	~56–58 AD	The Apostle Paul	
1 Corinthians	~55–56 AD	The Apostle Paul	
2 Corinthians	~56–57 AD	The Apostle Paul	
Galatians	~48–49 AD	The Apostle Paul	
Ephesians	~60–62 AD	The Apostle Paul	
Philippians	~60–62 AD	The Apostle Paul	
Colossians	~60–62 AD	The Apostle Paul	
1 Thessalonians	~50–53 AD	The Apostle Paul	
2 Thessalonians	~51–53 AD	The Apostle Paul	
1 Timothy	~63–64 AD	The Apostle Paul	
2 Timothy	~66–67 AD	The Apostle Paul	
Titus	~62–67 AD	The Apostle Paul	
Philemon	~60–62 AD	The Apostle Paul	
Hebrews	~63–69 AD	Unknown	Possibly Luke writing down Paul's material. Before 70 AD
James	~45–62 AD	James the half-brother of Jesus	Dates vary through the range
1 Peter	~64–65 AD	The Apostle Peter	
2 Peter	~64–68 AD	The Apostle Peter	One estimates late 40s early 50s AD
1 John	~75–95 AD	The Apostle John	From late 70s to early 90s AD
2 John	~85–95 AD	The Apostle John	From late 70s to early 90s AD
3 John	~85–95 AD	The Apostle John	From late 70s to early 90s AD
Jude	~65–80 AD	James the half-brother of Jesus	From late 40s to as late as 90 AD
Revelation	~95–96 AD	The Holy Spirit via The Apostle John	Later Date Strongly Supported by External Evidence vs "Internal Grammar" Issues

SOURCE DATA

Dating and authorship for each book is given below. The following legend is used:[4]

- TC: Traditional Conservative Opinion
- RP: Resource Publications Commentary Series (various authors)
- WJ: Wayne Jackson (Christian Courier)
- GA: Gospel Advocate Commentary Series (various authors)
- MH: Matthew Henry (based on his commentary)
- AC: Adam Clarke (based on his commentary)[5]

The following graphic is also available here: https://holyspiritprints.com/images/bible-dating.jpg

[4] See our Helpful Resources—Books & Commentaries list on our website.

[5] Adam Clarke's opinion is consulted due to his knowledge of biblical manuscripts, not for his Methodist doctrine.


BOOKS OF THE BIBLE
Grouped by Testament and Theme
OLD TESTAMENT
LAW (PENTATEUCH)
• Genesis
• Exodus
• Leviticus
• Numbers
• Deuteronomy
HISTORICAL BOOKS
• Joshua
• Judges
• Ruth
• 1 Samuel
• 2 Samuel
• 1 Kings
• 2 Kings
• 1 Chronicles
• 2 Chronicles
• Ezra
• Nehemiah
• Esther
POETRY & WISDOM
• Job
• Psalms
• Proverbs
• Ecclesiastes
• Song of Solomon
MAJOR PROPHETS
• Isaiah
• Jeremiah
• Lamentations
• Ezekiel
• Daniel
MINOR PROPHETS
• Hosea
• Joel
• Amos
• Obadiah
• Jonah
• Micah
• Nahum
• Habakkuk
• Zephaniah
• Haggai
• Zechariah
• Malachi
1500 BC
1250 BC
1000 BC
750 BC
500 BC
250 BC
1 BC
Genesis 1440–1406 BC
Exodus 1440–1406 BC
Levictus 1440–1406 BC
Numbers 1440–1406 BC
Deuteronomy 1440–1406 BC
Joshua 1400–1370 BC
Judges 1045–1000 BC
Ruth 1030–1010 BC
1 Samuel 970–930 BC
2 Samuel 970–930 BC
1 Kings 561–538 BC
2 Kings 561–538 BC
1 Chronicles 450–400 BC
2 Chronicles 450–400 BC
Ezra 450–400 BC
Nehemiah 445–400 BC
Esther 465–400 BC
Job 1400–900 BC
Psalms 1400–400 BC
Proverbs 940–930 BC
Ecclesiastes 970–930 BC
Song of Solomon 970–930 BC
Isaiah 740–680 BC
Jeremiah 627–560 BC
Lamentations 586–560 BC
Ezekiel 593–571 BC
Daniel 605–530 BC
Hosea 760–715 BC
Joel 835–800 BC
Amos 760–746 BC
Obadiah 848–841 BC
Jonah 793–753 BC
Micah 750–686 BC
Nahum 669–612 BC
Habakkuk 608–597 BC
Zephaniah 640–609 BC
Haggai 520 BC
Zechariah 520–518 BC
Malachi 450–400 BC
NEW TESTAMENT
GOSPELS
• Matthew
• Mark
• Luke
• John
HISTORY
• Acts
PAULINE EPISTLES
• Romans
• 1 Corinthians
• 2 Corinthians
• Galatians
• Ephesians
• Philippians
• Colossians
• 1 Thessalonians
• 2 Thessalonians
• 1 Timothy
• 2 Timothy
• Titus
• Philemon
GENERAL EPISTLES
• Hebrews
• James
• 1 Peter
• 2 Peter
• 1 John
• 2 John
• 3 John
• Jude
PROPHECY
• Revelation
40 AD
50 AD
60 AD
70 AD
80 AD
90 AD
100 AD
Matthew 50–65 AD
Mark 55–65 AD
Luke 60–65 AD
John 85–95 AD
Acts 61–63 AD
Romans 56–58 AD
1 Corinthians 55–56 AD
2 Corinthians 56–57 AD
Galatians 48–49 AD
Ephesians 60–62 AD
Philippians 60–62 AD
Colossians 60–62 AD
1 Thessalonians 50–53 AD
2 Thessalonians 51–53 AD
1 Timothy 63–64 AD
2 Timothy 66–67 AD
Titus 62–67 AD
Philemon 60–62 AD
Hebrews 63–69 AD
James 45–62 AD
1 Peter 64–65 AD
2 Peter 64–68 AD
1 John 75–95 AD
2 John 85–95 AD
3 John 85–95 AD
Jude 65–80 AD
Revelation 95–96 AD

GENESIS (PENTATEUCH—THE FIRST FIVE BOOKS OF MOSAIC LAW)

	TC	RP	WJ	MH	AC
Dating	~1440–1406 BC	~1445–1290 BC	~1446–1406 BC (early date)	Wilderness period (after Sinai)	Time of Moses (15th–13th century BC range)
Author	Moses	Moses	Moses	Moses	Moses

Notes:

- Mosaic authorship of the Pentateuch (the first five books of the Bible) is widely confirmed. Some scholars believe small portions could have been added by Scribes at a later time.
- The writing of the entire Pentateuch is universally acknowledged to be during the wilderness period of the Exodus, approximately mid 15th century BC.
- Some ascribe a somewhat later date of ~1290BC due to archaeological finds.
- Liberal late-dating theories (such as a 7th-century BC origin under Josiah) and the Documentary Hypothesis are rejected.
- TC: Written during the wilderness period (early Exodus date). Genesis prepared Israel for covenant life and the conquest.
- AC: Strongly rejects non-Mosaic theories. Narrative simplicity, consistency, and accuracy prove divine origin through Moses.
- MH: Prefers the wilderness setting over an earlier Midian composition. Sees Genesis as the history of originals (creation, sin, nations, and the early church).
- WJ: Emphasizes New Testament testimony (Jesus, apostles) and internal evidence supporting Mosaic origin.

EXODUS

Notes: See Genesis (Pentateuch)

LEVITICUS

Notes: See Genesis (Pentateuch)

NUMBERS

- Notes: See Genesis (Pentateuch)

DEUTERONOMY

	TC	RP	WJ	MH	AC
Dating	~1446–1406 BC	N/A	~1406 BC (early date)	Wilderness period / end of Moses' life	Time of Moses (late wilderness period)
Author	Moses	N/A	Moses	Moses	Moses

Notes:

- See also Genesis (Pentateuch)
- RP has no commentary on Deuteronomy.
- Dating is placed near the end of Moses' life in the 15th century BC (commonly ~1406 BC), on the plains of Moab just before Israel entered Canaan.
- Conservatives generally allow that Joshua likely added the account of Moses' death (Deu 34).
- TC: Written on the plains of Moab near the end of Moses' life, just before Israel entered Canaan. Functions as Moses' farewell addresses and covenant renewal.
- AC: Strongly upholds the traditional Jewish and Christian attribution. Rejects theories that deny Mosaic authorship.
- MH: Treats Deuteronomy as Moses' parting charges, summarizing and applying the law to the new generation.
- WJ: Emphasizes internal claims, New Testament testimony, and the book's character as Moses' final covenant address.

JOSHUA

	TC	RP	WJ	MH	AC
Dating	~1400–1370 BC	~1370 BC	Aligns with TC (Conquest Period)	-	~1400 BC (Minor updates later)
Author	Primarily Joshua (Talmud, Baba Bathra 14b–15a). The account of his death (and possibly a few other notes) may have been added by Eleazar or Phinehas.)	Joshua	Joshua (primary)	Uncertain. Bishop Patrick holds that Joshua wrote it; Dr. Lightfoot suggests Phinehas. If another hand compiled it, the material was drawn from Joshua's journals or memoirs.	Mainly Joshua (comparable to Caesar's Commentaries). Some later scribal changes (especially updating place names) occurred between Joshua's time and the period of the kings. Not primarily the work of Samuel or Ezra.

Notes:

- The Septuagint (LXX) text of Joshua is often shorter than the MT and shows some differences in arrangement and content, but it is transmitted as a distinct book following Deuteronomy/Numbers in the historical sequence.
- Written shortly after the conquest, c. 1406 BC onward on the early Exodus chronology.
- Core written by Joshua or under his direction near the end of his life / shortly after the main events. Minor editorial updates possible soon afterward. Rejects late Deuteronomistic composition as the primary origin.
- Clarke: Accepts Joshua as the principal author while allowing limited later transcriptional adjustments. Notes internal evidence (e.g., "unto this day") that some material reflects a slightly later vantage point.
- MH: Substance written while events were fresh; final form later.
- RP: Notes that some details likely added by Eleazar or Phinehas after Joshua's death.
- TC: Core written by Joshua or under his direction near the end of his life / shortly after the main events. Minor editorial updates possible soon afterward. Rejects late Deuteronomistic composition as the primary origin.
- AC: Accepts Joshua as the principal author while allowing limited later transcriptional adjustments. Notes internal evidence (e.g., "unto this day") that some material reflects a slightly later vantage point.
- MH: Emphasizes that the historical substance was recorded under divine direction when the events were recent, even if the present literary form was shaped afterward.
- WJ: Consistent with conservative early dating. Rejects higher-critical late dating and Deuteronomistic History theories as the controlling framework.

JUDGES

	TC	RP	WJ	MH	AC
Dating	~1045–1000 BC	~722 BC	Aligns with TC	-	-
Author	Samuel (Babylonian Talmud, Baba Bathra 14b). The phrase "in those days there was no king in Israel" points to composition during the early monarchy.	Not stated. Cites the Babylonian Talmud which notes Samuel as the author. Also notes that the judges' stories might have been written separately and compiled together later.	Samuel. Rejects late critical dating.	Probable that Samuel was the penman (citing Bishop Patrick).	Unknown. Some attribute it to Phinehas, Samuel, Hezekiah, or Ezra. Clarke concludes it is the work of an individual who lived after the judges, and most probably Samuel.

Notes:

- Written after the events of the judges but during the time of Saul/David (or early Davidic period). Internal clues (e.g., Jebusites still in Jerusalem, Gezer still Canaanite-controlled) support a pre-divided-kingdom date.
- TC: Notes possible contributions from other prophets/judges.
- TC: Written after the events of the judges but during the time of Saul/David (or early Davidic period). Internal clues (e.g., Jebusites still in Jerusalem, Gezer still Canaanite-controlled) support a pre-divided-kingdom date.
- AC: Chronology of the judges is difficult and debated (Ussher vs. Marsham schemes). The book ends with Samson and does not include Eli or Samuel's full judgeship.
- MH: Covers roughly 299 years of history (Lightfoot's computation) from Othniel to Samson. Views the book as the history of Israel's commonwealth under the judges.
- WJ: Consistent with conservative early dating during the rise of the monarchy. Emphasizes the book's perspective from a time when kingship was already known.

RUTH

	TC	RP	WJ	MH	AC
Dating	~1030–1010 BC (or early monarchy ~1000 BC)	Not explicitly stated (period of history covered ~1400/1250–1020 BC)	~1030–1010 BC (early monarchy)	-	-
Author	Samuel (Babylonian Talmud, Baba Bathra 14b–15a). Some allow Nathan or another early prophetic figure.	Not stated (the author of Ruth, Indicates some suggest Samuel or Nathan as author)	Samuel (or contemporary prophetic authorship). Rejects late critical/post-exilic theories.	Probable that Samuel was the penman.	Uncertain. Attributed by some to Hezekiah, Ezra, or Samuel. Clarke considers it most likely written by the same author as the books of Samuel, as an appendix/introduction needed to complete the history of David.

Notes:

- Overlapping dates between Ruth, Samuel and King David can be made.
- TC: Written near the beginning of David's kingship to support the legitimacy of his lineage. Events set in the days of the judges.
- RP: Notes the final verse about David (Rut 4:17), indicating possible authorship at the time of King David or shortly thereafter.
- RP: Notes Rabbinic tradition (Babylonian Talmud *Baba Bathra* 14b) cites Samual as the author, while others have suggested Samuel, Nathan, or an unknown author.
- AC: Treats Ruth as a self-contained history and an appendix to Judges that introduces David. Events placed in the days of the judges (various proposed judges; Ussher favored Shamgar).
- MH: Notes that it fitly follows Judges (events in the days of the judges) and precedes Samuel because it introduces David. Jews place it among the five Megilloth. Emphasizes providence and the Gentile inclusion in the Messiah's line.
- WJ: Consistent with conservative early dating near David's rise. Emphasizes the book's role in establishing David's legitimate, godly ancestry.

1 SAMUEL

	TC	RP	WJ	MH	AC
Dating	~931–722 BC	~970–930 BC	Aligns with TC	-	-
Author	Primarily Samuel (early material, roughly to ch. 24/25). Completed by the prophets Nathan and Gad (1 Chron 29:29; Talmud Baba Bathra 14b–15a)	The Judge and Prophet Samuel (notes it was impossible for Samuel to have written all of it, see also 2 Samuel)	Aligns with traditional view: prophetic authorship involving Samuel, with later portions by Nathan and Gad. Rejects late anonymous/critical redaction theories.	Uncertain. Probable that Samuel wrote the history of his own time (through his death in ch. 25); prophets associated with David (Nathan most likely) continued it.	Jews attributed the first ~27 chapters to Samuel. Clarke concludes a later unknown compiler used original authentic documents. Compiler was not contemporary with all events.

Notes:

- 1 & 2 Samuel were combined in the Masoretic Text in a book called Samuel. They were separate in the LXX.
- After the division of the kingdom, before the fall of the northern kingdom. Sources drawn from contemporary or near-contemporary prophetic records.
- TC: After the division of the kingdom, before the fall of the northern kingdom. Sources drawn from contemporary or near-contemporary prophetic records.
- AC: Emphasizes that 1 & 2 Samuel were originally one book; the division was unnecessary. Contains both early-style and later material.
- MH: Notes the LXX title "Books of the Kingdoms." Treats the material as continuous history from the end of the judges into the early monarchy.
- WJ: Consistent with conservative early dating. Emphasizes reliability of early prophetic records over late critical reconstructions.

2 SAMUEL

	TC	RP	WJ	MH	AC
Dating	~931–722 BC	~970–930 BC	Aligns with TC	-	-
Author	Primarily Nathan and Gad (with possible earlier material from Samuel incorporated).	Unknown inspired writer(s)	Aligns with traditional view: prophetic authorship involving Nathan and Gad (building on any earlier Samuel material).	Uncertain. Probable that Samuel wrote the history of his own time; prophets associated with David (Nathan most likely) continued it. 2 Samuel is the history of David's 40-year reign.	Compiled by a later (uncertain) author from original authentic documents. Compiler not contemporary with all the events.

Notes:

- 1 & 2 Samuel were combined in the Masoretic Text in a book called Samuel. They were separate in the LXX.
- After the division of the kingdom, before the fall of the northern kingdom. Sources drawn from contemporary or near-contemporary prophetic records.
- TC: Based on 1 Chronicles 29:29 and the Talmud (Baba Bathra 14b–15a). Samuel dies in 1 Samuel 25, so 2 Samuel is essentially post-Samuel prophetic history of David's reign.
- TC: After the division of the kingdom, before the fall of the northern kingdom. Drawn from contemporary prophetic records and court sources.
- AC: Strongly notes that the separation into two books was "without reason or necessity." Same overall assessment as for 1 Samuel: authentic early sources, later compilation.
- MH: Treats 1 & 2 Samuel as continuous volumes. Notes the LXX title "Third Book of the Kings." Focuses on David's triumphs and troubles.
- WJ: Rejects late anonymous/critical redaction theories.
- WJ: Consistent with conservative early dating of the combined Samuel material. Emphasizes reliability of early prophetic records over late critical reconstructions.

1 KINGS

	TC	RP	WJ	MH	AC
Dating	~561–538 BC	N/A	~561–538 BC (exilic final form)	Uncertain	During or after the Babylonian captivity
Author	Anonymous prophetic compiler; Jewish tradition frequently attributes it to Jeremiah (Talmud, Baba Bathra 15a). Draws heavily on earlier royal chronicles ("the book of the acts of Solomon," "the chronicles of the kings of Israel/Judah").	N/A	Aligns with traditional view: anonymous inspired prophetic compiler (often associated with Jeremiah or an exilic prophet). Rejects late critical Deuteronomistic reconstructions as the controlling framework.	Uncertain. Continues the sacred history of the kingdom of God among the people under the kings of Judah and Israel.	Unknown; most common opinion is that Ezra was the compiler (or Isaiah/Jeremiah in part). Compiled from public and private records. Uniform style points to a single hand.

