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Who Wrote What In The Bible

by David Sielaff, September 2021

Read first the September 1, 2021 Commentary "[From God to Your Mind](#)"

Then read the accompanying "[September 2021 Newsletter](#)"



This article presents brief information about those who put “pen to paper” to the documents that form the Holy Scriptures. The evidence is extracted from Dr. Ernest Martin’s book, [Restoring the Original Bible: The Design and Development of the Holy Scriptures](#) (1994, free online edition 2004). There will be many links in this article. The examination of “Who Wrote What In The Bible” begins in Genesis and ends with Revelation, but between these first and last books of Scripture I review the writers in order as presented in *Restoring* to highlight the progressive message of Scripture.

The information God wants mankind to know is presented in a step-by-step manner throughout history. God makes appropriate information available for its intended human audience at the time the words were spoken and written. Those words are also for us today, as many of you know, as I will repeat in this article. Chapter 3, “[Progressive Revelation](#)” in Dr. Martin’s book [Essentials of New Testament Doctrine](#) (also free online) presents the reasons why and how God presents his teaching in this manner.

The Holy Scriptures were originally oral documents. They were written down, to be sure, but every writing in ancient times was done with the intention that they would be read aloud by professional scribes who were trained to both “read” aloud as well as “write.” Some of the words were songs performed by trained artists.¹

Therefore most everyone “heard” the Word of God spoken to them because only a minority of people could read. Teaching about God was done orally before and after the flood. The messages of the Scriptural documents were most effectively communicated by voice. As the apostle Paul wrote, “**So then faith comes by hearing, and hearing by the word of God**” (Romans 10:17). See “[Chapter 1: Restoring the Original Bible](#).”

When I say someone “wrote” a document, it means that they likely dictated it to another person, a scribe, or a secretary (*grammateus* in Greek), who put speech into writing by applying a stylus to clay and later putting pen to animal skin, papyrus, or parchment. Someone else then puts the writing back into speech when the words are read. And yes, most all those speaking the words could themselves read and write.

Also, people in ancient times had better memories than people today, and memorization was common

¹ See Dr. Martin’s “[Chapter 27: The Meaning of Canonization](#),” article “[Psalms, Music and Prophecy](#),” and my Commentary, “[Faith Comes by Hearing](#).” See also Professor Paul Achtemeier’s 1990 article titled “[Omne verbum sonat: The New Testament and the Oral Environment of Late Western Antiquity](#)” (scroll down two pages to get to the article).

because it was practiced. Today it is rarely necessary for us to memorize anything unless we are actors or politicians. Ancient post-flood people were closer to the genetically perfect Adam and Eve than we are today. In fact, genetic decline is moving humanity toward extinction despite there being 7.4 billion people in the world today. A steep decline in births is coming as worldwide fertility declines due to genetic fragility.²

[The Old Testament Writings](#)

If you examine the “[Diagram: the Symmetry of the Bible](#).” The Old Testament has three divisions: the Law, the Prophets, and the Writings (or Psalms). See “[Chapter 4: The Tripartite Divisions](#).” In “[Chapter 6: The Design of the Old Testament](#)” of *Restoring*, Dr. Martin shows Ezra, both a Levitical priest and a scribe, finalized the Old Testament.

[The Law \(the Pentateuch\)](#)

The first 5 books of Scripture were written by Moses who dictated and supervised the writing. According to many Scriptures, these are the first books of Scripture. Review “[Chapter 8: The Law - The First Five Books](#).” From Dr. Martin’s book *Essentials* ... see “[Chapter 1: The Law of God](#)” and “[Chapter 20: Remember The Sabbath Day](#).” King David, Ezra, Nehemiah, Malachi, Jesus, all say Moses wrote the books of the Law:

“**And keep the charge of YHWH your God, to walk in his ways, to keep his statutes, and his commandments, and his judgments, and his testimonies, as it is written in the law of Moses, that you may prosper in all that you do, and whithersoever you turn yourself.**”

• *David in 1 Kings 2:3*

“**This Ezra went up from Babylon; and he was a ready scribe in the law of Moses, which YHWH God of Israel had given ...**”

