

**Chronology of the Books of the Old Testament**

Historical Timeline BC	Notes	Book of the Bible	Greek Name Most English names of the Old Testament books came from the Greek Septuagint	Author	Year Written BC	Reason
4004 - 1642	<ul style="list-style-type: none"> <li>Creation 4004</li> <li>The Flood of Noah 2348.</li> <li>Abraham born 2007.</li> <li>God calls Abraham out of his country and begins to sojourn in the land when he was 75, 1932, Gen 12.</li> <li>Covenant of the pieces with Abraham, 1921, Gen 15.</li> <li>The promise to Abraham when he was 99, 1908, Gen 17.</li> <li>Isaac born when Abraham was 100, 1907.</li> <li>Jacob born 1847.</li> <li>Joseph was born in 1752.</li> <li>Joseph stood before Pharaoh when he was 30, 1722, Gen 41:46.</li> <li>The end of the 7 years of famine, 1708.</li> <li>Joseph died at age 110, 1642, Gen 50:26.</li> </ul>	Genesis	ΓΕΝΕΣΙΣ	Moses	1502	The Pentateuch which is Greek for "five books" πεντάτευχος, is the Torah in the Hebrew Bible, the first five books of Moses. It is referred to many times in Scripture as the Law of Moses, Jn 5:46, Pharisees Matt 19:7, 22:24, Mark 7:10. It is possible Moses received this divine inspiration about the events of Genesis and the patriarchs while fasting on Mount Sinai for 40 days.
2000 - 1800	Job probably lived during the time of the Patriarchs, Abraham, Isaac, or Jacob. Job lived to be about 200 yrs old, Job 42:16. The long life lends itself to this timeframe. Job offered his own sacrifices, Job 1:5, and was not a priest. This suggests it was before the Law and in the dispensation when God made individual covenants with chosen men. For example we see these types of covenants or individual dealings with Adam, Job, Abraham, Melchizedek, Jethro	Job	ΙΩΒ	Moses	1502	Moses wrote about Abraham, Isaac and Jacob so it is not unreasonable to believe Moses wrote about Job as well. Just like Genesis, it is possible Moses received this divine inspiration about Job on Mount Sinai as well.
1642 - 1502	<p>Exodus begins with the death of Joseph, 1642, Ex 1:6, and ends with the freedom of the children of Israel from Egypt and the birth of the nation of Israel in 1502. This was 430 after the calling of Abraham in Gen 12, Ex 12:40.</p> <ul style="list-style-type: none"> <li>Ex 12:40 states that the sojourning of the children of Israel was 430 years. <ul style="list-style-type: none"> <li>Many people say this is a discrepancy, but there never a discrepancy in the Bible. <ul style="list-style-type: none"> <li>If you feel you have come against a contradiction in the Word of God, it is just a place you need to dig deeper and discover a hidden treasure.</li> </ul> </li> <li>If we read Ex 12:40 carefully, we see this is not just the bondage in Egypt, but it says, "the sojourning of the children of Israel."</li> <li>This sojourning started with Abraham, Heb 11:9, Gen 12. <ul style="list-style-type: none"> <li>Galatians 3:17 includes the promise of Abraham within this 430-year period.</li> </ul> </li> <li>We know a portion of Abraham's sojourning took place in Egypt, Gen 12:10.</li> <li>The Septuagint quotes Ex 12:40 saying the sojourning of the sons of Israel included the land of Egypt and Canaan.</li> <li>But Ex 12:40 says the children of Israel and not Abraham. <ul style="list-style-type: none"> <li>But if we remember that Hebrews tells us that Levi gave tithes to Melchizedek while he was in the loins of Abraham, Heb 7:9-10.</li> <li>Therefore, the children of Israel were in the loins of Abraham when he sojourned in Egypt and Canaan.</li> <li>By this thinking, we start the 430 years of sojourning with Abraham in 1932 BC at his calling when he was 75 years old, Gen 12.</li> </ul> </li> <li>Thus, the Exodus took place 430 years later in 1502.</li> </ul> </li> </ul>		ΕΧΟΔΟΣ	Moses	1502	Ex 24:4 Moses wrote down what the Lord had said