Notes:

- Masoretic text: Originally one combined book with 2 Kings (simply titled "Kings"). The division into two books is late.
- Septuagint (LXX): Divided into two books (3 & 4 Kingdoms / Books of the Kingdoms). Continues the sequence after 1 & 2 Kingdoms (= 1 & 2 Samuel).
- TC: Final composition after Jehoiachin's release from prison (2 Kings 25:27–30) but before the return from exile under Cyrus (which is not mentioned).
- AC: Explicitly notes the writer was not contemporary with all the events and that the books end with the captivity.
- MH: Treats 1 & 2 Kings as a continuous account beginning with the end of David's reign and Solomon's accession.
- WJ: Emphasizes use of earlier authentic sources and the reliability of the prophetic historical perspective.

2 KINGS

	TC	RP	WJ	MH	AC
Dating	~561–538 BC	N/A	~561–538 BC (exilic final form)	Uncertain	During or after the Babylonian captivity
Author	Anonymous prophetic compiler; Jewish tradition frequently attributes the combined Books of Kings to Jeremiah (Talmud, Baba Bathra 15a). Draws on earlier royal chronicles and prophetic records.	N/A	Aligns with traditional view: anonymous inspired prophetic compiler (often associated with Jeremiah or an exilic prophet). Rejects late critical Deuteronomistic reconstructions as the primary controlling framework.	Uncertain. Continues the sacred history of the kingdoms of Judah and Israel with special regard to the kingdom of God among them.	Unknown; most common opinion is that Ezra (or a similar post-exilic figure) compiled the history from earlier public and private records. Uniform style suggests a single compiler.

Notes:

- Masoretic Text: Originally one combined book with 1 Kings (simply titled "Kings"). The division into two books is late.
- Septuagint (LXX): Divided into two books (3 & 4 Kingdoms / Books of the Kingdoms). Continues the sequence after 1 & 2 Kingdoms (= 1 & 2 Samuel).
- TC: Final form after Jehoiachin's release from Babylonian prison (2 Kings 25:27–30) but before the return under Cyrus (not mentioned). 2 Kings continues the history from Ahaziah of Israel through the fall of both kingdoms and into the exile.
- AC: Explicitly notes the books end with the captivity and that the writer was not contemporary with all the events narrated. Treats 1 & 2 Kings as a continuous work.
- MH: Sees 2 Kings as the continuation of the account begun in 1 Kings, covering the decline, fall, and captivity of both kingdoms.
- WJ: Emphasizes dependence on authentic earlier sources and the reliability of the prophetic evaluation of the kings.

1 CHRONICLES

	TC	RP	WJ	MH	AC
Dating	~450–400 BC	~450–425 BC	~450–400 BC	After the captivity	After the Babylonian captivity (post-exilic)
Author	Ezra the priest and scribe (Jewish tradition in the Talmud, Baba Bathra 15a). Compiled from earlier official records, genealogies, and prophetic sources.	Possibly Ezra	Aligns with traditional view: Ezra (or a contemporary post-exilic inspired compiler closely associated with him). Rejects late critical theories that push the date significantly later.	Supposed to be Ezra, "that ready scribe in the law of the Lord." Collected by divine direction out of public and authentic records after the captivity.	Most probable that Ezra was the author/compiler (assisted possibly by other post-exilic figures). Uniform style and focus on temple/priestly matters point to a single hand working from earlier documents.

Notes:

- Masoretic Text: Originally one combined book with 2 Chronicles (titled Dibrei Hayyamim – "the events/words of the days"). The division into two books is late.
- Septuagint (LXX): Divided into two books (1 & 2 Paralipomenon / "things omitted/left out"). Continues the historical sequence after Kings.
- TC: Post-exilic composition after the return from Babylon. Genealogies extending past Zerubbabel support a mid-to-late 5th-century date.
- AC: Emphasizes compilation from authentic earlier records; the work ends with the decree of Cyrus allowing the return.
- MH: Treats the books as journals/annals compiled for the restored community, with special attention to genealogies leading to David and temple arrangements.
- WJ: Emphasizes the Chronicler's careful use of earlier sources and the theological purpose of encouraging the post-exilic community around the Davidic line and temple worship.

2 CHRONICLES

	TC	RP	WJ	MH	AC
Dating	~450–400 BC	~450–425 BC	~450–400 BC	After the captivity	After the Babylonian captivity (post-exilic)
Author	Ezra the priest and scribe (Jewish tradition in the Talmud, Baba Bathra 15a). Compiled from earlier official records, prophetic sources, and temple archives.	Possibly Ezra	Aligns with traditional view: Ezra (or a contemporary post-exilic inspired compiler closely associated with him). Rejects late critical theories that push the date significantly later.	Supposed to be Ezra, "that ready scribe in the law of the Lord." Collected by divine direction out of public and authentic records after the captivity.	Most probable that Ezra was the author/compiler (possibly assisted by other post-exilic figures). Uniform style and strong focus on the temple and religious affairs point to a single hand working from earlier documents.

Notes:

- Masoretic Text: Originally one combined book with 1 Chronicles (titled Dibrei Hayyamim – "the events/words of the days"). The division into two books is late. By late is meant that in the Hebrew tradition the split into 1 Chronicles and 2 Chronicles only became established in the 15th–16th centuries AD—roughly 1,900–2,000 years after the book was written, and more than a millennium after the Greek Septuagint had already made the division.
- Septuagint (LXX): Divided into two books (1 & 2 Paralipomenon / "things omitted/left out"). Continues the historical sequence after Kings.
- TC: Post-exilic composition after the return from Babylon. Continues the history from Solomon through the fall of Judah and ends with Cyrus's decree.
- AC: Emphasizes compilation from authentic earlier records; the work closes with the decree of Cyrus permitting the return and rebuilding of the temple.
- MH: Treats the books as journals/annals compiled for the restored community, with special attention to the temple, the kings of Judah, and the lessons of faithfulness versus apostasy.
- WJ: Emphasizes the Chronicler's careful use of earlier sources and the theological purpose of encouraging the post-exilic community around the Davidic line, temple worship, and covenant faithfulness.

EZRA

	TC	RP	WJ	MH	AC
Dating	~450–400 BC (Ezra's ministry and shortly afterward)	~450–425 BC	~450–400 BC (Persian period; contemporary with the events)	~458–400 BC (from Ezra's arrival through the completion of the record)	~450–400 BC (Persian period; post-return under Artaxerxes)
Author	Ezra the priest and scribe (Jewish tradition in the Talmud, Baba Bathra 15a). He wrote the bulk of the book, especially the first-person sections (Ezra 7–10). May have compiled earlier official records and decrees.	Likely Ezra	Aligns with traditional view: Ezra (or a closely associated inspired compiler). Rejects late critical theories that place final composition significantly later.	Ezra. He preserved the records of the great revolution (the return from exile) and transmitted them to the church in this book. His name means "helper."	Ezra. Affirms that Ezra, a highly eminent priest and scribe acting under divine direction and inspiration, collected and arranged the records.

Notes:

- Masoretic Text: Originally treated as a single continuous work with Nehemiah (Ezra–Nehemiah). The division into two separate books is relatively late (appearing in Hebrew manuscripts and printed Bibles from the 15th–16th centuries)
- LXX: Also presents Ezra and Nehemiah as a continuous work (sometimes under the title 1 Esdras / 2 Esdras).
- TC: Written after Ezra's arrival in Jerusalem (7th year of Artaxerxes I, traditionally 458 BC) and before or around the time of Nehemiah's work. Ezra's first-person sections and access to official Persian decrees and Jewish lists support his role as author/compiler. The book covers the returns under Zerubbabel and Ezra.
- AC: Emphasizes Ezra's role as a Divinely authorized collector and arranger of sacred writings; the history covers roughly 82 years from Cyrus to Artaxerxes.
- MH: Sees the book as the accomplishment of Jeremiah's prophecy of the 70-year captivity and as a type of the church's deliverance.
- WJ: Emphasizes internal first-person testimony, priestly tone, and the book's purpose of documenting the restoration of worship and covenant faithfulness.

NEHEMIAH

	TC	RP	WJ	MH	AC
Dating	~445–400 BC (Nehemiah's governorship and shortly afterward)	~432–400 BC	~445–400 BC (Persian period; contemporary with the events)	~445–430 BC (during and shortly after his 12-year governorship)	~440–400 BC (after Nehemiah's main activity under Artaxerxes)
Author	Ezra the priest and scribe as primary compiler, incorporating Nehemiah's own memoirs (first-person sections). Jewish tradition (Baba Bathra 15a) links both books to Ezra.	Nehemiah (or Ezra)	Aligns with traditional view: Ezra as compiler, incorporating authentic first-person material from Nehemiah. Rejects late critical reconstructions.	Ezra preserved and transmitted the records; the book includes Nehemiah's own account of his work as governor.	Ezra as the principal figure and compiler, working under divine direction. Nehemiah's personal records form a major part of the narrative.

Notes:

- Masoretic Text: Originally treated as a single continuous work with Ezra (Ezra–Nehemiah). The division into two separate books is relatively late (appearing in Hebrew manuscripts and printed Bibles from the 15th–16th centuries).
- LXX: Also presents Ezra and Nehemiah as a continuous work (sometimes under the title 2 Esdras).
- TC: Written after Nehemiah's arrival in Jerusalem (20th year of Artaxerxes I, traditionally 445 BC) and completed in the following decades. Focuses on the rebuilding of the walls, community reforms, and covenant renewal.
- AC: Emphasizes Ezra's role as an inspired collector and arranger of sacred history; the narrative covers the period of Nehemiah's governorship and related reforms.
- MH: Views the book as continuing the restoration history begun in Ezra, highlighting Nehemiah's leadership in rebuilding Jerusalem's walls and restoring pure worship and social order.
- WJ: Stresses the reliability of the first-person "Nehemiah Memoir," the book's historical accuracy, and its purpose of documenting the restoration of the covenant community after the exile.
- RP: Ezra could have been the author of the Books of Ezra, Nehemiah, and 1 and 2 Chronicles. This Jewish tradition is found in the Babylonian Talmud.4

ESTHER

	TC	RP	WJ	MH	AC
Dating	~470–400 BC (shortly after the events under Xerxes / Ahasuerus)	~465–400 (not long after the events recorded occurred)	~470–400 BC (Persian period; early composition preferred)	~470–450 BC (contemporary with or shortly after the events)	~460–400 BC (Persian period; events under Artaxerxes/Xerxes era))
Author	Anonymous; most commonly attributed to Mordecai (or possibly Ezra or the men of the Great Synagogue).	Unknown	Anonymous; traditional suggestions include Mordecai or a contemporary Persian Jew with access to court records. Affirms historical reliability.	Probably Mordecai, who was an eyewitness and wrote an account of the events (Esther 9:20).	Likely Mordecai for the main narrative; later portions possibly added by Ezra or the men of the Great Synagogue.

Notes:

- Masoretic Text: Always a distinct, standalone book. Never combined with another book in the Hebrew tradition.
- LXX: Also a distinct book, though the Greek version contains substantial additions not found in the Hebrew text.
- TC: Events occur during the reign of Ahasuerus (Xerxes I, 486–465 BC). Composition shortly after the institution of Purim (~473 BC) or in the following decades.
- AC: Notes that Mordecai "wrote these things" (Esther 9:20); the closing section may have been added later by Ezra or the Great Synagogue.
- MH: Emphasizes that although God's name is absent, His providence is clearly at work; Mordecai is the most natural author as a major participant and recorder of the events.
- WJ: Defends the book's historicity against critical views that treat it as late fiction; places composition in the Persian period while the events were still well known.
- RP: Even though some ancient sources attributed the book to "the men of the Great Synagogue" or to Esther's guardian, Mordecai,

JOB

	TC	RP	WJ	MH	AC
Dating	~2000–1400 BC (patriarchal setting; composition often placed in Mosaic or earlier period)	Likely written during patriarchal period	~2000–1400 BC (patriarchal setting; early composition preferred)	~2000–1800 BC (very ancient; contemporary with or before Abraham)	~1400–900 BC (after the Law; possibly Mosaic or Solomonic)
Author	Anonymous; traditional suggestions include Moses, Job himself, or a patriarchal-era writer. Talmudic tradition often links it to Moses.	Unknown	Anonymous. Affirms the book's historical character and early setting; rejects late critical dating.	Most likely Job himself. Possibly Elihu for the dialogues, with Moses adding the prose framework.	Uncertain. Possible candidates include Moses, Solomon, or a later Jewish writer. Clarke leans against a purely patriarchal date for the composition.

Notes:

- Masoretic Text: Always a distinct, standalone book. Never combined with another book.
- LXX: Also a distinct book. The Greek version is generally shorter in places and shows some textual differences from the Hebrew.
- TC: Job's long life, family-priest role, absence of Mosaic Law references, and patriarchal customs point to an early setting. Composition often placed in the time of Moses or earlier.
- AC: Rejects a strictly pre-Mosaic date for the writing; sees possible allusions to the Law and favors either Mosaic or Solomonic authorship (or a later Jewish author familiar with both).
- MH: Considers it the most ancient book in existence; Job lived soon after (or before) Abraham. Emphasizes its antiquity and Job as the probable penman.
- WJ: Defends the historicity of Job as a real person and the early patriarchal background against theories of late fictional composition.

PSALMS

	TC	RP	WJ	MH	AC
Dating	~1400–400 BC (Moses to post-exilic final form)	-1475–500 BC	~1400–400 BC (patriarchal to post-exilic span)	~1400–500 BC (mainly Davidic; some captivity-era)	~1000–450 BC (Davidic era + later; collection post-David by Ezra)
Author	Multiple authors. Primarily David (73 psalms by title); also Asaph, the sons of Korah, Moses (Ps 90), Solomon (Pss 72, 127), Heman, Ethan, and anonymous writers. Final collection often linked to Ezra or post-exilic editors.	Agrees with TC	Affirms the traditional titles and multiple authorship. David as principal author of the psalms ascribed to him; other named contributors accepted; anonymous psalms left open. Rejects late critical dismissal of the superscriptions.	Most by David ("the sweet psalmist of Israel"). Some by Moses (Ps 90) and Asaph; a few long after (e.g., Ps 137 in the Babylonian captivity). The far greater part penned by David.	Many by David; others by his contemporaries; some written long after his time. The collection as it stands was made long after David's death; commonly believed that Ezra was the collector and compiler.

Notes:

- Masoretic Text: Always a distinct collection of 150 psalms (divided into five books). Never combined with another book.
- LXX: Also a distinct book (Psalmoi). Numbering differs in places (some psalms combined or split); occasionally includes Psalm 151.
- The psalms were likely ordered by scribes long after they were written. Therefore, the sequence we see today from 1–150 should not be considered chronological. Specific psalm authorship is noted in our book *An Expositional Study of Selected Psalms*
- TC: Titles (superscriptions) are taken as reliable indicators of authorship. The collection grew over centuries and reached final form after the exile.
- AC: Internal evidence shows Davidic composition for many; later psalms and the overall compilation point to post-Davidic editing, traditionally assigned to Ezra.
- MH: Emphasizes David's primary role and poetic genius; acknowledges a few post-Davidic psalms while insisting the bulk are his.
- WJ: Defends the historical reliability of the Davidic and other attributed superscriptions against modern critical theories that date most psalms late.

PROVERBS

	TC	RP	WJ	MH	AC
Dating	~970–700 BC (Solomonic core + Hezekian collection; final form possibly later)	~940–930 BC	~970–700 BC (Solomonic core with later additions under Hezekiah)	~970–930 BC (during Solomon's reign)	~970–450 BC (Solomonic composition + later collection/editing)
Author	Primarily Solomon (majority of the book: chs. 1–29). Additional sections by Agur (ch. 30), King Lemuel / his mother (ch. 31), and anonymous "wise men." Some Solomonic material copied/compiled by Hezekiah's men (25:1).	Solomon, men of Hezekiah, Agur, Lemuel	Affirms Solomonic authorship for the bulk of the book as indicated by the superscriptions. Accepts the contributions of Agur, Lemuel, and the men of Hezekiah. Rejects late critical theories that deny Solomonic involvement.	Solomon as the inspired penman of the book (and of Ecclesiastes and Song of Songs). The proverbs are his wise sayings, written for the instruction of others.	Solomon as the principal author and collector of the maxims. He gathered and condensed wise sayings under divine inspiration. Later chapters (30–31) may be supplements by others; the overall collection possibly arranged by later figures such as Ezra.

Notes:

- Masoretic Text: Always a distinct, standalone book. Never combined with another book.
- LXX: Also a distinct book. The Greek version shows some differences in order and content from the Hebrew.
- TC: Solomon is the main source of the wisdom material; the book is a curated collection that includes later editorial activity (especially the Hezekiah collection in chs. 25–29).
- AC: Solomon collected and inspired the core content; the final arrangement of the book may involve later hands, but the material remains divinely authoritative.
- MH: Emphasizes Solomon as the Spirit-inspired author writing in the middle of his life for practical moral instruction.
- WJ: Upholds the reliability of the book's own authorship notices and the historical role of Solomon as Israel's preeminent wisdom figure.
- RP: Three authors are responsible for the Book of Proverbs, which includes seven collections. Solomon is the author or the source for Collection #1 (1:1-9:18), Collection #2 (10:1-22:16), Collection #3 (22:17-24:22), and Collection #4 (24:23-34). The men of Hezekiah brought together a number of Solomon's proverbs in Collection #5 (25:1-29:27). Agur authored Collection #6 (30:1–33), and Lemuel authored Collection #7 (31:1-31). Each of these collections has a title separating it from the others.
- RP: The book was originally composed in the days of Solomon (971-931 B.C.; see 1:1) and then completed in the days of Hezekiah (between 715 and 686 B.C.; see 25:1)." It should be noted, however, that 25:1 indicates that the book was still in the making around 700 B.C. (250 years after Solomon)

ECCLESIASTES

	TC	RP	WJ	MH	AC
Dating	~970–930 BC (late in Solomon's reign)	~940–930 BC	~970–930 BC (Solomonic era)	~970–930 BC (later years of Solomon)	~970–930 BC (Solomonic period)
Author	Solomon (Qoheleth / "the Preacher," son of David, king in Jerusalem). Written as the reflections of the wise king looking back on life.	King Solomon	Affirms Solomonic authorship as indicated by the book's own claims (1:1, 1:12, 12:9–10). Rejects late critical theories that place the book centuries after Solomon.	Solomon. Written by the same inspired hand that produced Proverbs and the Song of Songs; often viewed as composed later in life when Solomon reflected on the emptiness of worldly glory.	Solomon. Affirms the traditional attribution; the book presents the inspired reflections of the king on the vanity of earthly pursuits and the fear of God.