• *Ezra 7:6*

“**And all the people gathered themselves together as one man into the street that was before the water gate; and they spoke unto Ezra the scribe to bring the book of the law of Moses, which YHWH had commanded to Israel. And Ezra the priest brought the law before the congregation both of men and women, and all that could hear with understanding ...**”

• *Nehemiah 8:1–2*

“**Remember you the law of Moses my servant, which I commanded unto him in Horeb for all Israel, with the statutes and judgments.**”

• *Malachi 4:4*

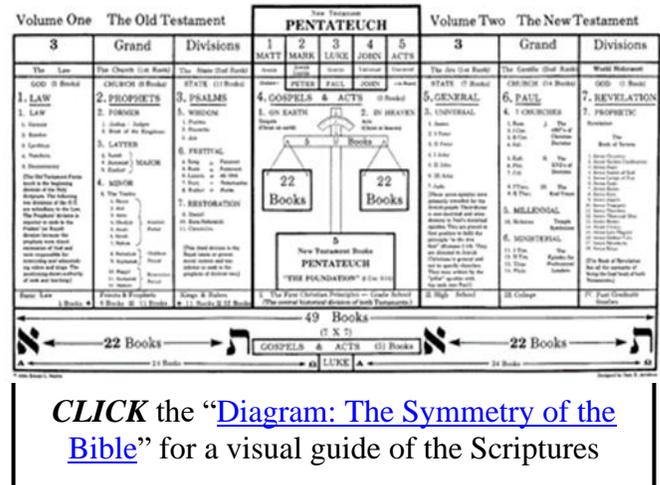
“**Moses wrote this law, and delivered it unto the priests the sons of Levi, which bore the ark of the covenant of the Lord, and unto all the elders of Israel. And Moses commanded them, saying,**

‘At the end of every seven years ... you shall read this law before all Israel IN THEIR HEARING ... Take this book of the law, and put it in the side of the ark of the covenant of YHWH your God, that it may be there for a witness AGAINST you.’”

• *Moses in Deuteronomy 31:9–11, 26*

On the road to Emmaus Jesus explained to two disciples about Himself (Luke 24:13–35):

² Humanity could end if God does not shorten the days as Jesus said in Matthew 24:22 and Mark 13:20. See “[God and Demographics](#),” page 12 for reasons of increasing mutations causing genetic decline of humanity. A decreasing ability to bear future generations will lead to extinction of the race born from Adam. This trend will continue until God intervenes.



CLICK the “[Diagram: The Symmetry of the Bible](#)” for a visual guide of the Scriptures

“‘Ought not Christ [Messiah] to have suffered these things, and to enter into his glory?’ And beginning at Moses and all the prophets, he expounded unto them in ALL the scriptures the things concerning Himself.”

• Luke 24:26–27

Genesis. God did not dictate Genesis to Moses. The writings in Genesis were compiled and chosen by Moses from much older documents, the earliest coming from the before the flood, preserved, transmitted from the memories of the 8 survivors of the flood — Noah, his wife, their three sons and their three wives. They transmitted the pre-flood genealogies and early post-flood information down to us today. God guided Moses to use these accounts. Perhaps Moses was the first one to put them into writing, or they may have been written before Moses, but he certainly selected (with God’s inspiration) what he thought should be in what we call Genesis. Dr. Martin wrote the article “[The Story of Creation](#).” I added an analysis from Dr. Thomas Patrick Arnold’s book *Two Stage Biblical Creation*.

Below is a table from page 10 of an [article](#) written by Dr. Arnold, “[Genesis: Twelve Eyewitness Reports and Genealogies](#).” The table identifies the source documents Moses used to compose Genesis. Arnold shows from internal textual evidence that the documents are far older than the time of Moses. Moses wrote down Genesis fully understanding that the Eden narrative was in accord with the Tabernacle scheme that Moses was shown in Mount Sinai by YHWH (Exodus 25:9, 40). See Dr. Martin’s “[Temple Symbolism in Genesis](#)”:

The Thomas Arnold Proposed Amended Tablet Theory Arrangement³

Tablet	Begins	Ends (with <i>tôlê dôti</i>)	Subject	Source or Author
1	Genesis 1:1	Genesis 2:4a	Creation	<i>Holy Spirit</i> [Christ ⁴]
2	Genesis 2:4b	Genesis 5:1a	Eden, Fall	<i>Adam</i>
3	Genesis 5:1b	Genesis 6:9a	Genealogy to Noah	<i>Noah</i>
4a	Genesis 6:9b	Genesis 9:29	Flood	<i>Shem</i>
5	<i>Genesis 10:1a</i>	Genesis 10:32	Shem, Ham, Japheth descendants	Inserted by Shem
4b	Genesis 11:1	Genesis 11:10a	Babel	<i>Shem</i>
6	Genesis 11:10b	Genesis 11:27a	Genealogy to Terah	<i>Terah</i>
7	Genesis 11:27b	<i>Genesis 25:19a</i>	Abraham	<i>Abraham, Isaac</i>
8	<i>Genesis 25:12</i>	Genesis 25:18	Ishmael descendants	Inserted by Isaac
9	<i>Genesis 25:19b</i>	Genesis 26:35	Isaac	<i>Isaac</i>
10	Genesis 27:1	<i>Genesis 37:2a</i>	Jacob	<i>Jacob</i>
11	<i>Genesis 36:1</i>	Genesis 36:43	Esau descendants	Inserted by Jacob
12	<i>Genesis 37:2b</i>	Genesis 50:26 (no <i>tôlê dôti</i>)	Joseph (Judah inserts)	<i>Joseph</i> (& <i>Judah, son of Jacob</i>)

³ I believe writing did not occur until after the flood. Pre-flood people had near-perfect genetic vitality and they commonly lived hundreds of years (some 900+ years). They had bodies and minds with great restorative capabilities we can only wonder about today. They also likely had memories with total recall (an ability today called [hyperthymesia](#)). They would especially know and remember the most important information about themselves — the accounts of their origin and their genealogies as well as significant events during their lives. I discuss all this in my July 2015 Commentary, “[Thoughts about Babel](#).”

⁴ **Note:** YHWH (God the Father) designated Christ to use the power of His Father’s Spirit to create the heavens and the earth — everything that was created (1 Corinthians 8:6; Colossians 1:15–17), and that includes the eons of time for God’s complete process of salvation to be completed (Hebrews 1:2). All the eons have a beginning and an end.

NOTE: The people listed in the farthest right column were the sources of the original Genesis documents down to the time of Moses. Regarding Joseph, see [“The Writings of Joseph in Egypt.”](#)

Exodus. The last chapter of Genesis properly links Joseph with the people of Israel in the Exodus. It also tells the personal story of Moses from his birth. This portion was certainly written by Moses and contains material about his first 40 years in Egypt, his second 40 years in Midian, and his 40 years leading the people of Israel. Exodus also tells of the crisis of the Exodus, God’s miraculous rescue of Israel, God guiding them to Mount Sinai and offering to covenant with them. Then Israel sinned almost immediately.

YHWH wrote the tablets of the initial Covenant with Israel: **“And the tables were the work of God, and the writing was the writing of God, graven upon the tables”** (Exodus 32:16). These tablets were small.⁵

Much of Exodus involves Israel’s sins, God’s punishment, and imposition of the 40 years sojourn in the wilderness (Exodus 16:35; Numbers 14:33, 32:13; Deuteronomy 2:7, 8:2–4, 29:5; Joshua 5:6). The description of the pattern and construction of the Tabernacle is given. This information came from YHWH to Moses, much of it given through angels.⁶ The Tabernacle became the center of Israelite society while traveling.

Leviticus. Many of the words of Leviticus are YHWH’s words given through angelic intermediaries.

“Which of the prophets have not your fathers persecuted? and they have slain them which showed before of the coming of the Just One; of whom you have been now the betrayers and murderers: Who have received THE LAW by the disposition of angels, and have not kept it.”

• **Acts 7:52–53**

The Law was given by angels and explained by angels all in the name of YHWH⁷:

“Wherefore then serves the law? It was added because of transgressions, till the seed should come to whom the promise was made; and it [the Law] was ordained [prescribed or set in order] by angels in the hand of a mediator.”