1502	The commandments of the Lord are given to Moses while on Mount Sinai, Lev 27:34. This was 50 days after the Passover, also called Pentecost (Πεντηκιστος). Then Moses spent 40 days on Mount Sinai, Ex 34:28	Leviticus	ΛΕΥΙΤΙΚΟΝ	Moses	1502	Matt 8:4 Law of Moses
1501 - 1463	Num 1:1. Begins at the 2nd year of after the Exodus and ends on the plains of Moab near Jericho, Num 36:13, a 38 year span.	Numbers	ΑΡΙΘΜΟΙ	Moses	1463	Moses kept a written record of their journeys, Num 33:2
1462	Deut 1:3- in the 40th year of the children of Israel sojourning in the wilderness. These were Moses final words before his death and the entering of the children of Israel into the promised land.	Deuteronomy	ΔΕΥΤΕΡΟΝΟΜΙΟΝ	Moses	1462	Moses records the words of the Law (Torah) in the book and has it placed in the ark with the tablets of stone, Deut 31:24-26. This was not just the commandments, but all the writings that Moses had written for 40 years. The Torah or Pentateuch was written in a book (βιβλιον) and placed in the ark. The last several verses of Deut speak of Moses death. I would conjecture that Joshua wrote these last words about Moses, Deut 34:5-12.
1462 - 1437	Joshua begins where Moses left off, on the banks of the Jordan River, Josh 1:2 and ends with his death, Josh 24:33.	Joshua	ΙΗΣΟΥΣ ΝΑΥΗ	Joshua son of Nun	1437	Joshua records these things, Josh 24:26. After the death of Joshua, it is likely that the high priest Phinhas completed the book, Josh 24:33
1437 - 1154	Judges begins after the death of Joshua, 1437, Judges 2:6-9, and continues up to the birth of Samuel, 1154, however Samuel is not mentioned in the book of Judges. The time of the Judges lasted 343 years including Samuel until Saul becomes king, 1094.	Judges	ΚΡΙΤΑΙ	Samuel	1060	No clear distinction of the author, but it had to be someone who lived in the times of the king(s) of Israel, Judges 17:6. Samuel was a judge of Israel, 1 Sam 7:6, 15, as well as a prophet of the Lord, 1 Sam 3:20. God spoke to Samuel the events of the Judges and he wrote them down, just as Moses was directed about the happenings of Genesis. Samuel is recorded as doing his own writing, 1 Sam 10:25. Written after Saul was king, 1094, and before the ark was restored to Israel, Judges 20:27, but before David sat on the throne in Jerusalem, 1047 (1054 - 7 years in Hebron), compare Judges 1:21 and 2 Sam 5:6-7. I believe God chose Samuel as His prophet to record the history and happenings of the Judges of His chosen people. At the beginning of the book of Hebrews, it states that in times past (before the cross) God spoke to us through His chosen prophets, but now in these last days He has spoken unto us by His Son, Heb 1:1-2. Samuel wasn't just compiling information of the Judges, but rather being lead of the Spirit to record the Word of God.

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1200 - 1160	David became king when he was 30 years old in 1054, 2 Sam 5:4. Therefore, David was born 1084. Ruth was king David's great grandmother separated by three generations placing the story of Ruth between 1200 - 1160	Ruth	ΡΟΥΘ	Samuel	1060	Written after the anointing of king David 1069 (David had to wait nearly 15 years until he reigned as king), Ruth 4:22 toward the end of Samuel's life.