Notes:

- Masoretic Text: Always a distinct, standalone book. Never combined with another book.
- Septuagint (LXX): Also a distinct book (Ekklēsiastēs).
- TC: The internal claims of kingship in Jerusalem, great wisdom, vast wealth, and building projects align with Solomon. The book is his mature reflection on the meaning of life "under the sun."
- AC: Accepts Solomonic authorship and the book's divine authority; emphasizes its purpose of exposing the emptiness of life apart from God.
- MH: Sees Ecclesiastes as Solomon's later-life sermon on the vanity of all earthly things and the necessity of fearing God and keeping His commandments.
- WJ: Defends the traditional Solomonic authorship against higher-critical arguments based on language or supposed anachronisms; upholds the book's historical and theological integrity.

SONG OF SOLOMON

	TC	RP	WJ	MH	AC
Dating	~970–930 BC (during Solomon's reign)	~960 BC	~970–930 BC (Solomonic period)	~970–930 BC (Solomonic era, often seen as earlier in life)	~970–930 BC (Solomonic period)
Author	Solomon. The book's opening ("The Song of Songs, which is Solomon's") and internal references to the king support Solomonic authorship. Often viewed as composed during the earlier or middle years of his reign.	King Solomon	Affirms Solomonic authorship consistent with the book's own claim and with 1 Kings 4:32 (Solomon's 1,005 songs). Rejects late critical theories that deny Solomonic origin.	Solomon. Written by the same inspired author as Proverbs and Ecclesiastes. Henry treats it as a divine song celebrating pure love, with strong spiritual/allegorical application.	Solomon. Accepts the traditional attribution; regards the book as an inspired work of the king, frequently interpreted allegorically of Christ's love for the Church or God's love for His people.

Notes:

- Masoretic Text: Always a distinct, standalone book. Never combined with another book.
- LXX: Also a distinct book (Asma Asmatōn / Song of Songs).
- TC: The superscription and royal imagery point to Solomon. The book is commonly understood both as a celebration of marital love and as an allegory of divine love.
- AC: Upholds Solomonic authorship and the book's inspiration; emphasizes its spiritual meaning beyond the literal love poem.
- MH: Sees it as Solomon's inspired song of love, rich in spiritual application to Christ and the Church (or God and Israel).
- WJ: Defends the traditional Solomonic authorship against higher-critical late-dating theories; maintains the book's place in the inspired canon as wisdom literature.

ISAIAH

	TC	RP	WJ	MH	AC
Dating	~740–680 BC (ministry under Uzziah, Jotham, Ahaz, and Hezekiah)	N/A	~739–683 BC (8th-century prophetic ministry)	~740–680 BC (long ministry spanning four kings of Judah)	~740–698 BC (from late Uzziah through Hezekiah)
Author	Isaiah son of Amoz wrote the entire book. Rejects the critical division into First, Second, and Third Isaiah. The later chapters are genuine predictive prophecy.	The Prophet Isaiah	Affirms single authorship by Isaiah. Defends the unity of the book against higher-critical theories of multiple authors and late dating.	Isaiah the son of Amoz. The "evangelical prophet" who prophesied of Christ more fully than any other Old Testament writer.	Isaiah. Accepts the traditional single authorship and the book's unity. Prophesied during the reigns of the four kings named in the superscription.

Notes:

- Masoretic Text: Always a distinct, standalone book. Never combined with another book.
- LXX: Also a distinct book. The Greek version generally follows the Hebrew closely, though with some differences in arrangement and wording.
- TC: The book's own superscription (Isa 1:1), New Testament citations that attribute both early and late chapters to Isaiah, and the unity of style and theology support single authorship. Chapters 40–66 are predictive prophecy concerning the exile and restoration.
- AC: Treats the whole book as the work of the historical Isaiah; chronological notes place his ministry in the second half of the 8th century BC.
- MH: Emphasizes Isaiah's long prophetic career and the richness of messianic content throughout the book.
- WJ: Strongly rejects the Deutero-Isaiah / Trito-Isaiah hypothesis as a product of anti-supernatural critical assumptions; upholds the traditional view of one inspired 8th-century prophet.

JEREMIAH

	TC	RP	WJ	MH	AC
Dating	~627–560 BC (from Jeremiah's call under Josiah through the early exile period)	N/A	~626–560 BC (long ministry spanning the final decades of Judah)	~627–580 BC (from Josiah's 13th year to after the destruction of Jerusalem)	~629–580 BC (ministry of over forty years, beginning in the 13th year of Josiah)
Author	Jeremiah the prophet (son of Hilkiah), with his scribe Baruch recording and assisting in the compilation of the prophecies and narratives.	The Prophet Jeremiah (chapters 2–25) (chapters 25–45 written by Baruch, his scribe and biographer), (chapters 46–52 taken from 2 Kings)	Jeremiah of Anathoth, son of Hilkiah, with Baruch's scribal assistance clearly attested in the book itself (esp. ch. 36).	Jeremiah. A long and faithful prophetic ministry lasting more than forty years, from the reign of Josiah through the fall of Jerusalem and into the early exile.	Jeremiah, with Baruch as his amanuensis. The title verses may have been added later (possibly by Ezra) when the sacred books were arranged.

Notes:

- Masoretic Text: Always a distinct, standalone book. Never combined with another book.
- LXX: Also a distinct book, but significantly shorter and differently arranged than the Masoretic Text (the Greek version is about one-eighth shorter and places the oracles against the nations earlier).
- TC: Jeremiah dictated much of the material to Baruch (Jer 36). The book contains both prophetic oracles and biographical narratives. The final form was reached during or shortly after the prophet's lifetime.
- AC: Emphasizes Jeremiah's early call, long ministry, and the role of Baruch in writing down the prophecies; notes that some editorial arrangement may have occurred later.
- MH: Highlights Jeremiah's faithfulness amid intense opposition and the personal, emotional character of his prophecies and sufferings.
- WJ: Defends the traditional view of Jeremiah's authorship (with Baruch's assistance) against critical theories of extensive later redaction; upholds the historical reliability of the account.

LAMENTATIONS

	TC	RP	WJ	MH	AC
Dating	~586–560 BC (shortly after the fall of Jerusalem)	~586 BC	~586–560 BC (exilic period; shortly after the destruction)	~586 BC (penned in the sight of the desolations, not merely in foresight of them)	~586–580 BC (after the fall of Jerusalem and the desolations connected with it)
Author	Jeremiah the prophet. Supported by ancient Jewish and Christian tradition (LXX preface, Talmud, early church).	Jeremiah	Affirms the traditional attribution to Jeremiah. Notes the strong ancient tradition and the suitability of Jeremiah as an eyewitness of the catastrophe.	Jeremiah the prophet (here appearing as Jeremiah the poet). The book is fitly joined to his prophecy as an appendix expressing his sorrow over the fulfillment of his predictions.	Jeremiah. The style is regarded as sufficient evidence; the whole current of antiquity points to him as the writer. Composed on the occasion of the destruction of Jerusalem.

Notes:

- Masoretic Text: Always a distinct, standalone book (placed among the Writings / Ketuvim). Never combined with another book.
- LXX: Also a distinct book, but traditionally placed immediately after Jeremiah and introduced with a note attributing it to Jeremiah.
- TC: The LXX preface, Talmudic tradition (Baba Bathra 15a), and stylistic/thematic similarities with Jeremiah support Jeremianic authorship. The poems reflect the fresh grief of an eyewitness of 586 BC.
- AC: Strongly affirms Jeremiah as author on the basis of style and the unanimous testimony of antiquity; rejects alternative theories (e.g., multiple authors or composition over Josiah's death).
- MH: Treats the book as Jeremiah's personal elegy over the destruction of Judah and Jerusalem, written after the events had come to pass.
- WJ: Upholds the traditional view of Jeremiah's authorship against modern critical tendencies to treat the book as anonymous or multi-authored; emphasizes the historical setting immediately after the fall of Jerusalem.

EZEKIEL

	TC	RP	WJ	MH	AC
Dating	~593–571 BC (ministry among the exiles in Babylon, from the 5th year of Jehoiachin's captivity onward)	~593–571 BC	~626–586 BC (6th-century BC exilic ministry)	~593–570 BC (early years of the Babylonian exile)	~593–570 BC (from the prophet's call through his later oracles)
Author	Ezekiel the priest-prophet (son of Buzi). The book is largely autobiographical and bears the stamp of a single mind.	Ezekiel	Affirms Ezekiel as the author. Defends the unity and authenticity of the book against critical theories of multiple authors or late composition.	Ezekiel. The prophet whose name means "the strength of God"; he prophesied among the captives in Babylon in the beginning of the captivity.	Ezekiel. Accepts the traditional authorship; the prophecies were delivered and recorded during the Babylonian captivity.

Notes:

- Masoretic Text: Always a distinct, standalone book. Never combined with another book.
- LXX: Also a distinct book. The Greek version is generally close to the Hebrew but shows some differences in wording and arrangement.
- TC: Ezekiel's precise dating formulas, first-person style, and priestly background support his authorship. The book spans roughly 22 years of ministry among the exiles by the Chebar canal.
- AC: Treats the book as the genuine work of the historical Ezekiel; notes the chronological markers tied to Jehoiachin's captivity.
- MH: Emphasizes Ezekiel's role as a prophet strengthened by God to minister to the captives in Babylon; highlights the visionary and symbolic character of his message.
- WJ: Upholds the traditional single authorship and 6th-century dating; rejects theories that fragment the book or push its composition into later periods.

DANIEL

	TC	RP	WJ	MH	AC
Dating	~605–530 BC (from Daniel's captivity under Nebuchadnezzar through the early Persian period)	Sixth century BC	~606–534 BC (6th-century BC Babylonian and early Persian settings)	~606–530 BC (from early captivity through the reign of Cyrus)	~605–530 BC (covering Daniel's long career from youth into old age under successive empires)
Author	Daniel the prophet. The book is substantially the work of the historical Daniel of the 6th century BC; rejects the Maccabean-date hypothesis.	Daniel	Affirms Daniel as the author. Strongly defends the 6th-century date and the authenticity of the prophecies against critical claims of 2nd-century BC composition.	Daniel. A prophet of noble (possibly royal) descent who lived and prophesied during the Babylonian captivity and into the Persian period.	Daniel. The book was written by Daniel himself; the historical narratives and the visions are genuine records of the prophet's experiences and revelations.

Notes:

- Masoretic Text: Always a distinct, standalone book (placed among the Writings / Ketuvim). Written partly in Hebrew and partly in Aramaic
- LXX: Also a distinct book, with additional material (the Prayer of Azariah, Song of the Three Young Men, Susanna, and Bel and the Dragon) not found in the Hebrew text.
- TC: Internal claims ("I, Daniel"), Jesus' reference to "Daniel the prophet" (Matt 24:15), Ezekiel's mention of Daniel, linguistic features, and the Qumran manuscripts all support a 6th-century origin. The detailed prophecies are genuine predictive revelation.
- AC: Accepts Daniel as the inspired author of both the historical accounts and the apocalyptic visions; provides detailed chronological notes aligning the events with the Neo-Babylonian and early Persian periods.
- MH: Presents Daniel as a historical figure of wisdom and piety who received revelations concerning the succession of world empires and the coming of the Messiah.
- WJ: Vigorously rejects the Maccabean-date theory as driven by anti-supernatural presuppositions; upholds the traditional authorship and early dating as consistent with the book's self-presentation and external testimony.

HOSEA

	TC	RP	WJ	MH	AC
Dating	~760–715 BC (from the later years of Jeroboam II through the early years of Hezekiah)	~753/746–715 BC	~782–721 BC (ministry to the northern kingdom in its final decades)	~760–715 BC (long prophetic career beginning before the fall of the northern kingdom and continuing into Hezekiah's reign)	~790–724 BC (roughly spanning the later reign of Jeroboam II into the early years of Hezekiah; does not survive the fall of Samaria)
Author	Hosea son of Beeri. The book is the work of the 8th-century prophet who ministered primarily to the northern kingdom of Israel.	Hosea	Affirms Hosea as the author. Supports the traditional 8th-century setting and rejects theories of extensive later redaction.	Hosea. The first of the writing prophets; raised up somewhat before Isaiah. A long ministry of nearly ninety years according to Jewish tradition.	Hosea. Accepts the traditional authorship. Notes that the superscription listing the Judean kings may be editorial, but the prophecies themselves belong to Hosea.

Notes:

- Masoretic Text: Always a distinct, standalone book. First of the Twelve Minor Prophets.
- LXX: Also a distinct book, placed among the Twelve. The Greek text is generally close to the Hebrew but contains some textual differences.
- TC: The superscription (Hos 1:1) places Hosea's ministry under the Judean kings Uzziah through Hezekiah and under Jeroboam II of Israel. The prophet's message centers on Israel's spiritual adultery and the call to return to the Lord.
- AC: Regards Hosea as the author of the prophecies; suggests the opening title verse may have been added by a later compiler, but the substance of the book is Hosea's own.
- MH: Emphasizes Hosea's long ministry and his role as the earliest of the writing prophets; the book's style is concise and proverb-like.
- WJ: Upholds the traditional single authorship and 8th-century dating; the book is a genuine prophetic word to the northern kingdom prior to its fall in 722 BC.

JOEL

	TC	RP	WJ	MH	AC
Dating	~835–800 BC (commonly placed in the early reign of Joash of Judah, during the regency of Jehoiada)	Unspecified	~800's BC (early pre-exilic period, often associated with the reign of Joash)	~760–750 BC (around the time of Amos, in the days of Jeroboam II of Israel)	Uncertain; possibly ~700–660 BC (under Manasseh, or earlier; Clarke acknowledges the difficulty of precise dating)
Author	Joel son of Pethuel. The book is the work of the historical prophet Joel. Many conservatives favor an early (pre-exilic) date.	Joel	Affirms Joel as the author. Supports the traditional attribution and leans toward an early pre-exilic setting consistent with conservative scholarship.	Joel. Treats the book as the genuine prophecy of Joel. Suggests it was roughly contemporary with Amos (and Hosea/Obadiah).	Joel. Accepts traditional authorship. Notes the uncertainty of the exact period and surveys various views (including a possible setting under Manasseh).

Notes:

- Masoretic Text: Always a distinct, standalone book. Second of the Twelve Minor Prophets.
- LXX: Also a distinct book, placed among the Twelve. Chapter divisions differ slightly from the Hebrew (Joel 2:28–32 = LXX/Hebrew Joel 3; Joel 3 = LXX/Hebrew Joel 4).
- TC: The book lacks a precise historical superscription. Many conservative scholars place Joel early (9th–early 8th century BC) on the basis of canonical position, lack of reference to Assyria/Babylon, and literary parallels with Hosea and Amos. Others allow a later pre-exilic or even early post-exilic date.
- AC: Emphasizes the obscurity of Joel's historical setting. Surveys opinions ranging from the time of Joash to Manasseh and notes that certainty is difficult.
- MH: Sees Joel as roughly contemporary with Amos, prophesying in Judah while Amos ministered in Israel; both address similar judgments (locusts, drought).
- WJ: Upholds Joel as the historical author and favors the early pre-exilic dating common among conservative interpreters, while acknowledging the absence of definitive chronological markers.

AMOS

	TC	RP	WJ	MH	AC
Dating	~760–750 BC (during the overlapping reigns of Uzziah of Judah and Jeroboam II of Israel; specifically "two years before the earthquake")	~765–753/746	~740 BC (mid-8th century BC, during the prosperous reign of Jeroboam II)	~760–750 BC (days of Uzziah of Judah and Jeroboam II of Israel)	~783 BC (reign of Jeroboam II; two years before the earthquake in Uzziah's reign)
Author	Amos of Tekoa (a shepherd/herdsman and dresser of sycamore figs). The book is the work of the historical prophet who was called from Judah to prophesy against the northern kingdom of Israel.	Amos	Affirms Amos as the author. Supports the traditional 8th-century setting and the authenticity of the book as the work of the historical prophet.	Amos. A country farmer/herdsman from Judah who prophesied chiefly against Israel at Bethel. Contemporary with Hosea.	Amos. Accepts the traditional authorship. Notes that Amos was from (or retired to) Tekoa and prophesied primarily against the northern kingdom while active at Bethel.

Notes:

- Masoretic Text: Always a distinct, standalone book. Third of the Twelve Minor Prophets.
- LXX: Also a distinct book, placed among the Twelve. The Greek text is generally close to the Hebrew.
- TC: The superscription (Amos 1:1) firmly dates the prophet's ministry to the reigns of Uzziah and Jeroboam II and anchors it "two years before the earthquake" (corroborated archaeologically around 760 BC). Amos is widely regarded as the earliest of the classical writing prophets.
- AC: Emphasizes Amos's humble origins as a herdsman and gatherer of sycamore fruit; locates his primary activity at Bethel under Jeroboam II and notes his subsequent retirement to Tekoa.
- MH: Stresses that Amos was a contemporary of Hosea; his message of judgment against Israel's social injustice and empty ritualism was delivered with boldness despite opposition from Amaziah the priest of Bethel.
- WJ: Upholds the traditional single authorship and mid-8th-century dating; the book stands as a genuine prophetic word against the northern kingdom in the final decades before its fall.