• **Galatians 3:19**

Most of Leviticus is about the Tabernacle rituals and operations, the responsibilities of the Levites and Aaronic priests, and how the Holy Days that God inaugurated in addition to Passover were to be observed.

A classification of the Laws of God to Israel in Exodus, Leviticus, and Deuteronomy by topic are presented in the articles [“The Laws of the Bible,”](#) [“The Symbolism of Biblical Holydays,”](#) [“The Dietary Laws of the Bible,”](#) [“The Jewish Calendar and Biblical Authority,”](#) [“Social Customs Versus Biblical Law,”](#) and [“Did Abraham Observe the Sabbath?”](#)

Numbers. This Mosaic book gives genealogies and tells of Israel’s 40-year wilderness sojourn because of their sins against YHWH after they violated the laws He gave at Sinai. Numbers tells more about practices to be done during the Festivals for the benefit and enjoyment of His people, as well as the sacrifices to be done during those times. Israel disobeyed grievously when they practiced pagan religious practices.⁸

Deuteronomy. The entire book of Deuteronomy is a review and analysis of the history of Israel’s experience from their arrival at Mt. Horeb to just before the death of Moses. It tells of Israel’s victories and further disobedience to YHWH’s laws and His punishments of the people, including the 40 years wilderness sojourn. Deuteronomy in Hebrew is called “These are the words” but the Greek title means “Second Law.” It contains

⁵ See [“Secret Number 1 - The Ten Commandments were Pocket Size”](#) in Dr. Martin’s free book online: [“101 Bible Secrets That Christians Do Not Know.”](#) See also Dr. Martin’s article [“The Ten Commandments.”](#)

⁶ The pattern of the Temple built by Solomon was given to his father King David. It also was written by YHWH Himself as Scripture plainly states. See my article [“The Pattern of the Temple.”](#)

⁷ See Dr. Martin’s [“Chapter 2: The Law Was Given By Angels”](#) from his book [The Essentials of New Testament Doctrine.](#)

⁸ Learn about ancient religions in [“The Secret of Ancient Religion Revealed! - Part 1,”](#) and [“The Secret of Ancient Religion Revealed! - Part 2.”](#) Pagan gods are real, but their power is nothing compared to YHWH. Many of the “gods” were human beings of the past supposedly elevated by men to be gods.

necessary updates to God’s Laws for life in a pastoral and farming life rather than a nomadic life. Moses wrote most all this material, except parts that give updated geographic details, as in Deuteronomy 1:1–2.

Deuteronomy chapter 32 contains the “Song of Moses” which is thought by scholars to have been performed and set to music, complete with choral accompaniment. Someone other than Moses wrote most of Deuteronomy chapter 34 that tells about the death of Moses. That writer was probably Joshua who succeeded Moses as leader and prophet of Israel, although verses 32:9–12 were likely written by someone after Joshua. Moses was called a prophet (likely by Joshua) in Deuteronomy 34:10.

Moses wrote Psalm 90 according to the introduction in verse 1 affirmed also by information within the psalm. ALL the writings of authors such as Moses must be considered when looking at the prophecies they wrote. Those prophecies of Moses may have a secondary fulfillment in our time, and must be carefully analyzed. They may (or may not) have a prior and a latter fulfillment. Read about this in Dr. Martin’s article “[Mosaic Prophecies for the End-Time](#)” and “[The ‘Great Generation’ and Modern Prophecy](#).” Throughout the Pentateuch (and all Scripture) looms the problem of idolatry. In *Essentials* read Dr. Martin’s “[Chapter 19: Scripture Says: Flee From Idolatry](#).” Three articles examine these grievous sins: “[Idolatry - The Curse of Religion](#),” “[Idolatry and God’s Punishment](#),” and “[Idolatry and the Sons of God](#).” You will learn things that will surprise you.

The Prophets

The second division of the Old Testament contains the books of the prophets. They relate to the Tabernacle and Temple pattern as Dr. Martin explains in *Restoring*, “[Chapter 9: The Prophets Division](#).” The books of this division are in three parts: (1) the former prophets, (2) the latter prophets, and (3) the Minor Prophets. These distinctions come from later Jewish traditions. Look at “[Chapter 6: The Design of the Old Testament](#).”