1154 - 1054	Begins with the birth of Samuel around 1154 by the Lord answering Hannah's prayer, 1 Sam 1:27. Samuel was probably around 60 years old when he anointed Saul as king, 1094, 1 Sam 8:1. Samuel was the first of the prophets, 1 Sam 3:20. The book ends with the death of Saul 1054, 1 Sam 31. Saul reigned 40 years as Israel's first king (1094 - 1054), Acts 13:21	1 Samuel	ΒΑΣΙΛΕΙΩΝ Α	Samuel, Nathan, Gad	940	Samuel, Nathan, and Gad supplied the acts of David the king, 1 Chron 29:29. Also known as 1 Kings in the Septuagint and early English Bibles. 1 Samuel was written after the kingdom of Israel was divided after the death of Solomon in 974, 1 Sam 27:6. 1 and 2 Samuel were originally written as one large book in the Hebrew Bible. The Septuagint split it into two parts.
1054 - 1014	2 Samuel begins just after the death of Saul 1054 and ends just before the death of king David, 1014. David reigned as king for 40 years, 1 Kings 2:11	2 Samuel	ΒΑΣΙΛΕΙΩΝ Β	Nathan and Gad	940	
1014 - 974	Solomon gained his wisdom from God shortly after taking the throne, 1 Kings 3:11-12 and reigned 40 years, 1014 - 974, 1 Kings 11:42.	Proverbs	ΠΡΟΦΗΤΕΙΑΙ ΣΑΛΩΜΩΝΤΟΣ	Mostly written by Solomon, but compiled by someone else	700	The Proverbs of Solomon, the son of David king of Israel, Proverbs 1:1. Solomon wrote the entire book apart from the last two chapters which state different authors of these proverbs, Agur and Lemuel. However, the book of Proverbs was not compiled until the reign of Hezekiah, 722 - 693, based on the opening statement of chapter 25. It is impossible to know who compiled these Proverbs. Hosea, Micah and Isaiah were the prophets during this time, one of these could have compiled the Proverbs but this is just conjecture.
1000	Written during Solomon's reign as he began to increase in wealth and numerous wives and concubines, Song 6:8, 1 Kings 11:1-3.	Song of Solomon	ΑΣΜΑ	Solomon	1000	The song of songs which is Solomon's 1:1
974	Ecclesiastes comes from the Greek word, Εκκλησιαστής meaning member of the Εκκλησια or the Church. Ecclesiastes was written toward the end of Solomons life. The reader can hear the regret and humbleness in his words and the sincere warning of wrong doing and lustful thinking, Eccl 1:3, 17, 18, 2:10-11, 17, 5:13, 6:3-4, 7:15, 9:9, 12:13-14.	Ecclesiastes	ΕΚΚΛΗΣΙΑΣΤΗΣ	Solomon	974	The words of the Preacher, the son of David, Eccl 1:1, 1 the Preacher was king over Israel in Jerusalem, 1:12
888 - 880	Written after the revolt of Edom against the authority of Judah, Obad 13-16, Jehoram had an 8 year reign, 888 - 880, in which time Edom revolted and chose a new king for themselves, 2 Kings 8:20-22, 2 Chron 21:16-17.	Obadiah	ΟΒΑΔΙΟΥ	Obadiah	880	Written by Obadiah, 1:1, and estimated to be written near the end of Jehoram's reign or the beginning of the reign of his son Ahaziah. Obadiah is the first of the prophets to be written.
800	Joel gives no mention of the ruling kings of this time, but we do know it was very early before the Babylonian captivity. Joel was a prophet of Judah because of the details given about the southern kingdom of Judah, Joel 2:20, 3:1, 6, 8, temple worship Joel 2:17, and Zion Joel 2:1, 23, 32, 3:16-21.	Joel	ΙΩΗΛ	Joel	800	Joel 1:1, the word of the Lord that came to Joel
801 - 780	2 Kings 14:25 tells us Jeroboam "restored the coast of Israel from the entering of Hamath unto the sea of the plain, according to the Lord which He spake through Jonah, the son of Amittai. Jeroboam reigned 41 years 801 - 760	Jonah	ΙΩΝΑΣ	Jonah	780	The word of the Lord came unto Jonah son of Amittai, Jonah 1:1, 2 Kings 14:25.