OBADIAH

	TC	RP	WJ	MH	AC
Dating	~848–841 BC (early view: during the reign of Jehoram, after the Philistine/Arabian raid on Jerusalem) or ~586–553 BC (later view: shortly after the Babylonian destruction of Jerusalem)	Unspecified	~887 BC or ~605–586 BC (leans toward an early or mid-exilic setting consistent with conservative scholarship)	Uncertain; possibly contemporary with Hosea, Joel, and Amos, or around the time of Jerusalem's destruction when Edom rejoiced over Judah's fall	~588–575 BC (a little before or after the fall of Jerusalem to Nebuchadnezzar; connected with the subsequent judgment on Edom)
Author	Obadiah ("servant/worshiper of Yahweh"). The historical prophet who received the vision concerning Edom. Two main conservative datings exist.	Obadiah	Affirms Obadiah as the author. Supports the traditional prophetic attribution and discusses the two primary dating options favored by conservatives.	Obadiah. The prophet who received the vision; identity otherwise unknown. Some ancients linked him with Ahab's steward, but Henry regards this as conjecture.	Obadiah. Accepts the traditional attribution. Notes that virtually nothing is known of the prophet's personal background.

Notes:

- Masoretic Text: Always a distinct, standalone book. Fourth of the Twelve Minor Prophets; the shortest book in the Old Testament (21 verses).
- LXX: Also a distinct book, placed among the Twelve.
- TC: The date hinges on identifying the attack on Jerusalem described in vv. 11–14. Many conservatives favor the early date (Jehoram's reign, ~848–841 BC) because the book does not mention Babylon, the temple's destruction, or a full deportation. Others place it shortly after 586 BC. Literary parallels with Jeremiah 49 are widely noted.
- AC: Emphasizes the extreme uncertainty surrounding the prophet's identity and exact date. Places the prophecy in the general period of Jerusalem's fall and the subsequent judgment on Edom.
- MH: Stresses that the book is a genuine prophetic vision concerning Edom; the author's personal history remains unknown.
- WJ: Upholds Obadiah as the historical author of the vision. Acknowledges the long-standing debate between the ninth-century and sixth-century dates while affirming the authenticity of the prophecy.

JONAH

	TC	RP	WJ	MH	AC
Dating	~780–760 BC (during the reign of Jeroboam II of Israel; events of the mid-8th century BC)	~793–753 BC	~793–753 BC (mid-8th century BC, during the reign of Jeroboam II)	~780–760 BC (days of Jeroboam II of Israel)	~780–760 BC (reign of Jeroboam II; Clarke supplies chronological notes placing the events in this period)
Author	Jonah son of Amittai (of Gath-hepher in Zebulun). The historical prophet mentioned in 2 Kings 14:25; the book is regarded as a historical narrative of his mission to Nineveh (whether written by Jonah himself or under his authority).	Jonah the son of Amittai	Affirms Jonah as the historical prophet and the reliability of the narrative. Defends the traditional 8th-century setting and the historicity of the account against critical theories of late composition or allegory.	Jonah. Probably the penman of the book himself; records his own faults. Identified with the prophet of Gath-hepher who prophesied in the days of Jeroboam II.	Jonah. Accepts the traditional identification with the prophet of 2 Kings 14:25. Insists on a literal reading of the narrative (including the great fish) on the basis of Jesus' testimony in Matthew 12:40.

Notes:

- Masoretic Text: Always a distinct, standalone book. Fifth of the Twelve Minor Prophets.
- LXX: Also a distinct book, placed among the Twelve.
- TC: The prophet is explicitly linked to the reign of Jeroboam II in 2 Kings 14:25. Jesus' reference to Jonah (Matt 12:39–41; Luke 11:29–32) is taken as confirming both the historicity of the events and the prophetic status of Jonah. The book is treated as historical narrative rather than pure allegory or parable.
- AC: Strongly rejects allegorical or mythological interpretations; the appeal of Jesus to the main facts of the history settles the question of literal interpretation.
- MH: Notes that the book is more history than prophecy (only one predictive sentence). Jonah records his own failures, which testifies to the writers' concern for God's glory rather than their own reputation.
- WJ: Upholds the traditional authorship/setting and the factual character of the narrative; rejects late-date theories that treat the book as post-exilic fiction or satire.

MICAH

	TC	RP	WJ	MH	AC
Dating	~735–700 BC (reigns of Jotham, Ahaz, and Hezekiah of Judah; before and after the fall of Samaria in 722 BC)	~750/732–686 BC	~739–686 BC (mid-to-late 8th century BC, during the reigns of Jotham, Ahaz, and Hezekiah)	~735–700 BC (days of Jotham, Ahaz, and Hezekiah)	~750–700 BC (approximately 40–50 years during the reigns of Jotham, Ahaz, and Hezekiah)
Author	Micah the Morasthite (from Moresheth-Gath in Judah). The historical prophet who prophesied during the reigns of Jotham, Ahaz, and Hezekiah; contemporary of Isaiah (and later than Amos/Hosea). The book is regarded as substantially his work.	Micah	Affirms Micah as the author. Supports the traditional 8th-century setting and the unity/authenticity of the book as the work of the historical prophet from Moresheth.	Micah. Contemporary with Isaiah (beginning a little after him). The written book is an abstract of the sermons he preached during the reigns of the three kings.	Micah the Morasthite. Accepts the traditional attribution. Notes that he prophesied under the three kings named in the superscription and was roughly contemporary with Isaiah.

Notes:

- Masoretic Text: Always a distinct, standalone book. Sixth of the Twelve Minor Prophets.
- LXX: Also a distinct book, placed among the Twelve (sometimes ordered differently by length).
- TC: The superscription (Mic 1:1) explicitly dates the prophet's activity to the reigns of Jotham, Ahaz, and Hezekiah. Jeremiah 26:18–19 confirms that Micah's prophecy of Jerusalem's destruction (Mic 3:12) was known and cited in the days of Hezekiah. Micah addresses both Samaria and Jerusalem and is a contemporary of Isaiah.
- AC: Locates Micah in the southern kingdom of Judah; notes verbal parallels with Isaiah and places his ministry across the three named reigns (roughly 40–50 years).
- MH: Emphasizes the close resemblance between Micah and Isaiah (especially the shared oracle of the mountain of the Lord's house) and that the written book preserves only an abstract of Micah's preaching.
- WJ: Upholds traditional single authorship and the mid-to-late 8th-century dating; rejects critical theories that assign large portions of the book to later redactors.

NAHUM

	TC	RP	WJ	MH	AC
Dating	~663–612 BC (after the fall of Thebes/No-Amon in 663 BC and before the fall of Nineveh in 612 BC; often placed ~660–650 BC during the reign of Manasseh)	~669–612 BC	~664–612 BC (7th century BC; commonly ~650 BC range)	Uncertain; most probable in the time of Hezekiah (after Israel's captivity, before or around Sennacherib's invasion); some place parts later under Manasseh	~713 BC onward (after the 15th year of Hezekiah; Clarke leans toward Jerome's view that Nahum prophesied in Hezekiah's time after Sennacherib's defeat)
Author	Nahum the Elkoshite. The historical prophet who received the vision concerning Nineveh. Location of Elkosh is uncertain (possibilities include sites in Judah or Galilee).	Nahum	Affirms Nahum as the author. Supports the traditional attribution and a 7th-century setting between the fall of Thebes and the fall of Nineveh.	Nahum ("comforter"). The prophet who foretold Nineveh's destruction as comfort to God's people. Exact time uncertain.	Nahum. Accepts the traditional attribution. Notes the uncertainty of exact timing but favors a setting after Sennacherib's campaign.

Notes:

- Masoretic Text: Always a distinct, standalone book. Seventh of the Twelve Minor Prophets.
- Septuagint (LXX)Also a distinct book, placed among the Twelve.
- TC: The book is firmly bounded by two historical events: the fall of Thebes (No-Amon) in 663 BC (Nah 3:8, treated as past) and the predicted fall of Nineveh in 612 BC. Most conservatives place the prophecy in the decades between these dates, often during Manasseh's reign.
- AC: Emphasizes that virtually nothing is known of Nahum's personal life. Favors a date after Sennacherib's invasion of Judah and notes references to past events such as the fall of No-Ammon.
- MH: Stresses the comforting purpose of the prophecy for Israel (and Judah) even while it announces terror for Assyria. The exact chronological placement remains uncertain, with possibilities ranging from Hezekiah to Manasseh.
- WJ: Upholds Nahum as the historical author of the vision and accepts the traditional 7th-century dating window (post-Thebes, pre-Nineveh).
- RP: Josephus dated Nahum prior to 722 BC

HABAKKUK

	TC	RP	WJ	MH	AC
Dating	~609–605 BC (commonly placed in the early reign of Jehoiakim, after Josiah's death and around the time of the rise of the Babylonians; before the first deportation)	After 601 BC	~608–597 BC (late 7th century BC, during the period of rising Babylonian power under Jehoiakim)	Uncertain; more probable conjecture places him in the reign of Manasseh (when wickedness abounded and Chaldean judgment was approaching); others link him more closely with the time of the approaching captivity	~606–598 BC (reign of Jehoiakim; Clarke follows Newcome in locating him between these years)
Author	Habakkuk the prophet. The historical prophet who received the burden/vision concerning Judah and the rising Chaldeans (Babylonians). Little else is known of his personal background.	Habakkuk	Affirms Habakkuk as the author. Supports the traditional prophetic attribution and a late-7th-century setting connected with the rise of the Babylonians.	Habakkuk. The prophet who received the burden. Rejects fanciful rabbinic legends (e.g., that he was the son of the Shunammite woman).	Habakkuk. Accepts the traditional attribution. Notes that little is known of the prophet beyond the book itself; places him after the fall of Nineveh and before the Jewish captivity.

Notes:

- Masoretic Text: Always a distinct, standalone book. Eighth of the Twelve Minor Prophets.
- Septuagint (LXX): Also a distinct book, placed among the Twelve.
- TC: The key chronological marker is the reference to God raising up the Chaldeans (Hab 1:6). Most conservatives date the book after the death of Josiah (609 BC) and before or around the Battle of Carchemish (605 BC), during the early years of Jehoiakim, when social injustice in Judah was rampant and Babylon was becoming the dominant power.
- AC: Emphasizes the scarcity of biographical information. Accepts a pre-exilic setting after Nineveh's fall and before the captivity, specifically in Jehoiakim's reign.
- MH: Stresses the book's character as a dialogue between the prophet and God. Notes the uncertainty of exact dating while favoring a time of widespread wickedness (often linked with Manasseh or the approaching Chaldean judgment).
- WJ: Upholds Habakkuk as the historical author of the vision/burden and accepts the standard conservative late-7th-century dating tied to the rise of the Babylonians.

ZEPHANIAH

	TC	RP	WJ	MH	AC
Dating	~640–625 BC (during the early years of Josiah's reign, before or at the beginning of his reforms; before the fall of Nineveh in 612 BC)	Unspecified, although likely reign of Josiah (~640–609 BC)	~640–609 BC (early in Josiah's reign, before the major reforms of ~622 BC)	During the reign of Josiah (last of the minor prophets before the captivity; not long before Jeremiah)	~640–609 BC (days of Josiah; specifically before Josiah's reformation in the 18th year of his reign, and while Nineveh's destruction was still future)
Author	Zephaniah son of Cushi, son of Gedaliah, son of Amariah, son of Hezekiah. The historical prophet who received the word of the Lord during the reign of Josiah of Judah; often regarded as a descendant of King Hezekiah.	Zephaniah	Affirms Zephaniah as the author. Supports the traditional attribution, the royal genealogy, and a setting in Josiah's reign prior to the full implementation of the reforms.	Zephaniah. The prophet who received the word of the Lord. The superscription supplies the necessary information about the author and date.	Zephaniah. Accepts the traditional attribution and the genealogy given in the superscription. Notes that little else is known of him.

Notes:

- Masoretic Text: Always a distinct, standalone book. Ninth of the Twelve Minor Prophets.
- LXX: Also a distinct book, placed among the Twelve.
- TC: The superscription (Zeph 1:1) explicitly places the prophecy in the days of Josiah. The presence of idolatry and the prediction of Nineveh's fall (2:13) indicate a date before Josiah's major reforms (c. 622 BC) and before 612 BC. Zephaniah is frequently viewed as a contemporary of the early ministry of Jeremiah and a possible catalyst for the reforms.
- AC: Emphasizes the value of the chronological note in the superscription. Places the prophecy early in Josiah's reign because the disorders described fit the period before the reformation, and the fall of Nineveh is still future.
- MH: Treats the superscription as sufficient; Zephaniah is the last of the pre-exilic minor prophets and prophesies the coming Chaldean judgment while also offering hope of restoration.
- WJ: Upholds Zephaniah as the historical author and accepts the standard conservative dating in the early years of Josiah, prior to the full force of the reforms.

HAGGAI

	TC	RP	WJ	MH	AC
Dating	~520 BC (second year of Darius I; specifically dated messages from the 6th to the 9th month of that year)	~520 BC	~520 BC (second year of Darius I; the dated oracles fall in that year)	~520 BC (second year of Darius; all recorded prophecies delivered within about four months)	~520 BC (second year of Darius, son of Hystaspes; the 16th year after the return from Babylon)
Author	Haggai the prophet. The historical prophet who delivered messages encouraging the returned exiles to rebuild the temple. Little else is known of his background.	Haggai	Affirms Haggai as the author. Supports the traditional attribution and the precise historical dating given in the book itself.	Haggai. One of the three post-exilic minor prophets (with Zechariah and Malachi). Raised up about eighteen years after the return to spur the rebuilding of the temple.	Haggai. Accepts the traditional attribution. Notes that nothing is known of his parentage; he was probably born in Babylon during the captivity and was the first prophet sent after the return.

Notes:

- Masoretic Text: Always a distinct, standalone book. Tenth of the Twelve Minor Prophets.
- LXX: Also a distinct book, placed among the Twelve.
- TC: The book is one of the most precisely dated in the Old Testament. The messages are fixed to specific days in the second year of Darius I (520 BC), roughly 18 years after the first return under Cyrus (538 BC). Haggai (along with Zechariah) stirred the people to resume work on the temple after it had stalled.
- AC: Emphasizes that Haggai was the first prophet after the return and was specifically commissioned to overcome the people's delay in rebuilding. The interruption of the work had lasted about fourteen years.
- MH: Places Haggai (with Zechariah) as appearing eighteen years after the return, when the temple project had been both hindered by enemies and neglected by the people. Haggai began two months before Zechariah.
- WJ: Upholds Haggai as the historical author of the oracles and accepts the clear internal dating to the second year of Darius (520 BC).
- RP: Haggai's work as narrated was limited to about 3+1/2 months in the second year of Darius I, king of Persia

ZECHARIAH

	TC	RP	WJ	MH	AC
Dating	~520–518 BC (second year of Darius I for the early oracles; fourth year of Darius for later material in chs. 7–8; chapters 9–14 generally regarded as from the same prophet, though some place them slightly later)	~520–518 BC	~520–518 BC (dated messages in the second and fourth years of Darius I)	~520 BC onward (began some time after Haggai in the second year of Darius; continued longer than Haggai)	~520 BC (second year of Darius, son of Hystaspes; eighth month of the holy year)
Author	Zechariah son of Berechiah, son of Iddo. The historical prophet and contemporary of Haggai who encouraged the returned exiles in the rebuilding of the temple; of priestly lineage. The entire book is attributed to him.	Zechariah	Affirms Zechariah as the author of the whole book. Supports the traditional attribution and the dated oracles in the early Persian period.	Zechariah. Colleague of Haggai in forwarding the building of the second temple. Began after Haggai but continued longer and prophesied more particularly concerning Christ.	Zechariah son of Berechiah, grandson of Iddo. Returned from Babylon with Zerubbabel; began prophesying two months after Haggai. Accepts the traditional identification.

Notes:

- Masoretic Text: Always a distinct, standalone book. Eleventh of the Twelve Minor Prophets.
- LXX: Also a distinct book, placed among the Twelve.
- TC: The superscriptions in 1:1 and 1:7, along with 7:1, firmly date the first major section (chs. 1–8) to 520–518 BC. Conservatives generally uphold the unity of the entire book under Zechariah, rejecting critical divisions into "First" and "Second" Zechariah, while acknowledging that chapters 9–14 lack specific date formulas and may reflect a slightly later phase of his ministry.
- AC: Emphasizes Zechariah's return with Zerubbabel and his role alongside Haggai in encouraging the temple work. Notes uncertainty about the exact place of his birth but accepts the traditional genealogy.
- MH: Stresses the partnership with Haggai and that Zechariah, though beginning later, surpassed Haggai in the extent and messianic detail of his prophecies.
- WJ: Upholds single authorship by the historical Zechariah and accepts the clear internal dating for the early oracles, with the whole book belonging to the early post-exilic period under Darius I.

MALACHI

	TC	RP	WJ	MH	AC
Dating	~450–400 BC (commonly placed in the mid-to-late 5th century BC, after the temple was completed and roughly contemporary with or slightly before/during the reforms of Ezra and Nehemiah)	~450 BC	Likely ~450–400 BC (late 5th century BC; after the temple rebuilding and in the general era of Ezra–Nehemiah)	~420 BC (contemporary with Nehemiah; the last prophetic voice before the intertestamental silence)	~416 BC (or slightly later according to the Authorized Version margin; after the temple was standing)
Author	Malachi ("My Messenger"). The historical prophet who delivered the final Old Testament prophetic word; little else is known of his personal background. The name is generally taken as a proper name rather than a mere title.	Malachi	Affirms Malachi as the author (proper name). Supports the traditional view that he is a historical prophet of the post-exilic period.	Malachi. The last of the prophets; prophecy ceased with him. Name means "my angel/messenger." Rejects the idea that he was an actual angel or identical with Ezra.	Malachi. The last of the Jewish prophets. Lived after Haggai and Zechariah (the temple was already complete). Some have conjectured he was Ezra under another name, but Clarke treats him as a distinct prophet.

Notes:

- Masoretic Text: Always a distinct, standalone book. Twelfth (and last) of the Twelve Minor Prophets.
- LXX: Also a distinct book, placed last among the Twelve.
- TC: Malachi is universally recognized as the final book of the Old Testament prophetic canon. Internal evidence (reference to a "governor," functioning temple worship, problems of mixed marriages, tithing neglect, and priestly corruption) points to a time after 515 BC and most naturally to the mid-to-late 5th century BC, overlapping or close to the ministries of Ezra and Nehemiah.
- AC: Emphasizes that Malachi is the last of the prophets and that the temple was already complete in his day. Notes the decline of Hebrew language and poetry by his time and places him roughly four centuries before Christ.
- MH: Stresses that Malachi closes the prophetic era and speaks more clearly of the coming Messiah (and his forerunner) than any previous prophet. The sins he rebukes match those addressed in Nehemiah's day.
- WJ: Upholds Malachi as a real historical prophet (not merely a title) and accepts the standard conservative post-exilic dating in the later Persian period.