THE FORMER PROPHETS. These historical books were also about Israel’s problems with disobedience and sin, particularly idolatry and how the early prophets tried to warn and stop Israel from following pagan gods.

Joshua/Judges. These histories were originally written on a single scroll. Most modern translations give a good story flow for these historical books. They were compiled from written records by Joshua and others, of Israel’s entrance, settlement, and blessings in the land God promised them so long as they were obedient. The prophet Samuel likely chose the documents and put them together in a chronological order.

The Book of Kingdoms. Four books in our present Bibles today were originally a single document on one scroll. This scroll in our current Bibles is split into First and Second Samuel, and First and Second Kings. The portions about King Saul and the early reign of King David were written by Samuel. The later royal court records of David’s reign were collected and compiled perhaps by Isaiah during King Hezekiah’s reign. The latter portion of Second Kings was also compiled from court records of the Kings of Judah. The work may have been done by officials of King Josiah, Jeremiah, or even later by Ezra the priest.

Beginning with my article, “[Israel and Judah: 1. Saul and David](#)” (proceeding to 41+ “episodes” with two or three yet to be done), I start with First Samuel chapter 31, through First Kings and Second Kings side-by-side with First and Second Chronicles comparing the two narratives. The “Israel and Judah” series begins with the death of King Saul of Israel and King David being declared as King of Judah at the city of Hebron. He soon unites all Israel with himself as King. After David’s tumultuous reign as king for 40 years, Solomon ruled the united Kingdom of Israel for another 40 years. When Solomon died the united Kingdom of Israel split into the northern Kingdom of Israel and the southern Kingdom of Judah.

Samuel-Kings and Chronicles often tell the same story from different perspectives and details. The historical narratives interact with the prophetic books of Isaiah, Jeremiah, Ezekiel, with the twelve Minor Prophets combined into one fourth book. However, it is difficult to understand when prophecies have historical significance and future prophetic significance. Scholars will note and come to understand nuances in the historical and prophetic texts that will “open” secrets never understood before. In the meantime, enjoy the story flow that many readers have found interesting.

THE LATTER PROPHETS. These three are also called “the major prophets” due to their length compared to “the minor prophets” (farther below), that are a single fourth scroll or “book” according to Jewish traditions.

Isaiah. “[Introduction to Isaiah](#).” “[Isaiah, Part 2](#),” “[Isaiah, Part 3](#),” and “[Isaiah, Part 4](#).” Dr. Martin’s four recordings were transcribed and turned into written articles. Isaiah wrote most all his prophecies except the last portion about his death. Isaiah interacts with several of the Minor Prophets books.

Jeremiah. “[Introduction to Jeremiah](#),” “[Jeremiah, Part 2](#),” “[Jeremiah, Part 3](#),” and “[Jeremiah, Part 4](#).” Living several decades after Isaiah, the prophet Jeremiah wrote most every word of the book bearing his name. He likely dictated his writings to close colleague, his scribe Baruch (Jeremiah chapters 32, 36, 43 and 45). He also wrote the last six chapters of Zechariah. Furthermore, it seems clear that Jeremiah wrote Psalm 119. He also wrote the Book of Lamentations (see below). All of Jeremiah’s writings must be considered together to obtain a thorough analysis of his prophetic information given to him by God.

Ezekiel. “[Introduction to Ezekiel](#),” and “[Ezekiel, Part 2](#).” Ezekiel was a young contemporary of Jeremiah. He was part of an early group of exiled captives sent to Babylon. He wrote his prophecies of his visions from YHWH, and nothing else.

THE MINOR PROPHETS. Read “[The Minor Prophets for Today](#).” The documents of the Minor Prophets were a single “book,” and they were contained in a single scroll. In each document are God’s words given through the prophets. **Most** tell of the experiences of the Prophet whose name is attached to their book. These prophets relate to different periods of Israelite history. (See the chart) →

Hosea. “[The Book of Hosea](#).” and “[Hosea’s Important Message](#).” Hosea self-identifies (Hoses 1:1) as the receiver and composer of prophetic messages from YHWH. Hosea was a contemporary prophet with Isaiah.