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801 - 760	In the days of Vzziah, Jotham, Ahaz, and Hezekiah (Judah) 806 - 693 and Jeroboam (Israel) 801 - 760, Hosea 1:1. Contemporary with Isaiah and Micah and probably Jonah.	<b>Hosea</b>	ΟΣΗΕ	Hosea	760	The word of the Lord that came unto Hosea 1:1-2
756	In the days of Vzziah, king of Judah 806 - 754, and Jeroboam 806 - 760, 2 years before the earthquake in 754, Amos 1:1.	<b>Amos</b>	ΑΜΩΣ	Amos	754	Amos admits he is just a herdsman from Tekoa, Amos 1:1, not a prophet or from the line of prophets, but is called of God to proclaim His message, Amos 1:1, 7:14-16.
754 - 693	In the days of Jotham, Ahaz, and Hezekiah 754 - 693. Contemporary with Hosea and Isaiah.	<b>Micah</b>	ΜΙΧΑΙΑΣ	Micah	693	The word of the Lord that came to Micah, 1:1
806 - 693	In the days of Vzziah, Jotham, Ahaz, and Hezekiah (Judah) 806 - 693. Contemporary with Hosea and Micah.	<b>Isaiah</b>	ΗΣΑΙΑΣ	Isaiah	693	The vision of Isaiah ... for the Lord has spoken ... Isaiah 1:1-2
663 - 654	Nahum mentions the fall of No (amon) or Thebes, 663 and the coming of the destruction of Ninevah which happened in 612. Thebes was rebuilt in 654 and there is nothing mentioned of this, therefore Nahum had to be written between 663 - 654.	<b>Nahum</b>	ΝΑΟΥΜ	Nahum	654	The book of the vision of Nahum, 1:1
636 - 612	In the days of Josiah 636 - 605, Zephaniah prophesied of Ninevah's destruction in 612, Zeph 2:8-13 and the Babylonian captivity that started in 605. The prophecy was probably toward the latter end of Josiah's reign.	<b>Zephaniah</b>	ΣΟΦΟΝΙΑΣ	Zephaniah	620	The word of the Lord that came to Zephaniah, 1:1
620 - 610	Prophecy of the Babylonian invasion, 1:6. The first invasion on a smaller scale was in 605.	<b>Habakkuk</b>	ΑΜΒΑΚΟΥΜ	Habakkuk	610	The burden which Habakkuk did see, 1:1. A prayer of Habakkuk the prophet, 3:1
623 - 549	In the days of Josiah 636 - 605, in the 13th year of his reign (623) and in the days of Jehoiakim unto the end of the 11th year of Zedekiah (586), unto the carrying away of Jerusalem in the 5th month, Jer 1:2-3. The book ends with the release of Jehoiachin after 37 years in captivity (549)	<b>Jeremiah</b>	ΙΕΡΕΜΙΑΣ	Jeremiah	549	The words of Jeremiah... Jer 1:1
605 - 586	Jeremiah is lamenting because he witnessed both the invasion and destruction of Jerusalem in 586. It makes sense to date the writing very close to the Babylonian takeover. Probably the next year in 585, Lam 1:1.	<b>Lamentations</b>	ΘΡΗΝΟΙ ΙΕΡΕΜΙΟΥ	Jeremiah	585	The Septuagint names this book, Lamenting of Jeremiah. Also, Saint Jerome, when translating the Bible into the Latin, added a note depicting Jeremiah as the author.