MATTHEW

	TC	RP	WJ	GA	MH	AC
Dating	~50–65 AD (commonly placed in the 50s or early-to-mid 60s, before the destruction of Jerusalem in AD 70; some traditional sources suggest as early as the 40s)	~63–66 AD	~50–68 AD (early date, consistent with apostolic authorship and prior to the fall of Jerusalem in AD 70)	~38–70 AD (before the destruction of Jerusalem)	~41 AD (said to have written about eight years after Christ's ascension; generally regarded as the earliest of the Gospels)	~41–65 AD (some place it as early as the 8th year after the ascension, ~AD 41; others ~61–65; Clarke notes a possible Hebrew composition ~AD 41 with Greek translation around AD 61 or later)
Author	Matthew the Apostle (also called Levi), one of the Twelve, former tax collector. Early church tradition (Papias, Irenaeus, Origen, etc.) unanimously attributes the Gospel to him.	Matthew the tax collector	The Apostle Matthew	Matthew the evangelist and apostle	Matthew (surnamed Levi), former publican/tax-gatherer under the Romans at Capernaum. Competent eyewitness who accompanied Jesus.	Matthew (Levi). Accepts traditional apostolic authorship. Notes the question of a possible Hebrew original with an early Greek version.

Notes:

- TC: Unbroken early church testimony (Papias, Irenaeus, Origen, Eusebius, etc.) attributes the Gospel to the apostle Matthew. Internal features (Jewish focus, frequent Old Testament fulfillment citations, references assuming the temple still stands, and knowledge of Jewish customs) support composition before AD 70. Many conservatives favor a date in the 50s or early 60s.
- AC: Emphasizes Matthew's Gospel as the most ancient of the New Testament writings. Discusses the long-standing debate over a possible Hebrew original (supported by early fathers) versus the Greek text we possess, and notes varying early-date proposals ranging from the 40s to the mid-60s.
- MH: Stresses Matthew's background as a tax collector called by Christ, his suitability as an eyewitness, and that the Gospel was written primarily for Jewish readers, highlighting fulfilled prophecy. Accepts the early tradition that it was composed about eight years after the ascension.
- WJ: Defends traditional Matthean authorship and an early (pre-70) date as consistent with the testimony of the early church and the internal character of the Gospel, rejecting later critical reconstructions that place it after AD 70 under anonymous authorship.
- RP: Notes Irenaeus would lead to early 60s date; J.W. McGarvey dated it ~42–58 AD.
- GA: There is a great difference of opinion among scholars as to the date of the writing of the gospel according to Matthew. It is generally thought that he wrote his record before Mark, Luke, and John wrote their records of the life of Christ; however, some think that the gospel according to Mark was written first; the place assigned to Matthew in the New Testament literature favors the opinion that Matthew wrote first. Irenaeus reports that it was written when Peter and Paul were preaching in Rome; however, it is not clear that Peter ever visited Rome. Eusebius states that it was written when Matthew left Palestine to preach in other countries. Clement of Alexandria is responsible for the statement that the elders who succeeded each other from the beginning declared that "the gospels containing the genealogies" (Matthew and Luke) were written first. This position is fatal to the current theory that Matthew and others depended on Mark for information. Some have placed the date as early as A.D. 38; others as late as A.D. 70; many fix the date as A.D. 40. However, it is now too late in the world's history, and we have not sufficient evidence for us to settle questions as obscure and indefinite as this.

MARK

	TC	RP	WJ	GA	MH	AC
Dating	~55–65 AD (commonly mid-to-late 50s or early-to-mid 60s; often placed before or near the deaths of Peter and Paul, and before the fall of Jerusalem in AD 70)	Late 60s AD or ~68–69 AD or ~65–68 AD	Mid to late 60s AD (early date consistent with apostolic association and prior to AD 70)	Prior to AD 70	~60 AD (written at Rome; one traditional summary places it about AD 60 and before Matthew)	~64 AD (written at Rome)
Author	John Mark (also called Mark), companion of Peter and Paul/Barnabas; son of Mary of Jerusalem. Early church tradition (Papias, Irenaeus, Clement of Alexandria, Tertullian, Origen, etc.) holds that he wrote as Peter's interpreter / amanuensis, recording Peter's preaching and recollections.	John Mark, (who was greatly influenced by Peter's preaching, along with the Holy Spirit of course)	John Mark	John whose surname was Mark—the evangelist but not an apostle	Mark (John Mark), son of Mary of Jerusalem, cousin of Barnabas; closely associated with the apostles and styled by Peter as his "son." Tradition holds he wrote under Peter's direction or based on Peter's preaching at Rome.	John Mark, son of the pious Mary of Jerusalem; generally identified with the Mark who was Barnabas's nephew and Peter's close associate. Many primitive fathers viewed him as Peter's amanuensis who wrote down what Peter dictated or preached.

Notes:

- TC: Unanimous early church testimony links the Gospel to John Mark as Peter's interpreter. Internal features (vivid, eyewitness-like detail, Latinisms, focus on action and suffering, and the absence of any clear reference to the completed fall of Jerusalem) support composition in the 50s or 60s, before AD 70.
- AC: Emphasizes Mark's family connection in Jerusalem, his intimacy with Peter, and the widespread patristic view that he functioned as Peter's scribe or interpreter. Places the writing in Rome around AD 64.
- MH: Stresses Mark's background (son of Mary, relative of Barnabas, associated with Peter and Paul) and the tradition that the Gospel rests on Peter's preaching. Notes its concise, miracle-focused character compared with Matthew.
- WJ: Upholds the traditional attribution to John Mark as Peter's reliable interpreter and an early (pre-70) date, consistent with the testimony of the early fathers and the internal character of the Gospel.
- GA: John was the Jewish name, and Mark, a name frequently used by the Romans. The John Mark of Acts 12: 12, 25 and the
- John of Acts 13: 5, 13 becomes Mark only in Acts 15: 39; Col. 4: 10; 2 Tim. 4: 11; and Phile. 24. The change from John to Mark is analogous to that of Saul to Paul. The mother of John Mark was named Mary.
- GA: Irenaeus tells us that Mark wrote his book after the death of Peter and Paul; but Papias and Clement of Alexandria, who were also early writers, tell us it was written during Peter's lifetime. Since the early writers do not agree and since the New Testament is silent on the question, the time when Mark wrote the book that bears his name cannot be positively ascertained. It must have been written some time before the destruction of Jerusalem, A.D. 70, otherwise so remarkable a fulfillment of Christ's prediction in the thirteenth chapter would have been mentioned.

LUKE

	TC	RP	WJ	GA	MH	AC
Dating	~58–62 AD (commonly placed in the late 50s or early 60s, before or during Paul's Roman imprisonment and before the fall of Jerusalem in AD 70; Acts ends with Paul still alive under house arrest)	~62–65 AD	~60 AD (early date consistent with the abrupt ending of Acts and the absence of any reference to the fall of Jerusalem or the deaths of key figures such as Paul and Peter)	Not Specified	~60s AD (uncertain exact year; some place it 17–22 years after the ascension during travels with Paul, or at Rome near the end of Paul's first imprisonment, about 27 years after the ascension)	~60–63 AD (or 15–22 years after the ascension; written while with Paul in Rome or Caesarea, certainly before AD 70)
Author	Luke the beloved physician (Col 4:14), companion of Paul (the "we" sections of Acts), and Gentile (or Jewish proselyte). Early, unanimous church tradition (Irenaeus, Muratorian Canon, Clement of Alexandria, Tertullian, Origen, etc.) attributes both the Gospel and Acts to him.	Luke	Luke the Physician	Luke the physician (Lucanus or Lucilius)	Luke, born at Antioch; Jewish proselyte (or Gentile); physician; constant companion of Paul after joining him in Macedonia. Wrote under Paul's association and direction.	Luke, companion of Paul; likely a Gentile (or possibly Jewish); possibly one of the Seventy; accompanied Paul on missionary journeys and during his imprisonments. Finished and published the Gospel (and Acts) after careful investigation.

Notes:

- TC: Early and geographically widespread tradition identifies Luke as the author. The Gospel and Acts form a two-volume work dedicated to Theophilus. Internal evidence (the "we" sections, medical language, historical precision, and the open-ended close of Acts) supports composition in the early 60s before AD 70.
- AC: Emphasizes Luke's close association with Paul over several years, his careful research from eyewitnesses, and the likelihood that he published the Gospel in Greece or while with Paul. Notes the uncertainty of exact details of Luke's background but accepts the traditional identification.
- MH: Highlights Luke's Antiochene origin, medical profession, and companionship with Paul. Stresses that the Gospel was written to provide an orderly, carefully investigated account for Theophilus and that it especially treats matters related to Christ's priestly office and the inclusion of Gentiles.
- WJ: Defends traditional Lukan authorship and an early (pre-70) date, arguing that the abrupt ending of Acts (Paul still alive and under house arrest) and the lack of reference to major later events strongly favor composition in the early 60s.
- GA: Different theories have been advanced as to which of the gospels was written first. One theory is that Matthew wrote first, and that Mark copied from Matthew, and then Luke copied somewhat from both the others; another is that Matthew wrote first, then Luke, and lastly, Mark; another theory is that Mark wrote first, then Luke and Matthew; another is that Mark wrote first, then Matthew, and then Luke. Still another theory is that Luke wrote first, then Mark, and lastly, Matthew; and then another theory is that Luke wrote first, next Matthew, and lastly, Mark. It will be observed that these theories must be largely
- destructive of one another. It does not matter which wrote first, as all wrote as they were guided by the Holy Spirit. (2 Tim. 3: 16, 17.)

JOHN

	TC	RP	WJ	GA	MH	AC
Dating	~85–95 AD (commonly late in John's life, after the Synoptics and after the fall of Jerusalem; some conservatives favor a date in the 60s or pre-70)	~80–95 AD	~80–90 AD (late first century, after the other Gospels, while John was in Ephesus)	~97–98 AD	~90s AD (last of the four evangelists; some later traditions place it near the end of his life, around AD 97)	~86 AD (most probable at Ephesus; other proposals range from ~68–70 to 97)
Author	John the Apostle (son of Zebedee, the "disciple whom Jesus loved"), one of the Twelve and member of Jesus' inner circle. Early, widespread church tradition (Irenaeus via Polycarp, Muratorian Canon, Clement of Alexandria, Tertullian, Origen, etc.) attributes the Gospel to him. Written at Ephesus.	John, the son of Zebedee	The Apostle John	John, the apostle, son of Zebedee	John the Apostle, brother of James, "the disciple whom Jesus loved," one of the first three of the inner circle. Lived longest of the Twelve and died a natural death. Wrote at Ephesus (before or after Patmos exile).	John the Apostle, son of Zebedee and Salome; fisherman called by Jesus; the beloved disciple. Lived longest of the apostles and died a natural death.

Notes:

- TC: Early and geographically diverse tradition identifies the author as the apostle John. Internal evidence (eyewitness details, absence of John's name, intimate knowledge of Jesus' ministry, and the self-designation "the disciple whom Jesus loved") supports this. Most place composition late in the first century at Ephesus; a minority of conservatives argue for a pre-70 date based on topographical present-tense references (e.g., John 5:2).
- AC: Emphasizes John's family background, call to discipleship, special closeness to Jesus, long life, and residence at Ephesus. Accepts the traditional view that he wrote last among the evangelists, most probably around AD 86.
- MH: Stresses John's unique relationship with Jesus, his longevity, and the purpose of supplying material omitted by the Synoptics while emphasizing Christ's deity and the spiritual nature of his teaching. Favors composition at Ephesus, likely before or near the time of the Apocalypse.
- WJ: Upholds apostolic authorship by John the son of Zebedee and a late-first-century date, consistent with the testimony of the early fathers and the theological depth and independence of the Fourth Gospel relative to the Synoptics.
- GA (Woods): The time when it was written can only be conjectured though it must have been near the end of the apostle's life. His exile to Patmos is believed to have been in the latter part of the reign of Domitian, ending only after Trajan succeeded Domitian as Emperor of Rome; and Domitian is known to have died in A.D. 96. It has been the common view of conservative writers that the book was written following the return of John to Ephesus in which case it was as late as A.D. 97 or 98. He is known to have lived to ripe old age; and, on the assumption that he was at least thirty years old when Jesus called him to be an apostle, he was about one hundred years old at the time of his death.
- GA (Lipscomb): It is generally agreed by scholars that a tradition which puts it while John was in exile to Patmos has no authority. Alford fixes the date between A.D. 70 and A.D. 85 ; Macdonald at A.D. 85 or A.D. 86; Godet between A.D. 80 and A.D. 90; and Tholuck at not far from A.D. 100.

ACTS

	TC	RP	WJ	GA	MH	AC
Dating	~61–63 AD (commonly placed at the end of Paul's two-year Roman imprisonment, before the Neronian persecution of AD 64, the deaths of Paul and Peter, and the fall of Jerusalem in AD 70)	After 64 AD or ~62–65 AD	~61–62 AD (early date supported by the abrupt ending with Paul still alive under house arrest and the absence of any reference to later major events such as the deaths of Paul and Peter or the fall of Jerusalem)	Uncertain (~63–64 AD, possibly as late as 70AD)	~61–63 AD (written while with Paul at Rome during his imprisonment, as the history concludes with Paul preaching in his own hired house)	~63 AD (not before the end of Paul's second year of imprisonment in Rome; written from Rome; had it been later it would have recorded further events concerning Paul)
Author	Luke the beloved physician (Col 4:14), companion of Paul (the "we" sections of Acts), and Gentile (or Jewish proselyte). Early, unanimous church tradition (Irenaeus, Muratorian Canon, Clement of Alexandria, Tertullian, Origen, etc.) attributes both the Gospel of Luke and Acts to him as a two-volume work dedicated to Theophilus.	Luke	Luke the Physician	Luke	Luke, writer of the third Gospel; companion of Paul in his services and sufferings (including the voyage to Rome); present at many of the events he relates.	Luke, companion of Paul; author of both the Gospel and Acts as a continuous narrative dedicated to Theophilus. All antiquity unanimously ascribes the book to him.

Notes:

- TC: Acts is the second volume of Luke's two-part work. The "we" sections indicate the author's personal participation in parts of Paul's journeys. The open-ended conclusion (Paul still under house arrest, freely preaching) and silence about the deaths of major figures and the destruction of Jerusalem strongly favor composition in the early 60s before AD 64–70.
- AC: Emphasizes the unanimous ancient ascription to Luke, the clear link to the Gospel as a continuation dedicated to the same Theophilus, and the chronological limit set by the end of Paul's two-year Roman imprisonment (around AD 63). Argues that a later date would almost certainly have included further details about Paul's fate.
- MH: Highlights Luke's companionship with Paul, presence at many events, and composition during the Roman imprisonment. Notes the book's purpose in recording the outpouring of the Spirit, the miracles confirming the gospel, and the inclusion of the Gentiles.
- WJ: Defends traditional Lukan authorship and an early (pre-70) date, stressing the internal evidence of the "we" passages, the historical reliability of the narrative, and the significance of the abrupt ending as evidence that the author was writing while the events of Paul's first Roman imprisonment were still current.
- McGarvey: ~63–64 AD; later date (>AD70) rejected.
- GA: Finally, the testimony of the early Christian fathers to Luke as the author is unanimous and conclusive. Irenaeus, who lived about A.D. 178, himself intimate with some associates of the apostles, knew the book of Acts and regarded it as the work of Luke; Clement of Alexandria, who lived about A.D. 190, regarded Luke as its author; Tertullian, who lived about A.D. 200, bore accumated evidence to this fact; Eusebius, who lived about A.D. 325, says, "Luke, a native of Antioch, by profession a physician, was mostly Paul's companion, though he associated not a little with the apostles."

ROMANS

	TC	RP	WJ	GA	MH	AC
Dating	~56–58 AD (most commonly winter of 56/57 or early 57, written from Corinth near the end of Paul's third missionary journey, just before his final trip to Jerusalem with the collection for the saints)	~57–58 AD	~56–58 AD (from Corinth at the close of the third missionary journey, consistent with the historical indicators in the letter and Acts)	~58 AD	~56 AD (written from Corinth while Paul made a short stay there on his way to Troas; Phoebe of Cenchrea is commended, and Gaius is named as his host)	~58 AD (written at Corinth; internal evidence points to this time and place)
Author	Tertius (Rom 16:22). Virtually undisputed Pauline authorship from the earliest period of the church onward; one of the seven undisputed Pauline letters.	The Holy Spirit (written by the Apostle Paul)	The Apostle Paul	Paul	Paul the Apostle. The epistle is placed first among Paul's letters due to its excellence and the dignity of the Roman church rather than chronological priority.	Paul the Apostle; authenticity demonstrated by internal evidence and early attestation. Dictated to Tertius and sent by Phoebe, a deaconess of the church at Cenchrea.

Notes:

- TC: Pauline authorship is among the most secure in the New Testament. Internal evidence (references to Phoebe of Cenchrea, Gaius as host, Erastus the city treasurer, the collection for Jerusalem, and Paul's travel plans) places the letter in Corinth during the three-month stay recorded in Acts 20:2–3. The purpose includes presenting a full exposition of the gospel, seeking support for the planned Spanish mission, and addressing relations between Jewish and Gentile believers.
- AC: Stresses the overwhelming external and internal evidence for Pauline authorship. Notes that Tertius wrote the letter at Paul's dictation and that Phoebe carried it. Dates it to about AD 58 from Corinth on the basis of the personal references in chapter 16 correlated with Acts and the Corinthian correspondence.
- MH: Highlights the letter's theological depth and its place of honor among Paul's writings. Connects the commendation of Phoebe (Cenchrea) and the mention of Gaius with Paul's presence in Corinth around AD 56, while he was preparing to take the collection to Jerusalem.
- WJ: Upholds undisputed Pauline authorship and the traditional Corinthian origin in the mid-to-late 50s. Emphasizes the letter's role as a carefully reasoned presentation of the gospel of justification by faith, written to a church Paul had not yet visited but hoped to see on his way westward.
- GA: When he [Paul] left Corinth, the winter was past, for he proposed to go by sea (Acts 20: 3), but the spring could not have been far advanced, for he hoped "to be at Jerusalem the day of Pentecost" (Acts 20: 16.) It was, therefore, in the winter or early spring of 58 that the Epistle was written.