Joel. “[The Book of Joel](#)” and “[Joel and YHWH](#).” The first chapter and part of the second chapter are a prophecy of destruction of Judah and Jerusalem.

Amos. “[The Book of Amos](#)” and “[Christos in Amos](#).” This prophet from Judah was sent north to the Kingdom of Israel to teach and preach. He is given wide-ranging prophecies that connect with those of other Prophets.

Obadiah. “[The Book of Obadiah](#).” These 21 verses pronounce doom upon the people of Edom because they betrayed Israel. Before the Day of the Lord, they themselves will be defeated, plundered, and slaughtered. Israel will recover and will be exalted. Amos and Obadiah have a link between them.

Jonah. “[The Book of Jonah](#)” and “[Jonah and the New Testament](#).” See also the Commentaries: “[Jonah in Prophecy](#),” and “[Jonah and Olam](#).” Only Jonah could have told his experience of dying and being resurrected within the great fish that swallowed him. God had the fish spew Jonah alive from its stomach onto the southern shore of the Black Sea. This happened because Jonah disobeyed YHWH. He did not want to preach to the people of Nineveh. He feared they would repent, and YHWH would spare the evil city to later destroy Israel.

Micah. “[The Book of Micah](#)” and “[What God Requires in Micah](#).” Contemporary of Isaiah, Micah’s prophecies parallel Isaiah’s at several points. One verse is identical (Isaiah 2:3 and Micah 4:2). Dr. Martin wrote, “**Micah gives a context regarding a future time when YHWH will introduce Himself into world affairs,**” Micah’s prophecies tell of punishments to both kingdoms of Israel before the Day of YHWH. Read Micah

Chronology of the Twelve Minor Prophets

1	<i>Assyrian Period</i>	}	Hosea
2			Joel
3			Amos
4			Obadiah
5			Jonah
6			Micah
7			Nahum
8	<i>Babylonian Period</i>	}	Habakkuk
9			Zephaniah
10	<i>Post-Babylonian Period</i>	}	Haggai
11			Zechariah
12			Malachi

6:8 to learn how God wants us to live.

Nahum. “[The Book of Nahum](#).” This prophecy has one subject — the destruction of Assyria and Nineveh, long hoped for by Judah (and Jonah!). It did not happen until the northern Kingdom of Israel was destroyed by God’s agent Assyria. (This was what Jonah feared.) Some of Nahum’s prophecies will occur in the future.

Habakkuk. “[The Book of Habakkuk](#).” This prophet complains to God about Judah; God answers. The predicted destruction of the Temple in Habakkuk has not occurred in history. When Habakkuk dialogues with YHWH, He answers. He tells Habakkuk it will all happen, but in the future.

Zephaniah. “[The Book of Zephaniah](#)” and “[Zephaniah and Jeremiah](#).” This prophet connects with Habakkuk. Both prophesied toward the end of the Assyrian dominion of the Middle East. The subject of this prophecy is “**the Day of YHWH’s wrath.**” In this sequence God’s judgment will go against Judah, the Day of YHWH will occur against Israel’s enemies, and ends with the conversion of the nations to worship YHWH.

Haggai. “[The Book of Haggai](#),” “[Book of Haggai, Time Prophecies](#).” Haggai presents prophecies to occur after completion of the 70 years of the Babylonian exile. All Jews (and Israelites) who chose to return to Judea and Jerusalem had permission from King Darius to go. Many stayed in Babylon and later moved around the known world. An article “[The Rebuilding of the Temple](#)” has several verses from Haggai. Some events refer to the time of Haggai while other events have not yet happened. Haggai’s prophecies link to those in the first 8 chapters of Zechariah in the person of a future man named “Zerubbabel.” He will complete the mission of the historical Zerubbabel, an important person in the past. A different person with that name will perform all the prophecies not yet fulfilled regarding the construction of a new Temple.