1014 - 874	1 Kings begins just before the death of king David, 1014, and continues thru the reigns of Jehoshaphat (Judah) and Ahaziah (Israel), 1 Kings 22:50-51. The exploits of the Prohet Elijah are detailed in 1 Kings. He taken up to heaven at the beginning of 2 Kings 2:11. Joel is a prophet contemporary with Elijah.	<b>1 Kings</b>	ΒΑΣΙΛΕΙΩΝ Γ	Jeremiah	549	1 and 2 Kings, like Samuel, were originally one book in the Hebrew Bible. The Septuagint split it into two parts naming them 3 and 4 Kings. The book has a historical timeline that spans 385 years, but there was one man who compiled these happenings into one volume. I would conjecture God chose Jeremiah as the compiler since 2 Kings ends very similarly to the book of Jeremiah. Just as God chose Moses to record the history in Genesis and the prophet Samuel wrote the history of the Judges, I believe God chose and divinely inspired the prophet Jeremiah to record the history of the Kings. Although it seems Jeremiah also referred to the Chronicles of the kings (not our 1 and 2 Chronicles in the Bible) for factual happenings as well. 1 Kings 14:19 is one example of 33 uses of this phrase in 1 and 2 Kings.
874 - 549	2 Kings begins with the catching away of Elijah and his mantle passing to Elisha. King Ahaziah (Israel) and Jehoram (Judah) are the reigning kings at the start of 2 Kings. The books ends with the destruction of Jerusalem, the captivity of Israel, and the release of king Jehoiachin from prison after 37 years, 549.	<b>2 Kings</b>	ΒΑΣΙΛΕΙΩΝ Δ	Jeremiah	549	
581 - 559	Begins in the 5th year of king Jehoiachin's captivity, 581, Ezek 1:2, and continues thru at least the 27th year of their captivity, 559, Ezek 29:17, 40:1. Takes place among the captives in the land of the Chaldeans by the river Chebar in Babylon, Ezek 1:3, 3:15. Contemporary with Daniel who was also in Babylon.	<b>Ezekiel</b>	ΙΕΖΕΚΙΑ	Ezekiel	559	The first vision takes place in the 30th year of Ezekiel's life, Ezek 1:1 and continues thru the 25th and 27th year of their captivity, 559, Ezek 29:17, 40:1. Ezekiel was a priest and clearly a prophet of God as well, Ezek 1:2, 30:1-2.

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<p align="center"><b>Persian kings after the Babylonian captivity up through Nehemiah</b></p> <p>The study of the Persian kings can be very confusing if you are unaware that there were multiple kings with the same name. We see this in our English history as well. There were multiple Henry's, Edward's, Elizabeth's, and James' in the English monarch.</p> <p>We see this with the Persian kings after the Babylonian captivity up through Nehemiah. There were many more kings with the names Darius and Artaxerxes after Nehemiah, but these are not relevant to our study.</p> <ul style="list-style-type: none"> <li>• 3 named Ahasuerus</li> <li>• 2 named Darius</li> <li>• 2 named Artaxerxes</li> </ul> <p>Ahasuerus the Mede, father of Darius the Mede, Daniel 9:1  Darius the Mede 538  Cyrus the Persian 538 - 530  Ahasuerus the Persian, Ezra 4:6 (Cambyses (son of Cyrus) 530 – 522)</p> <ul style="list-style-type: none"> <li>• In the beginning of the reign of Ahasuerus the people of the land troubled the people of Judah in the building of the temple, Ezra 4:4-6</li> </ul> <p>Artaxerxes Persian (Smerdis (brother of Cyrus) 522)</p> <ul style="list-style-type: none"> <li>• In the days of Artaxerxes, a letter was written to Artaxerxes to stop the building of the temple, Ezra 4:6</li> <li>• Artaxerxes decrees to stop the building of the temple, Ezra 4:21-23</li> </ul> <p>Darius the Persian 522 – 486</p> <ul style="list-style-type: none"> <li>• restarts the building of the temple, Ezra 4:24, 6:12</li> <li>• The house was finished in the 6<sup>th</sup> year of Darius the Persian, Ezra 6:15</li> </ul> <p>Ahasuerus the Persian (Xerxes in