1 CORINTHIANS

	TC	RP	WJ	GA	MH	AC
Dating	~54–56 AD (most commonly spring of 55 or early 56, written from Ephesus near the end of Paul's roughly three-year ministry there during the third missionary journey)	~56 AD	~55–56 AD (from Ephesus during the third missionary journey, consistent with the historical setting in Acts 19 and the internal references in the letter)	About the time of the passover in ~57 AD	~mid-50s AD (after Paul had left Corinth; the letter was written from elsewhere—commonly understood as Ephesus—to correct problems reported to him)	~57 AD (from Ephesus in the spring)
Author	Paul the Apostle (with Sosthenes named as co-sender, 1 Cor 1:1). One of the seven undisputed Pauline letters; authorship has never been seriously questioned in the early church or among conservatives.	The Apostle Paul	The Apostle Paul	Paul	Paul the Apostle. Written to address disorders that had arisen in the church he had planted and to answer questions the Corinthians had sent him.	Paul the Apostle. Authenticity supported by internal evidence and comparison with Acts.

Notes:

- TC: Pauline authorship is among the most secure of all New Testament books. Internal evidence (references to Chloe's household, the collection for Jerusalem, travel plans involving Ephesus, and the mention of Aquila and Priscilla) places the letter in Ephesus during Paul's extended stay on the third missionary journey. The church had been founded by Paul on the second journey (Acts 18). The letter responds both to oral reports of problems and to a letter from the Corinthians themselves.
- AC: Accepts full Pauline authorship and places the writing in the spring of AD 57 from Ephesus. Notes the practical nature of the letter, addressing divisions, moral issues, and questions raised by the Corinthian church.
- MH: Emphasizes that Paul wrote to water what he had planted and to correct gross disorders that had developed after his departure—partly from false teachers and partly from lingering pagan influence. The scope is both corrective (rebuking disorders) and instructional (answering their questions).
- WJ: Upholds undisputed Pauline authorship and the traditional Ephesian origin in the mid-50s. Highlights the letter's value as a window into the practical and doctrinal challenges faced by a young Gentile church in a thoroughly pagan environment.
- GA: If the sojourn of Paul in Asia, by the time this epistle was written, had continued two years and three months (Acts 19: 8-10), dating from the year 54 when Paul arrived at Ephesus, it was written just before Pentecost, possibly at the time of the Passover of the year 57.

2 CORINTHIANS

	TC	RP	WJ	GA	MH	AC
Dating	~55–57 AD (most commonly fall of 55 or 56, written from Macedonia—often Philippi—during the third missionary journey, roughly a year after 1 Corinthians)	Summer 56 AD	~55–56 AD (from Macedonia during the third missionary journey, shortly after receiving Titus's report on the Corinthians' response to 1 Corinthians)	Latter part of ~57 AD	~56 AD (about a year after the former letter; written while Paul was still delayed in coming to them)	~56–57 AD (about a year after 1 Corinthians; written from Macedonia after Paul had left Ephesus, been at Troas, and met Titus, who reported the positive response to the earlier letter)
Author	Paul the Apostle (with Timothy named as co-sender, 2 Cor 1:1). One of the seven undisputed Pauline letters; authorship has never been seriously questioned.	The Apostle Paul	The Apostle Paul	Paul	Paul the Apostle. Written about a year after the first epistle, when Paul had been providentially hindered from visiting Corinth as planned.	Paul the Apostle. Authenticity accepted without question; written after the first epistle had produced repentance and reformation among the Corinthians.

Notes:

- TC: Pauline authorship is secure. Internal evidence (references to Titus's report, the collection for Jerusalem, travel plans involving Macedonia and a coming visit to Corinth, and the "painful" prior visit or severe letter) places the letter in Macedonia after Paul left Ephesus. The letter both comforts the repentant majority and strongly defends Paul's apostolic authority against remaining critics and false apostles.
- AC: Accepts full Pauline authorship. Notes that the first epistle had produced powerful effects (including the discipline of the incestuous man). Paul wrote this second letter after meeting Titus in Macedonia to comfort and commend the church, complete the collection, and vindicate his apostleship against the false teachers who had troubled them.
- MH: Emphasizes the close connection with the first letter. Two main occasions for writing were the need to restore the repentant incestuous man and to urge participation in the collection for the poor saints in Jerusalem. Paul also defends his ministry and character against false teachers.
- WJ: Upholds undisputed Pauline authorship and the traditional Macedonian origin about a year after 1 Corinthians. Highlights the letter's intensely personal and pastoral character as Paul responds to news from Titus and prepares the way for his impending third visit to Corinth.
- GA: The date may be thus ascertained: It was written after the riot of Demetrius at Ephesus, which occurred in the spring of 57 A.D. (1: 8.) Paul then traces his passage from Ephesus, through Troas, to Macedonia (2: 12, 13; 7: 5), where he was engaged in making a collection for the saints in Judsea (8: 1) ; and the collection was still proceeding at the time of writing (9: 1, 2). Titus returned to Corinth to continue the collection among the Corinthians, and prepare them for the reception of Paul himself. (8: 6, 17; 9: 3-5.) Paul alludes to a revelation made to him fourteen years before (12: 2) ; and as the vision occurred when he was at Jerusalem at the Passover, 44 A.D., the date of the epistle, under all the circumstances, must be referred to the latter part of the year 57.

GALATIANS

	TC	RP	WJ	GA	MH	AC
Dating	~48–49 AD (South Galatian view: written shortly after the first missionary journey and before or around the time of the Jerusalem Council of Acts 15; some hold a later date in the mid-50s under the North Galatian view)	~48–49 AD	~late 40s or early 50s AD (favors the South Galatian destination and an early date prior to or near the Jerusalem Council, consistent with the urgency of the crisis over circumcision and the law)	~56–57 AD	~mid-50s AD (after Paul had been among them and then left; the letter responds to the rapid influence of Judaizing teachers who undermined both his authority and the doctrine of justification by faith)	~52–53 AD (written from Corinth or Ephesus near the end of AD 52 or beginning of 53, after the first journey into Galatia; some ancients regarded it as Paul's earliest epistle)
Author	Paul the Apostle. One of the seven undisputed Pauline letters; authorship has never been seriously questioned. Strong internal evidence (self-identification, autobiographical details, characteristic style and theology).	The Apostle Paul	The Apostle Paul	Paul	Paul the Apostle. Written to the churches of the province of Galatia, which he had either planted or watered.	Paul the Apostle. Authenticity strongly vindicated by internal evidence and comparison with Acts.

Notes:

- TC: Pauline authorship is among the most secure in the New Testament. The main scholarly debate concerns destination (South Galatia = churches of the first missionary journey in Acts 13–14 vs. North Galatia = ethnic Galatian region visited later) and the corresponding date. The South Galatian/early-date view is widely preferred among conservatives because it fits the urgency of Galatians 1:6 ("so quickly") and allows Galatians 2 to refer to the famine-relief visit (Acts 11) rather than the Acts 15 council.
- AC: Accepts full Pauline authorship and places the letter relatively early (AD 52–53), most likely from Corinth or Ephesus. Emphasizes that the controversy over Gentile circumcision was still fresh and that the epistle was written to counteract Judaizing teachers among the dispersed Jews and Gentile converts in Galatia.
- MH: Stresses that Paul wrote to defend his apostolic authority (which the Judaizers had attacked) and to reassert the doctrine of justification by faith alone apart from the works of the Mosaic law. The churches had initially received him warmly but quickly fell under the influence of false teachers after his departure.
- WJ: Upholds undisputed Pauline authorship and leans toward the early (South Galatian) dating. Highlights the letter's passionate defense of the pure gospel of grace against legalistic additions and its foundational importance for understanding Christian liberty.
- GA: By comparing this epistle with Second Corinthians and Romans, it is clearly seen that they bear such a striking resemblance to each other that they must be assigned to the same period in Paul's life. Second Corinthians reveals a similar state of feeling, and was written from Macedonia, on the way to Corinth, in the summer of 57; Romans discusses the same doctrines, but more calmly, fully, and maturely, and we know it was written at Corinth, just before starting on his last journey to Jerusalem, early in the year 58. So we may with some degree of certainty place the writing of Galatians, shortly fter Second Corinthians, as having been at Corinth, just before Romans, in the year 57 or 58.

EPHESIANS

	TC	RP	WJ	GA	MH	AC
Dating	~60–62 AD (written during Paul's first Roman imprisonment under house arrest, Acts 28:16–31; commonly placed around AD 60–61)	~60–61 AD	~62 AD (from Rome during the imprisonment recorded at the end of Acts)	~62 AD from Rome	~61 AD (from prison in Rome; the letter bears the marks of a prisoner's reflections on the riches of the gospel)	~62–63 AD (from Rome)
Author	Paul the Apostle. Strong external attestation from the earliest period; internal self-identification (Eph 1:1; 3:1) and close connection with Colossians and Philemon (same courier Tychicus). Conservative scholarship strongly defends Pauline authorship against critical challenges based on style and vocabulary.	The Apostle Paul	The Apostle Paul	Paul	Paul the Apostle. Explicitly identifies the letter as written by Paul from prison.	Paul the Apostle. Accepts Pauline authorship, though he discusses the possibility that the letter may originally have been addressed more broadly (or even to Laodicea) and later associated specifically with Ephesus.

Notes:

- TC: Pauline authorship is defended on the basis of early and widespread external testimony (Ignatius, Polycarp, Irenaeus, Clement of Alexandria, Marcion's canon, etc.) and the letter's close literary and historical links with Colossians and Philemon (same bearer, Tychicus). The traditional Roman imprisonment setting (AD 60–62) remains the majority conservative view. Some note that the letter may have functioned as a circular for the churches of Asia Minor.
- AC: Accepts Paul as author and dates the letter to the early 60s from Rome. Discusses textual questions surrounding the phrase "at Ephesus" and the possibility that the letter had a wider original circulation (including the suggestion of a connection with the "epistle from Laodicea" mentioned in Colossians 4:16).
- MH: Emphasizes that the letter was written from prison and that Paul's sufferings only deepened the spiritual richness of his teaching. The design is to establish the Ephesians in the truth, unfold the mystery of the gospel (especially the inclusion of the Gentiles), and urge practical holiness in light of their high calling.
- WJ: Strongly upholds Pauline authorship and the Roman prison setting. Views Ephesians as a profound exposition of the church as the body of Christ, the unity of Jew and Gentile in the gospel, and the practical outworking of the believer's position "in Christ."
- McGarvey: 61–62AD

PHILIPPIANS

	TC	RP	WJ	GA	MH	AC
Dating	~60–62 AD (most commonly toward the end of Paul's first Roman imprisonment under house arrest, Acts 28:16–31; often placed around AD 61–62)	~60–62 AD	~62–63 AD (from Rome during the imprisonment recorded at the end of Acts)	~62–63 AD	~62 AD (from prison in Rome)	~62 AD (end of AD 62, about a year after Ephesians; from Rome after a considerable period of imprisonment)
Author	Paul the Apostle (with Timothy named as co-sender, Phil 1:1). One of the seven undisputed Pauline letters; authorship has never been seriously questioned. Strong internal evidence of Paul's personal style, affection, and circumstances.	The Apostle Paul	The Apostle Paul	Paul while in custody in the Praetorium	Paul the Apostle. Written while Paul was a prisoner at Rome.	Paul the Apostle. Authenticity accepted without significant debate; written near the close of his Roman imprisonment.

Notes:

- TC: Pauline authorship is among the most secure in the New Testament. Internal evidence (references to the praetorium/palace guard, Caesar's household, Paul's bonds advancing the gospel, and his expectation of possible release) points strongly to Rome. The letter is marked by joy, personal affection for the Philippian church (which Paul founded on his second missionary journey), gratitude for their financial support, and pastoral concern for unity and perseverance.
- AC: Accepts full Pauline authorship and dates the letter to the end of AD 62 from Rome. Notes the time required for news of Epaphroditus's illness to travel to Philippi and back, indicating Paul had already been imprisoned for a substantial period.
- MH: Emphasizes that the letter was written from Rome in AD 62. Highlights Paul's particular affection for the Philippian church, which he had planted, and the letter's warm, encouraging tone with virtually no censure.
- WJ: Upholds undisputed Pauline authorship and the traditional Roman prison setting. Views Philippians as a letter of joy and partnership in the gospel, written to encourage steadfastness, unity, and Christ-centered living amid suffering.
- McGarvey: 61–62AD

COLOSSIANS

	TC	RP	WJ	GA	MH	AC
Dating	~60–62 AD (written during Paul's first Roman imprisonment under house arrest, Acts 28:16–31; commonly placed around AD 60–61, sent together with Ephesians and Philemon)	~60–62 AD (or ~60–61 AD)	~60–62 AD (from Rome during the imprisonment recorded at the end of Acts)	~62 AD	~62 AD (same time and place as the epistles to the Ephesians and Philippians, while Paul was a prisoner at Rome)	~62 AD (toward the end of the year 62, from Rome, in the ninth year of Nero; close in time to Philippians)
Author	Paul the Apostle (with Timothy named as co-sender, Col 1:1). Strong external attestation from the early church; close literary and historical links with Philemon and Ephesians (same courier Tychicus, overlapping personal names and circumstances). Conservative scholarship defends Pauline authorship against critical objections based on style and vocabulary.	The Apostle Paul	The Apostle Paul	Paul in Rome	Paul the Apostle. Written while he was a prisoner at Rome.	Paul the Apostle. Authenticity accepted; written about the same time as Philippians.

Notes:

- TC: Pauline authorship is well supported by early external testimony and by the letter's intimate connection with the undisputed letter to Philemon (same situation, same companions, same courier). The traditional Roman imprisonment setting remains the majority conservative view. The letter addresses a church Paul had not personally founded (planted by Epaphras) that was threatened by a syncretistic false teaching combining elements of Jewish legalism, philosophy, and asceticism.
- AC: Accepts full Pauline authorship and dates the letter to the end of AD 62 from Rome. Notes the possibility that Paul himself may have evangelized the region during his Ephesian ministry, though the church was more directly founded by Epaphras.
- MH: Emphasizes that the letter was written from prison in AD 62, at the same time as Ephesians and Philippians. Its purpose is to warn against Jewish legalism and Gentile philosophical mixtures, to exalt the supremacy and sufficiency of Christ, and to encourage steadfastness in the faith.
- WJ: Strongly upholds Pauline authorship and the Roman prison setting. Views Colossians as a powerful Christological letter affirming the absolute preeminence and sufficiency of Christ over all creation and against every competing religious system.
- McGarvey: 61–62AD

1 THESSALONIANS

	TC	RP	WJ	GA	MH	AC
Dating	~50–52 AD (most commonly AD 50 or 51, written from Corinth during Paul's second missionary journey, shortly after Timothy returned with news of the young church)	~51 AD	~50–51 AD (from Corinth on the second missionary journey, consistent with the historical sequence in Acts 17–18 and the Gallio inscription)	~52–53 AD	~51 AD (from Corinth; widely regarded as the earliest of all Paul's epistles in time of composition)	~52–53 AD (from Corinth, after Timothy and Silas rejoined him with reports of the Thessalonians' steadfastness; the first letter Paul wrote to any church)
Author	Paul the Apostle (with Silvanus/Silas and Timothy as co-senders, 1 Thess 1:1). One of the seven undisputed Pauline letters; authenticity has never been seriously questioned.	The Apostle Paul	The Apostle Paul	Paul	Paul the Apostle. Written after Silas and Timothy returned to him from Macedonia.	Paul the Apostle (joined by Silvanus and Timothy). Universally accepted as genuine and as Paul's earliest extant epistle.

Notes:

- TC: Pauline authorship is among the most secure in the New Testament. Internal evidence (references to Paul's recent ministry in Thessalonica, the mission of Timothy, and the co-workers Silas and Timothy) aligns precisely with Acts 17–18. The letter was written only months after the church was founded, making it one of the earliest Christian documents still extant. Its main purposes are encouragement under persecution, clarification of the hope of the dead in Christ, and exhortation to holy living while awaiting the Lord's return.
- AC: Strongly affirms that this is Paul's first epistle to any church. Notes the pure and upright character of the Thessalonian congregation (almost no censure appears) and the apostle's deep affection and concern after being forced to leave them abruptly.
- MH: Emphasizes that, though placed later in the canon, 1 Thessalonians is the earliest of Paul's letters chronologically. Written from Corinth after the return of Silas and Timothy, its chief aims are thanksgiving for their faith, establishment in the gospel, and persuasion to a holy walk.
- WJ: Upholds the traditional early Corinthian origin and undisputed Pauline authorship. Highlights the letter's value as a window into the life of a very young Gentile church facing opposition, and its clear teaching on the second coming and the resurrection.

2 THESSALONIANS

	TC	RP	WJ	GA	MH	AC
Dating	~51–52 AD (written from Corinth shortly after 1 Thessalonians, during Paul's second missionary journey and his extended stay in Corinth)	~52 AD	~51 AD (from Corinth, shortly after 1 Thessalonians on the second missionary journey)	~53 AD	~51–52 AD (soon after 1 Thessalonians, from the same setting in Corinth)	~52–53 AD (from Corinth, within a very short time of 1 Thessalonians, in the same year; possibly soon after the Jewish insurrection before Gallio)
Author	Paul the Apostle (with Silvanus/Silas and Timothy as co-senders, 2 Thess 1:1). Authenticity affirmed by strong external attestation and internal consistency with 1 Thessalonians; modern critical doubts are rejected by conservative scholarship.	The Apostle Paul	The Apostle Paul	Paul	Paul the Apostle. Written soon after the former epistle to correct a misunderstanding arising from it.	Paul the Apostle (joined by Silvanus and Timothy). Written shortly after the first epistle from the same place by the same three men.