Zechariah. “[The Book of Zechariah](#)” and “[Jeremiah and Zechariah](#).” The first eight chapters were written by Zechariah. The other six (chapters 9–14) were written by Jeremiah. (Jeremiah deals with similar subjects in his writings.) It seems that Ezra the Priest (also a scribe) attached the last six chapters to the first 8 chapters to give the complete Zechariah writing. The significance and reason for this arrangement is explained in Dr. Martin’s article.

Malachi. “[The Book of Malachi](#)” and “[Malachi and Messengers](#).” This prophetic Book of Malachi is not the last book of the Hebrew Bible, but it is the last book of the Minor Prophets as Dr. Martin discusses. Malachi contains the prophecy of “[The Elijah to Come](#)” which is a double prophecy. Part one was fulfilled by John the Baptist during the time of Christ. Some important acts of Malachi’s prophecy about Elijah were not fulfilled in Christ’s time, but will be done in the future.

Another Elijah will come soon in our time to teach before Christ returns. Much is left for the future Elijah to do. He will not be a reincarnated or resurrected John the Baptist. He will be a different man, but his message will be similar, and he will complete it. He will have credentials to suit his message: an Aaronic priest of Levitical lineage, as were the first Elijah and John the Baptist. He may be one of the Two Witnesses.

The Psalms (or Writings) Division

“[Chapter 10: The Writings Division](#).” This division of Old Testament writings is itself divided into three sections by Jewish scholars: (1) the Wisdom Writings, (2) the Festival Writings, and (3) the Restoration Writings.

WISDOM WRITINGS. These writings are Psalms, Proverbs, and Job. (Ecclesiastes is in a different section.)

Psalms. See *Restoring*, “[Appendix One: Preliminary Suggestions For the Structure of the Psalms](#)” and the article, “[Psalms, Music and Prophecy](#).” Not all Psalms were written by King David. Certainly, the first 72 psalms are identified as being composed by David. All are David’s both by subject and by tradition, but their order may have changed from the time of David and Solomon.

Every psalm and song in Scripture was designed to be performed in some fashion. At the least they were dramatically read aloud with great feeling and emotion. Each psalm has its own flow and cadence to them in

Hebrew. Many were likely accompanied by musical instruments. Other authors of Psalms were David's son and heir Solomon, a "seer" and leader of music and song named Asaph (2 Chronicles 29:30, 35:15), Psalm 90 is a song of Moses in the collection of Psalms, and Jeremiah wrote Psalm 119. The psalms were finally compiled and ordered by Ezra the Scribe and Priest.

Several psalms do not have an identifiable author. However, the psalms of Asaph, the Sons of Korah, Solomon, Heman the Ezrahite, Ethan the Ezrahite are identified. All wrote Psalms used in the Temple.

Proverbs. Restoring, "[Appendix Two: The Book of Proverbs: Its Structure, Design and Teaching.](#)" Solomon wrote many proverbs, but not all. The Proverbs are in 7 divisions, which is well known to scholars. Several wise sayings of Joseph and other Egyptians may be a substantial part of Division 1 compiled by Solomon. Division 2 are Proverbs 10:1 to 22:16, believed to be by Solomon.

"Solomon was selective even of his own proverbial creations in order that the whole book could be streamlined to contain the best of many 'wise men.' The main ingredient to understanding a proverb, according to the superscription itself, is 'the interpretation' behind the words (Proverbs 1:6). They may well be "dark sayings" (Proverbs 1:6), but they are designed to give enlightenment to those who read."

• *Dr. Martin, Restoring, Appendix 2*

A collection of unspecified wise men (Proverbs 22:22 to 24:22) make up Division 3. Division 4 (Proverbs 24:23 to 24:34) is another collection by various unnamed wise men. Proverbs by Solomon make up Division 5 in Proverbs 25:1 to 29:27. They were selected by King Hezekiah and his associates.

Division 6 is all of chapter 30 of Proverbs which are "**the words of Agur,**" an unknown and agnostic wise man. He was not sure God existed. He probably was not an Israelite. Division 7 collected proverbs by a "King Lemuel" all in chapter 31. Many think Lemuel is Solomon, but that is uncertain.