the time of Esther) 485 - 465  Artaxerxes king of Persia (465 - 424)- in the time of Ezra, Ezra 7:1</p> <ul style="list-style-type: none"> <li>• In the 7<sup>th</sup> year of Artaxerxes king of Persia 458, Ezra was allowed by the king to go up from Babylon to Jerusalem to read the law of Moses, Ezra 7:6-9</li> <li>• Artaxerxes also extended his mercy to beautify the temple out of the king's treasure house, Ezra 7:20-21</li> <li>• In the 20<sup>th</sup> year of the reign of Artaxerxes king of Persia 445 the Artaxerxes gives the decree to rebuild the city of Jerusalem. This corresponds to the prophecy of Daniel in Daniel 9:25.</li> </ul>						
605 - 538	<p>Daniel begins with Nebuchadnezzar besieging Jerusalem in the 3rd year of Jehoiakim, 605. Daniel was brought to Babylon as a young man to be trained as a Chaldean, Dan 1:1, 3-4, 6. Daniel resided in Babylon during the captivity of Israel thru the 1st year of the reign of Darius the Mede, 538. This was two years before the fulfillment of the 70 year captivity prophesied by Jeremiah, Jer 25:11-12. Daniel probably saw the 70 year captivity come to a close just two years later in 536, however it is not written in the book.</p>	<b>Daniel</b>	ΔΑΝΙΗΛ	Daniel (Nebuchadnezzar wrote the 4th chapter)	538	Daniel refers to himself in the 3rd person, but in recording the prophetic occurrences, he say "I Daniel", 7:15, 8:1, 9:2, 10:2, 11:1, 12:5. Nebuchadnezzar wrote the 4th chapter at the end of his life, after he was made to act as a beast of the field and then recovered praising God, Dan 4.
537 - 535	<p>In the 2nd year of Darius the Mede, 537, Zech 1:1, thru the 4th year of Darius the Mede, 535, 7:1 Zechariah was among the first of those Jews led by Zerubbabai who were released to go back to Jerusalem from Babylon, Zech 4:3, 8:3.</p>	<b>Zechariah</b>	ΖΑΧΑΡΙΑΣ	Zechariah	535	The word of the Lord unto Zechariah ... Zech 1:1
521	<p>In the 6th month of the 2nd year of Darius the Persian, 521, Haggai 1:1, thru the 9th month of the 2nd year of Darius the Persian, 521, Haggai 2:10. The Jews were stopped in building the temple, Ezra 4:24 but now God commands that His house be built, Haggai 1:8.</p>	<b>Haggai</b>	ΗΑΓΓΑΙΟΣ	Haggai	521	The word of the Lord by Haggai the prophet... Haggai 1:1
482 -473	<p>In the 3rd year of the reign of Xerxes king of Persia, 482, Esther 1:3 unto the 12th year of his reign, 473, Esther 3:7.</p>	<b>Esther</b>	ΕΣΘΗΡ	Mordechai	473	The author is not specifically named, but lends itself to an eye-witness of Jewish descent who would know the laws of the Persian court. This I believe would be none other than Mordecai himself. Ezra 9:29 states that Mordecai wrote with all authority the second letter of Purim and verse 32 states these matters were written in the book.
516 - 458	<p>An alter is erected to offer burnt offerings to God before the temple is built, 537, Ezra 3:2, 6. Then a decree went forth from king Artaxerxes (Smerdis (brother of Cyrus) 522) to stop the building of the temple, Ezra 4:21. The building stopped until the 2nd year of the reign of Darius king of Persia, 520, Ezra 4:24, until finally in the 6th year of Darius the Persian king, 516, Ezra 6:15, the house was finished. These people had pagan roots from Babylon and did not know the law of the Lord until Ezra came and taught them in the 7th year of Artaxerxes king of Persia, 458. For 58 years the Israelites were entangled with the Babylonian ways and were corrupting the Jewish lineage by marrying pagan women. I believe Malachi was the prophet of the Lord paving the way for Ezra, Malachi 3:1-4, to teach them, sanctify them, purge their idoltrous ways and remove their entanglement with Babylonian wives and customs, 458, Ezra 9:10 - 10:3.</p>	<b>Malachi</b>	ΜΑΛΑΧΙΑΣ	Malachi	460	The burden of the word of the Lord to Israel by Malachi, Mal 1:1.