Notes:

- TC: Pauline authorship is well supported by early external evidence and by the letter's close connection in content, style, and co-senders with the undisputed 1 Thessalonians. It was written only a short time later to address specific problems that arose after the first letter: a false report or forged communication claiming the Day of the Lord had already arrived, resulting confusion and idleness among some believers, and the need for continued endurance under persecution. Chapter 2 provides important teaching on the man of lawlessness and events preceding Christ's return.
- AC: Emphasizes that the same three apostolic men (Paul, Silvanus, Timothy) address the church, making a short interval between the two letters highly probable. The second letter was needed to correct the mistaken inference from the first that the day of judgment was imminent while the apostle and the Thessalonians were still alive.
- MH: Notes that the letter was designed primarily to prevent a mistake arising from expressions in the first epistle concerning the nearness of Christ's coming. Paul clarifies that many intermediate events must yet occur, while still speaking of the day as sure. Additional material offers consolation under sufferings and practical direction.
- WJ: Strongly defends genuine Pauline authorship and the traditional early Corinthian setting. Views the letter as a necessary follow-up that corrects eschatological error, rebukes disorderly idleness, and strengthens the church in patient waiting for the Lord's return.

1 TIMOTHY

	TC	RP	WJ	GA	MH	AC
Dating	~62–64 AD (or mid-60s; written after Paul's release from his first Roman imprisonment, while traveling in Macedonia after leaving Timothy in Ephesus)	~63–64 AD	~63 or slightly later AD (or mid-60s; from Macedonia after release from the first Roman imprisonment, with Timothy left in charge at Ephesus)	~66–67 AD	~62–65 AD (traditional post-first-imprisonment period; Timothy stationed at Ephesus to complete the work Paul had begun)	~64–65 AD (end of 64 or beginning of 65; Timothy left in Ephesus as Paul went into Macedonia following his liberation from Rome)
Author	Paul the Apostle (to Timothy, his true child in the faith). One of the Pastoral Epistles; authenticity is upheld by early external attestation and internal self-identification despite modern critical challenges based on vocabulary, style, and church structure.	Paul the apostle	The Apostle Paul	Paul	Paul the Apostle (to Timothy, his own son in the faith). Written to direct Timothy in his work as an evangelist.	Paul the Apostle. Strongly favors the later date after release from the first Roman confinement.

Notes:

- TC: Pauline authorship is defended on the basis of strong early external evidence (Irenaeus, Polycarp, etc.) and the letter's personal details. The historical setting requires a period after Acts 28, when Paul was free to travel again, leave Timothy in Ephesus to combat false teachers (myths, endless genealogies, and proto-gnostic or Jewish-ascetic errors), and address church order (qualifications for overseers and deacons). The letter is intensely practical and pastoral.
- AC: Accepts full Pauline authorship and prefers the post-imprisonment dating. Emphasizes that Paul left Timothy at Ephesus precisely because of emerging false teaching and needed a trusted co-worker to remain and enforce sound doctrine while the apostle traveled into Macedonia.
- MH: Highlights that this is the first of Paul's letters addressed to an individual minister rather than a church. Timothy, converted through Paul's ministry, is instructed how to fulfill his evangelistic and pastoral responsibilities at Ephesus, where the ordinary oversight had already been committed to the local elders.
- WJ: Strongly upholds genuine Pauline authorship against critical claims of late pseudepigraphy. Views the letter as an authentic apostolic charge dealing with sound doctrine, church leadership qualifications, and personal godliness in the face of false teachers, written in the final phase of Paul's free ministry.

2 TIMOTHY

	TC	RP	WJ	GA	MH	AC
Dating	~64–67 AD (most commonly ~66–67; written from Paul's second Roman imprisonment, shortly before his martyrdom under Nero)	~67 AD	~66 AD (from the second Roman imprisonment, shortly before martyrdom; Paul's last recorded words)	~68 AD	~66–67 AD (from prison in Rome, with the time of his departure at hand; after his first defense before Nero when all men forsook him)	~66 AD (spring or early summer of AD 66, shortly before his traditional martyrdom on 29 June 66; from Rome during the Neronian persecution)
Author	Paul the Apostle (to Timothy). One of the Pastoral Epistles; authenticity is upheld by early external evidence and the letter's highly personal character despite modern critical challenges.	Paul the apostle	The Apostle Paul	Paul	Paul the Apostle. Written from Rome while a prisoner in danger of his life; universally regarded as his last epistle.	Paul the Apostle. Written during his second imprisonment at Rome, not the first.

Notes:

- TC: Pauline authorship is defended on the strength of early attestation and the letter's intimate, autobiographical tone. It is Paul's "last will and testament," written from a harsher second imprisonment (distinct from the house arrest of Acts 28). Paul anticipates imminent execution ("I am already being poured out as a drink offering"), urges Timothy to come quickly before winter, and charges him to endure hardship, guard the gospel, and preach the word in season and out of season amid desertions and coming difficult times.
- AC: Emphasizes that the letter cannot belong to the first Roman imprisonment (Demas, who appears in Colossians/Philemon, has now forsaken Paul; the tone is that of impending death). It is Paul's final communication, written while confined more strictly, with only Luke remaining faithful.
- MH: Stresses that this is Paul's last epistle, composed when he was a prisoner at Rome and sensed his death was near. The focus shifts from Timothy's official duties as an evangelist (as in 1 Timothy) to his personal steadfastness and conduct in the face of the apostle's approaching departure.
- WJ: Strongly upholds genuine Pauline authorship. Views 2 Timothy as the moving final charge of the aged apostle—lonely, abandoned by many, yet triumphant in faith—urging Timothy (and all subsequent ministers) to fidelity, courage, and the careful transmission of sound doctrine until the end.

TITUS

	TC	RP	WJ	GA	MH	AC
Dating	~62–64 AD (or mid-60s; written after Paul's release from his first Roman imprisonment, while traveling—likely from Macedonia—after leaving Titus in Crete to appoint elders and set things in order)	~63–64 AD	~63–67 AD (or mid-60s; after release from the first Roman imprisonment, concurrent in general period with 1 Timothy, while Titus remained on Crete)	~67 AD	~62–65 AD (traditional post-first-imprisonment period; Paul left Titus in Crete to carry on and complete the work begun there)	~65–66 AD (probably from Macedonia, around the same general period as 1 Timothy)
Author	Paul the Apostle (to Titus, his true child in a common faith). One of the Pastoral Epistles; authenticity upheld by early external attestation and internal self-identification despite modern critical challenges based on style and church structure.	Paul the apostle	The Apostle Paul	Paul	Paul the Apostle (to Titus, his son, brother, partner, and fellow-helper). Of the same nature as the epistles to Timothy.	Paul the Apostle. Written to counsel Titus concerning the work left for him on Crete.

Notes:

- TC: Pauline authorship is defended on early external evidence and the letter's personal details. The setting requires a period after Acts 28 when Paul was free to travel, visit Crete with Titus, leave him there to appoint qualified elders in every town, and combat false teachers (especially those of the circumcision promoting Jewish myths and genealogies). The letter emphasizes sound doctrine producing practical godliness and good works.
- AC: Accepts full Pauline authorship. Notes that Paul left Titus in Crete to finish organizing the churches and address the need for qualified leaders, while the apostle himself moved on (planning later to winter at Nicopolis and have Titus join him).
- MH: Stresses the parallel with the letters to Timothy: both men were Paul's converts and co-laborers as evangelists, tasked with watering the churches the apostles had planted and setting in order what was lacking. Paul left Titus on Crete because he himself could not remain long, given the care of all the churches.
- WJ: Strongly upholds genuine Pauline authorship against higher-critical claims. Views Titus as an authentic apostolic charge focused on church order, the appointment of elders, the rejection of false teachers, and the transformation of life that flows from the grace of God that brings salvation to all people.

PHILEMON

	TC	RP	WJ	GA	MH	AC
Dating	~60–62 AD (during Paul's first Roman imprisonment; written at the same time as Colossians and sent with Onesimus and Tychicus)	Early 60s AD (or ~60–61 AD)	~60–62 AD (Prison Epistle from Rome, contemporaneous with Colossians)	~62 AD	~60–62 AD (from Rome during Paul's imprisonment; Onesimus converted under Paul's preaching and sent back to Philemon with this commendatory letter)	~62 AD (ninth year of Nero; written from Rome while in bonds, about the same time as the Epistle to the Colossians)
Author	Paul the Apostle (with Timothy as co-sender). One of the Prison Epistles; authenticity is virtually undisputed even among critical scholars, given its personal character and lack of doctrinal motivation for forgery.	Paul	The Apostle Paul	Paul	Paul the Apostle (a prisoner of Jesus Christ). Written as a letter of intercession on behalf of the converted runaway slave Onesimus.	Paul the Apostle. A genuine private letter accepted into the canon by the universal consent of the early church.

Notes:

- TC: Pauline authorship is accepted with near-universal consensus. The letter is closely linked with Colossians (same companions greet both letters; Onesimus is mentioned in both). Written from Paul's first Roman house arrest, it intercedes for the runaway slave Onesimus, who had been converted through Paul's ministry, and urges Philemon to receive him no longer as a slave but as a beloved brother in Christ.
- AC: Emphasizes that this short private letter on a personal matter was nevertheless received as inspired Scripture from the earliest times. It was written while Paul was a prisoner in Rome and sent by the hand of Onesimus, who also carried the Colossian epistle.
- MH: Highlights the providence of God in bringing the fugitive Onesimus under Paul's preaching in Rome, resulting in his conversion. Paul, though he had apostolic authority to command, instead appeals on the basis of love, calling Onesimus his "own bowels" and asking Philemon to receive him as he would receive Paul himself.
- WJ: Strongly upholds genuine Pauline authorship. Views the letter as a masterful example of Christian tact, forgiveness, and the radical reordering of human relationships under the gospel—demonstrating how faith in Christ transforms even the master-slave dynamic into one of spiritual brotherhood.
- McGarvey: 61–62AD

HEBREWS

	TC	RP	WJ	GA	MH	AC
Dating	~64–69 AD (almost certainly before the destruction of the temple in AD 70; present-tense references to the sacrificial system and the absence of any mention of the temple's fall strongly favor a pre-70 date)	~63–64 AD (possibly closer to AD 70)	Unknown before mid 90s AD (pre-70; the ongoing sacrificial system is spoken of as present reality and the destruction of the temple is never mentioned)	~63 AD	~60s AD (traditional pre-destruction of Jerusalem setting)	Before AD 70 (written while the temple still stood and the Levitical sacrifices were still being offered)
Author	Anonymous (the only truly anonymous New Testament letter). Early Eastern tradition often ascribed it to Paul; Western tradition was more hesitant. Other proposals include Barnabas, Apollos, Luke, or another associate in the Pauline circle. Origen's famous verdict remains the most honest: "Who wrote the epistle, in truth God only knows." Most modern conservatives reject firm Pauline authorship on stylistic and internal grounds (especially Heb 2:3) while fully affirming its apostolic authority and canonicity.	Possibly a sermon of Paul written down by Luke	The Holy Spirit	Paul soon after the end of Paul's first imprisonment	Generally Paul the Apostle. Style and scope agree with Paul's spirit and purpose of exalting Christ. Possible that Paul deliberately omitted his name because of Jewish prejudice against him as the apostle to the Gentiles. Other suggestions (Clemens of Rome, Luke, Barnabas) are noted but the general primitive ascription is to Paul.	Paul the Apostle (titles the work "The Epistle of Paul the Apostle to the Hebrews" and follows arguments favoring Pauline authorship, while acknowledging the long-standing controversy).

Notes:

- TC: The letter is anonymous by design. Its polished Greek, sophisticated argumentation, and deep engagement with the Septuagint and Levitical system point to a highly educated Jewish Christian (possibly Alexandrian in background). The strongest dating argument is the present-tense treatment of the temple cult and the complete silence about the catastrophic events of AD 70—events that would have powerfully reinforced the author's thesis if they had already occurred. Written to Jewish Christians under pressure, warning them not to drift back to the old covenant.
- AC: Accepts the traditional Pauline title and attribution while noting the historical debate. Views the epistle as an outstanding exposition of the superiority and finality of Christ over the entire Old Testament system.
- MH: Defends the letter's divine authority against those who questioned it. Favors Pauline authorship on the grounds of early tradition, theological content, and the author's clear purpose of exalting Christ. Suggests the omission of Paul's name was strategic given Jewish hostility toward him.
- WJ: Maintains a cautious, evidence-based stance typical of conservative Church of Christ scholarship: the author is unknown, Pauline authorship is improbable on internal grounds, yet the letter is fully authoritative Scripture. Dating is placed firmly before AD 70 on the basis of the still-functioning sacrificial system.
- GA: Some have ascribed it to Clement of Rome; some to Barnabas, the companion of Paul; some to Silas or Silvanus; some to Apollos; some to Aquila; some to Mark; and some to Paul the Apostle. These hypotheses have all been maintained by able critics, and with some show of reason, as any one may see by referring to Davidson's Introduction to the New Testament, Alford's Prolegomena, or Stewart's Introduction to this Epistle. But to my mind, it is quite evident that the last of these is the only hypothesis that is really worthy of our consideration, because it is the only one that is sustained by any reliable evidence. The others are all purely conjectural; and hence if it can be shown that Paul did not write the Epistle, then indeed we may as well give up all further inquiry about its authorship, and wait patiently for the revelations of the day of judgment.

JAMES

	TC	RP	WJ	GA	MH	AC
Dating	~45–49 AD (or up to ~60–62, before James's martyrdom in AD 62; many favor a mid-to-late 40s date, possibly the earliest New Testament book, prior to the Jerusalem Council)	Late 40s to early 50s AD	Prior to ~62 AD (notes conservative scholars mark it as early as ~46–49 AD)	Unknown (although not before 40 AD and not later than 65 AD, best "guess" ~44–65 AD)	Uncertain (written while Christianity had spread among the Jewish dispersion; time not precisely fixed)	~61 AD (conventional dating shortly before the martyrdom of James the Less ~AD 62) (Clarke himself thinks it was written at an earlier date)
Author	James the half-brother of Jesus (also called James the Just), leader of the Jerusalem church (Acts 12:17; 15:13; 21:18; Gal. 1:19; 2:9). Not James the son of Zebedee (martyred ~AD 44) nor the lesser-known James son of Alphaeus. Self-identification as "a servant of God and of the Lord Jesus Christ" fits the humility and authority of the Lord's brother.	James, the half-brother of the Lord	James the Lord's half-brother	James, brother of Jesus and author of Jude	James the son of Alphaeus (cousin-german to Christ and one of the twelve apostles), also known as James the Just, a pillar of the church (Gal. 2:9), and leader in Jerusalem. Not the son of Zebedee (martyred too early). Highly revered for piety; Josephus links his martyrdom to the troubles preceding Jerusalem's fall.	Uncertain. The author calls himself simply "James, a servant of God and of the Lord Jesus Christ." Discusses James the son of Zebedee and James the Less (brother of the Lord / son of Alphaeus); Clarke leans toward an unknown author writing not long after the ascension.

Notes:

- TC: Strong internal and traditional support for James the half-brother of Jesus. The letter's thoroughly Jewish character, use of "synagogue" (2:2), lack of reference to the Gentile controversy or the Jerusalem Council, and practical wisdom style favor an early date in the 40s. Written to Jewish believers scattered abroad. Emphasizes that genuine faith produces works.
- AC: Notes the long-standing diversity of opinion on both author and date. Follows the usual chronology of ~61 while personally viewing it as possibly earlier by an unnamed James. Highlights the epistle's practical, unstructured character and rich moral instruction.
- MH: Identifies the author as the apostle James son of Alphaeus (cousin of the Lord), distinguished from the martyred son of Zebedee. Stresses his reputation for extraordinary piety ("James the Just") and the respect he commanded. The letter addresses scattered Jewish Christians with practical exhortations.
- WJ: Upholds traditional authorship by James the brother of the Lord against critical theories of late pseudepigraphy. Favors an early date that places the letter among the first Christian writings, reflecting the life and concerns of Jewish believers before the major Gentile mission controversies fully developed.
- GA: He was not James, son of Zebedee; this disciple and apostle suffered martyrdom at the hand of Herod soon after the church was established, and long before the book of James was written. (Acts 12: 1, 2.) He was not James son of Alphaeus, for that James was an apostle. (Matt. 10: 2-4.) The brothers of Christ—sons of Mary and Joseph—did not believe in him until after his resurrection (John 7: 5); obviously, James, son of Alphaeus, could not have been an apostle and an unbeliever at the same time. Of those mentioned in the New Testament by this name, but one other "James" remains who could have penned the Epistle; James, son of Mary and Joseph, brother in the flesh of our Lord and of "Jude," author of another New Testament book designated Jude.

1 PETER

	TC	RP	WJ	GA	MH	AC
Dating	~62–64 AD (or mid-60s; from Rome during the reign of Nero, shortly before or around the outbreak of the Neronian persecution after the fire of Rome in AD 64; before Peter's martyrdom)	~65 AD	~64–65 AD (from Rome in the time of Nero; prior to or concurrent with the rising pressure on Christians that culminated in the Neronian persecution)	~65 AD	~60s AD (written to newly converted Jewish believers scattered in Asia Minor, preparing them for coming sufferings and persecutions)	~64–68 AD (before Peter's death under Nero; conventional placement in the mid-to-late 60s)
Author	The Apostle Peter (self-identified in 1:1; claims to be an eyewitness of Christ's sufferings, 5:1). Strong early external attestation (Irenaeus, Clement of Alexandria, Tertullian, etc.). Silvanus (Silas) likely served as amanuensis or courier (5:12), helping explain the polished Greek. "Babylon" (5:13) is understood as a cryptic reference to Rome.	The Apostle Peter	The Apostle Peter	Peter	The Apostle Peter (Simon Peter, surnamed by Christ). One of the first disciples called, of excellent natural and gracious endowments. Modestly styles himself simply "an apostle of Jesus Christ" and an elder among the elders.	The Apostle Peter. Accepts the traditional attribution for both Petrine epistles; the first is written by the apostle who was a fisherman of Bethsaida, brother of Andrew, and early disciple of the Lord.

Notes:

- TC: Petrine authorship is strongly supported by early tradition and internal evidence (parallels with Peter's speeches in Acts; claim to have witnessed Christ's sufferings). Written from Rome to believers in Pontus, Galatia, Cappadocia, Asia, and Bithynia who were facing social hostility and the threat of more severe persecution. Central themes: living hope through the resurrection, holiness as sojourners, submission in household relationships, and patient endurance of suffering for righteousness' sake.
- AC: Accepts full apostolic authorship by Peter. The letter is addressed primarily to Jewish Christians of the dispersion (with Gentiles also in view), encouraging them in trials and calling them to holy living.
- MH: Emphasizes Peter's authentic apostolic character and humility (no papal claims). The primary design is to instruct newly converted Jews more fully in Christian doctrine, urge holy conduct that confutes slander, and especially to fortify them for impending sufferings so they will not apostatize.
- WJ: Upholds genuine Petrine authorship against critical objections based on Greek style or the nature of the persecution. Views the letter as an authentic apostolic word of encouragement written from Rome ("Babylon") to suffering believers in Asia Minor during the Neronian era, calling them to hope, holiness, and steadfastness.

2 PETER

	TC	RP	WJ	GA	MH	AC
Dating	~64–68 AD (most commonly ~66–68; written from Rome shortly before Peter's martyrdom under Nero, after 1 Peter and while facing imminent death)	Late 40s to early 50s AD	~65–66 AD (shortly before Peter's death under Nero; after 1 Peter, addressing the rise of false teachers and scoffers concerning the Lord's return)	~64–65 AD	~64–68 AD (after the first epistle, late in Peter's life; written to stir up pure minds by way of remembrance and fortify believers against false teachers and the delay of the Lord's coming)	~64–68 AD (a short time after 1 Peter and not long before Peter's martyrdom; precise year uncertain, but placed near the end of his life under Nero)
Author	The Apostle Peter (self-identified as "Simeon Peter, a servant and apostle of Jesus Christ," 1:1). Claims to be an eyewitness of the Transfiguration (1:16–18), refers to the Lord's prediction of his death (1:14; cf. John 21:18–19), and mentions a prior letter (3:1, understood as 1 Peter). Style differences from 1 Peter are explained by a different amanuensis, different circumstances, or both. Strong internal claims outweigh later critical objections of pseudonymity.	The Apostle Peter	The Apostle Peter	Peter	The same penman as 1 Peter — Simon Peter the apostle. He calls himself Simon Peter and an apostle (1:1), states that he was one of the three present at Christ's Transfiguration (1:18), and expressly says he had written a former epistle (3:1). Differences in style are not sufficient grounds to deny common authorship.	St. Peter the Apostle (author of both Petrine epistles). Explicitly rejects alternative theories (e.g., a later bishop named Simeon). The letter is genuine; either Peter wrote it or it is a forgery in his name — and the evidence favors authenticity.

Notes:

- TC: 2 Peter is one of the most contested books in the New Testament regarding authorship, yet conservative scholarship upholds Petrine origin on the basis of strong internal testimony. Written as a farewell/testamentary letter warning against false teachers (chapter 2) and encouraging steadfastness in light of the apparent delay of the parousia (chapter 3). Peter's reference to Paul's letters as "Scripture" (3:15–16) is taken as early recognition of their authority rather than evidence of a late date.
- AC: Strongly defends Petrine authorship of both epistles. The second was composed a short time after the first, while the apostle was facing imminent death, and addressed the same (or similar) readers who were contending with persecution and emerging heresies (including early Gnostic-type errors).
- MH: Insists the author is the same Peter who wrote the first epistle. The letter's design is identical: to remind believers of foundational truths and to prepare them against false teachers and the scoffing that arises from the delay of Christ's return. Style variations do not overthrow the explicit self-identification.
- WJ: Maintains traditional Petrine authorship against widespread critical rejection. Views the letter as an authentic final apostolic warning written near the end of Peter's life under Nero, combating false teachers who deny the Lord's return and promoting growth in grace and knowledge of Christ.

1 JOHN

	TC	RP	WJ	GA	MH	AC
Dating	~85–95 AD (late in John's life, from Ephesus in Asia Minor; after the Gospel of John; addresses emerging false teaching that denied the true incarnation of Christ)	~ Late 70s to early 80s AD	~early 90s AD (from Ephesus in John's later years; addressing churches facing false teachers who denied that Jesus Christ had come in the flesh)	~90 AD	Late first century (written by the aged apostle; exact year not specified, but associated with John's later ministry)	~68–69 AD (precise year impossible to determine; probably written before the destruction of Jerusalem, about 68 or 69, though some place it not before 80)
Author	The Apostle John (son of Zebedee, the "disciple whom Jesus loved," author of the Fourth Gospel). Anonymous in the text itself, but the author claims eyewitness status regarding the incarnate Word (1:1–3), writes with apostolic authority, and shows striking verbal and thematic parallels with the Gospel of John. Early church tradition (Polycarp, Papias, Irenaeus, Clement of Alexandria, Tertullian, etc.) unanimously ascribes it to John.	John, the son of Zebedee	The Apostle John	John	The Apostle John (the beloved disciple who leaned on Jesus' breast and wrote the Fourth Gospel). The epistle and Gospel agree wonderfully in titles and characters of the Redeemer (the Word, the Life, the Light) and in style of argument and spirit.	The Apostle John (the same who wrote the Gospel). The language, sentiment, and doctrine fully accord with the Gospel, leaving no reasonable doubt of common authorship.

Notes:

- TC: Strong external and internal evidence links 1 John to the Apostle John and the Fourth Gospel. Written as a circular letter (or homily-like treatise) to churches in Asia Minor to combat proto-Gnostic / docetic false teachers who had seceded from the community. Major themes include assurance of eternal life, walking in the light, the tests of genuine faith (doctrinal confession of the incarnate Christ, moral obedience, and mutual love), and the reality of antichrists.
- AC: Emphasizes the perfect suitability of the content and style to the Apostle John. The letter confirms the reality of the incarnate Christ and the cleansing power of His blood. Dating leans toward a pre-70 setting, though the exact year remains uncertain.
- MH: Stresses the clear identity of the author with the writer of the Gospel of John through shared vocabulary, titles for Christ, and spiritual tone. The letter flows from the same pen as the Gospel and carries the authority of the beloved disciple.
- WJ: Upholds traditional Johannine authorship. Views the epistle as an apostolic safeguard for believers against deceptive teachers, providing clear tests of authentic Christian faith and encouraging confidence in eternal life through the Son of God.

2 JOHN

	TC	RP	WJ	GA	MH	AC
Dating	~85–95 AD (late in John's life, from Ephesus or the surrounding region of Asia Minor; contemporaneous with or very close to 1 John)	~ Late 70s to early 80s AD	~early 90s AD (from Ephesus in John's later years; written in the same general period as 1 John to address the threat of false teachers)	~90 AD	Late first century (associated with John's later ministry as the aged apostle; exact year not specified)	~80–90 AD (very uncertain; generally supposed to have been written at Ephesus between AD 80 and 90; Clarke places it at AD 85 without pledging exact correctness)
Author	The Apostle John (son of Zebedee, the beloved disciple). Identifies himself simply as "the elder" (v. 1), reflecting his advanced age and pastoral authority rather than denying apostleship. Strong linguistic, thematic, and doctrinal parallels with 1 John and the Gospel of John support common authorship. Early church tradition links it to John, though its brevity led to some initial hesitation about canonicity.	John, the son of Zebedee	The Apostle John	John	The same penman as 1 John — the Apostle John, now emphatically "the elder." Style, expression, and love intimate continuity with the foregoing epistle. An old apostle and leader of disciples writing to a Christian matron (or church) and her children.	The Apostle John (same author as 1 John and the Gospel). Language, sentiment, and doctrine fully accord with the first epistle, leaving no doubt of common authorship. The title "the elder" designates his advanced age (generally supposed to be about ninety), not a different person such as "John the Presbyter."

Notes:

- TC: 2 John is the shortest book in the New Testament. It is a personal letter (or addressed to a local church personified as "the elect lady and her children") warning against hospitality toward itinerant false teachers who deny that Jesus Christ has come in the flesh. Emphasizes walking in truth and love, and the necessity of abiding in the doctrine of Christ. Written from the same setting and roughly the same time as 1 John.
- AC: Confirms common authorship with 1 John. Notes early doubts about canonicity that were later resolved by critical examination of language and doctrine. The letter is practical: rejoice in those walking in truth, continue in love, and refuse to receive or assist deceivers/antichrists.
- MH: Treats the letter as coming from the same apostle who wrote 1 John. Highlights the dignity of addressing a Christian woman and her household, the joy of seeing children walking in truth, and the sober warning against those who bring false doctrine concerning Christ.
- WJ: Upholds traditional authorship by the Apostle John. Views the brief letter as an apostolic safeguard, applying the same principles found in 1 John to a concrete situation involving false teachers and the limits of Christian hospitality.

3 JOHN

	TC	RP	WJ	GA	MH	AC
Dating	~85–95 AD (late in John's life, from Ephesus or the region of Asia Minor; contemporaneous with or very close to 2 John)	~ Late 70s to early 80s AD	~early 90s AD (from Ephesus in John's later years; written in the same general period as 2 John)	~90 AD	Late first century (written by the aged apostle in his later ministry; exact year not specified)	~80–90 AD (Lardner places both 2 and 3 John between AD 80 and 90; Clarke notes the complete absence of chronological markers and considers a pre-70 date possible, but regards all precise dating as conjecture)
Author	The Apostle John (son of Zebedee, the beloved disciple). Identifies himself as "the elder" (v. 1), the same self-designation used in 2 John. Style, vocabulary, structure, and outlook are so similar to 2 John (and closely related to 1 John and the Gospel) that common authorship is nearly self-evident. Early external attestation is weaker than for 1 John due to the letter's extreme brevity, yet the early church ultimately accepted it as Johannine.	John, the son of Zebedee	The Apostle John	John	The same penman as 2 John — "the elder" (by years and by office). Style and spirit shine as those of the Apostle John. He levels himself with ordinary pastors by using the common title rather than more illustrious apostolic claims.	The Apostle John (incontestably the same person who wrote 2 John and 1 John). The epistle is of nearly the same complexion, written about the same time, and by the same author. Authenticity of all three epistles is treated together.

Notes:

- TC: 3 John is a short, personal letter addressed to a specific individual named Gaius. It commends Gaius for his faithful hospitality toward traveling Christian workers, rebukes the domineering Diotrephes (who loved preeminence, rejected apostolic authority, and refused hospitality), and recommends Demetrius. It forms a natural pair with 2 John, both dealing with the practical issue of receiving (or refusing) itinerant teachers.
- AC: Stresses that 3 John shares the same authorship, time frame, and overall character as 2 John. The authenticity of the three Johannine epistles stands or falls together. Precise dating remains conjectural due to the lack of internal chronological markers.
- MH: Treats the letter as coming from the same aged apostle who wrote 2 John. Highlights the dignity of the title "the elder," the joy of hearing that spiritual children walk in truth, the value of hospitality to the brethren and strangers, and the contrast between the pride of Diotrephes and the good example of Demetrius.
- WJ: Upholds traditional Johannine authorship. Views the letter as an authentic apostolic word addressing concrete church-order problems: the proper support of faithful missionaries and the danger of ambitious local leaders who reject legitimate authority.

JUDE

	TC	RP	WJ	GA	MH	AC
Dating	~65–80 AD (most commonly mid-to-late 60s, often ~66–67; widely regarded as written before the destruction of Jerusalem in AD 70, since that event is not mentioned among the historical judgments cited)	Late 40s to early 50s AD	Unknown; ~68–70 AD	Unknown	Apostolic era (written while some of the apostles were still alive to confute the early appearance of seducers; exact year not specified)	Uncertain (suggestions range from ~64–66 [Lardner], to 70–75, 71–72, or as late as ~90; precise time and recipients cannot be fixed with certainty from internal data)
Author	Jude (Judas), the brother of James (and thus a half-brother of Jesus; cf. Matt. 13:55; Mark 6:3). He identifies himself as "a servant of Jesus Christ and brother of James" (v. 1). The well-known James in view is James the Just, leader of the Jerusalem church. Early tradition and internal self-identification support authenticity against later critical theories of pseudepigraphy.	Jude is the son of Joseph and Mary, the brother of James, and the half-brother of Jesus	Jude (the half-brother of James and half-brother of the Lord)	Jude brother of Jesus	Jude (Judas), brother of James — a faithful servant of Jesus Christ, carefully distinguished from Judas Iscariot. The letter is a general (catholic) epistle addressed to the whole body of believers.	Jude, the brother of James (the Lord's brother). He is the same Jude mentioned among Jesus' brothers. Clarke notes the strong literary similarity to 2 Peter and discusses various proposed dates without settling on one definitive year.

Notes:

- TC: It draws heavily on Old Testament examples of judgment (Israel in the wilderness, fallen angels, Sodom and Gomorrah) and includes a unique reference to a prophecy of Enoch. Closely related literarily to 2 Peter (priority debated).
- AC: Emphasizes the author's identity as the brother of James and the letter's similarity to 2 Peter. Notes the difficulty of fixing an exact date or specific audience; the address is general. The purpose is to expose immoral false teachers and exhort readers to contend for the true faith.
- MH: Stresses that the letter is general in scope and designed to warn against seducers and their errors while inspiring love for truth joined with holiness. The same kinds of false teachers that appear in 2 Peter are in view. The epistle remains of lasting use to the church.
- WJ: Upholds traditional authorship by Jude the brother of James. Views the letter as an authentic apostolic-era warning against antinomian false teachers who abuse grace, with a strong call to persevere in the faith once delivered and to show mercy mixed with discernment toward those who are wavering.
- GA: See notes on James for authorship.
- GA: All of which we may be sure is that it was written during the latter half of the first century of the Christian era.

REVELATION

	TC	RP	WJ	GA	MH	AC
Dating	~95–96 AD (toward the end of the reign of Domitian; the traditional and majority early-church date, based especially on the testimony of Irenaeus that the vision was seen "almost in our own generation, at the end of the reign of Domitian")	~94–96 AD During the reign of Domitian (80s AD is also mentioned as possible)	~81–96 AD (close of Domitian's reign). External evidence is of the highest quality: Irenaeus explicitly places the vision near the end of Domitian's rule; Clement speaks of release after "the tyrant" (identified as Domitian) died; Victorinus and Jerome corroborate the Domitianic exile to Patmos.	~95–96 AD	Around the time of the destruction of Jerusalem (late first century; associated with the fulfillment of Christ's own prophecies concerning Jerusalem and given for the ongoing support of the faith and hope of the church)	~95–96 AD (the date he follows in the chronological notes and margin as the general testimony of ancient authors—banishment under Domitian, release under Nerva). Personally, however, Clarke leans toward a pre-70 date, arguing from internal evidence that the book was written before the destruction of Jerusalem; he notes support for this view from Wetstein and others, and cites the Syriac inscription linking the exile to Nero.
Author	The Apostle John (son of Zebedee, the beloved disciple, author of the Fourth Gospel and the Johannine epistles). Identifies himself simply as "John" (1:1, 4, 9; 22:8). Strong and early external testimony from Justin Martyr, Irenaeus, Clement of Alexandria, Tertullian, Hippolytus, Origen, and others affirms apostolic authorship. Written while in exile on the island of Patmos.	Jesus Christ (but was probably written down the apostle John)	The Apostle John	Apostle John	The Apostle John. Christ entrusted the apostle with this book of revelation around the time the destruction of Jerusalem was accomplished, to deliver it to the church as a prediction of the most important events that should happen to it to the end of time.	The Apostle John (or at minimum a divinely inspired writer whose work belongs in the canon). Clarke reviews the ancient debate (Apostle John, John the Presbyter, or Cerinthus) and rejects Cerinthus. He finds internal evidence (shared expressions with the Gospel and epistles) supporting Johannine authorship and affirms the book's inspiration and canonicity regardless of the precise identity debate.

Notes:

- TC: Written from Patmos during a time of pressure on the churches.
- AC: Defends the book's authenticity and inspiration against early doubts and later critical theories. Notes the striking dignity and sublimity of its composition. While recording the traditional Domitianic date, Clarke himself favors a setting before AD 70 on internal grounds (references that appear to presuppose the continued existence of the Jewish state and temple).
- MH: Emphasizes that the book's divine origin and prophetic character should not be prejudiced by the rejection or doubt of some. It was given for the support of the faith of God's people and the direction of their hope amid the trials of the church age. The matter is agreeable with other prophetic books, especially Ezekiel and Daniel.
- WJ: Strongly upholds both apostolic authorship and the late (Domitianic) date on the basis of early, high-quality external testimony. Views the book as a genuine revelation given to the aged apostle while exiled for the word of God and the testimony of Jesus, addressing the churches of Asia under the pressures of the late first century.
- Some "wolves" (i.e., "false prophets") use an early date for the Book of Revelation to support their Preterist interpretation, whereby all the prophecy in the book was fulfilled in the destruction of Jerusalem in AD70. This goes by several different

flavors and names: full-preterist, partial-preterist, the “Max King Doctrine,” and “Realized Eschatology.” I do not support this interpretation.

- GA (Hinds): The time written is affected somewhat by the plan of interpretation adopted. Those who think that most of its symbols were fulfilled by the time Jerusalem was destroyed (A.D. 70) place the time of writing previous to that date. Those who consider the symbols as prophetic pictures of the struggles of the church over a long period accept the year A.D. 95 or 96, in the reign of Domitian, as the most probable time. The most commonly quoted testimony, as well as apparently most decisive, is the statement of Irenaeus that "the Revelation was seen no long time since, but almost in our own generation toward the end of the reign of Domitian." This reign was from A.D. 81-96. Irenaeus was an intimate associate of Polycarp, who died in A.D. 155. He was contemporary with the apostle John for more than thirty years. There is little chance for Polycarp not to have known the true date, or for Irenaeus to have misrepresented his information. The testimony of Irenaeus is of the highest class.