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538 - 458	In the 1st year of Cyrus king of Persia, 538, Ezra 1:1, the Jews are released to return to Jerusalem, Ezra 3:1. The book continues thru the 7th year of Artaxerxes the king of Persia, 458, Ezra 7:6-9.	Ezra	ΕΣΔΡΑΣ	Ezra	458	Ezra is a priest of God from the lineage of Aaron, Ezra 7:5, and a scribe of the law of God, Ezra 7:6, 21. Ezra includes himself in the first person as the one leading the Israelites to Jerusalem, Ezra 8:1.
1407 - 458	See reason notes for historical timeline	Psalms	ΨΑΛΜΟΙ	David, Moses, Asaph, sons of Kora, Solomon, Ethan and Heman the Ezrahites (compiled by Ezra???)	458	Over half of the 150 Psalms are attributed to David, but we know there may have been 6 or more other authors as well, such as Moses, Asaph, the sons of Kora, Solomon, Ethan and Heman the Ezrahites. Most of these authors are known by the description in the heading of the Psalm. These headings are not inspired scripture, but they were written in many Hebrew texts as well as translated into the Septuagint. For example, Psalm 90:1- a prayer of Moses the man of God. The Psalms authorship was penned over at least a 700 year period and may have even extended another 300 years after the Babylonian captivity. For instance, Psalm 138 is attributed to David, but the wording could possibly be speaking of the second temple built by Zerubbabel after the Babylonian captivity. It is possible that the Psalms were compiled in the time of Ezra possibly even by Ezra himself.
445 - 433	In the 20th year of Artaxerxes the king of Persia, 445, Neh 1:1, 2:1, Artaxerxes granted Nehemiah the request to go to Jerusalem and rebuild the city walls with its gates, Neh 2:6, 4:6, 6:1, 15, 7:1. This was accomplished in 52 days, Hen 6:15. Nehemiah was appointed the governor of Judah in the 20th year of king Artaxerxes, 445 until the 32nd year, 433, Neh 5:14, 13:6.	Nehemiah	ΝΕΕΜΙΑΣ	Nehemiah	433	The words of Nehemiah... Nehemiah 1:1. Most of the book is written in the first person perspective. Nehemiah was king Artaxerxes cup bearer, Neh 1:11, but then exalted to be governor of the land of Judah, Neh 5:14.
1054 - 1014	The book begins by recording the lineage up thru Israel's release from the Babylonian captivity in 538. But then in chapter 10 the story begins with the death of Saul the king and the ascension of David to the throne, 1054, 1 Chron 10, and ends with the death of king David in 1014, 1 Chron 29:8.	1 Chronicles	ΠΑΡΑΛΕΙΠΟΜΕΝΩΝ A	Ezra	433	1 and 2 Chronicles was, like Samuel and Kings, written as one book. It was no doubt written by Ezra after the Babylonian captivity. He records the first inhabitants in Jerusalem after being released from captivity, 1 Chron 9:1-2. As well as Cyrus, king of Persia is named at the end of 2 Chronicles releasing the Israelites from captivity. Ezra describes the events of the acts of David being written by Samuel, Nathan, and Gad, 1 Chron 29:29 and records the history of the kings thru and after the Babylonian captivity. The Greek title Παράλειπόμενων comes from λείπω or λοιπός which has a meaning of remaining or remnant. It can also have the sense of henceforth or thereafter. This is fitting as it is the last book of the Old Testament summarizing the historical events to bring forth the New Testament.
1014 - 538	The book begins with the reign of Solomon, 1014, 2 Chron 1:1 and ends with Israel's release from the Babylonian captivity in 538, 2 Chron 36:22.	2 Chronicles	ΠΑΡΑΛΕΙΠΟΜΕΝΩΝ B	Ezra	433	The book begins with the reign of Solomon, 1014, 2 Chron 1:1 and ends with Israel's release from the Babylonian captivity in 538, 2 Chron 36:22.