Job. The historical person named Job lived during Israel's sojourn in Egypt. Job suffered great loss and severe pain as God allowed Satan to afflict Job, but not kill him. Nothing is known about how the profound Book of Job came to be. It perhaps was read by Moses through Jethro the Midianite, the father-in-law of Moses after he fled Egypt and lived 40 years close to the land of Uz, a land known to Jeremiah (Jeremiah 25:20, Lamentations 4:21). Who wrote Job? We don't know, but Moses is the best candidate for composing the Job narrative from older accounts.

FESTIVAL WRITINGS. Read "[Megillot in Prophecy.](#)" These scrolls were used as teaching material for families during the spring and fall festivals in the land of Israel, during the exile to Babylon and perhaps by the Israelites exiled earlier to Assyria. They were incorporated into the Festival liturgies after Israel's 70-years exile and return to the Covenant land during the time of Ezra and Nehemiah. It seems that Ezra put the final touches on these books of the Bible. These books also have prophetic components relating to the Holy Days in the Jewish Calendar.

Song of Songs. "[The Significance of the Song of Solomon.](#)" This book has been attributed to Solomon and it is a book about love, even erotic sexual love, between a man and a woman. It has indications of being designed to be performed, like a play or an opera with main characters and a chorus. It has some explicit sensual attributes that are not usually recognized.

Ruth. Some details in Ruth could only have come through the eyewitness of Ruth and her mother-in-law Naomi. Because it tells the story of the great-grandmother of King David, it likely came through the family history of David. Did David himself put it in its final form? Perhaps, but we cannot know for sure.

Lamentations. "[The Book of Lamentations](#)" and "[Jeremiah and Lamentations.](#)" The prophet Jeremiah is understood to be the writer of Lamentations after the death of King Josiah of Judah. This writing is both a prophecy and a lament of what would happen to the people of Judah when YHWH judges them for their multitude of sins and evils that result from their continual idolatry and neglect of YHWH's Covenant with Israel (renewed during Josiah's reign). The city of Jerusalem is shown to be the Queen mother of the people

of Israel. It is written in the style of a mother weeping for her dead children who have been destroyed. This queen city is called “**the daughter of Zion**” and “**the daughter of Jerusalem**” (Lamentations 2:1, 11–13).

Ecclesiastes. “[The Book of Ecclesiastes.](#)” This book of wisdom of life was likely written by Solomon toward the end of his life. It is also possible that the composer of this wisdom also fits King Hezekiah of Judah. There is no hint of repentance in Ecclesiastes for grievous sin like Solomon committed. Hezekiah did not commit such sins. See “[Who Wrote Ecclesiastes?](#)” that has intriguing insights. It may change your mind about who wrote this wisdom book. It was written for parents, particularly women, to teach children.

Esther. This account is like Ruth, an eyewitness report of real events. God’s intervention saved all Israelites when the Persian Empire was at the height of its power. This was one of many such attempts to destroy Israel throughout history. Jewish tradition says the uncle of Esther wrote her story that included her private conversation with the king and high officials.

RESTORATION WRITINGS. “[Chapter 11: The Final Three Books of the Third Division.](#)” These writings are about the period after the 70-years exile when the Jews and Israel were allowed by King Cyrus to return to Judea.

Daniel. “[Matters of Prophecy in Daniel.](#)” Like Ezekiel, Daniel was an early exile from Judah to Babylon as a young man. He mentions work of Jeremiah in Daniel 9:2. Ezekiel refers to Daniel (Ezekiel 14:14, 20, 28:3). Daniel may have met Ezekiel (Daniel would have had the authority to visit the Jewish exiles or summon Ezekiel into his presence).

Daniel was the head of the wise men (equivalent to a “brain trust” of smart people today) of Babylon and one of his responsibilities was to keep safe the sacred writings of Israel and the other peoples from all over the world. The Israelites took back their sacred writings to Jerusalem when the 70 years of exile were completed as Jeremiah prophesied. Was not Daniel a prophet? He was of royal blood, and received prophecies, but Daniel is never called one of the prophets. He wrote down his prophecies for people to read and he analyzed them. We do not know if he preached or taught Israelites, but he did publish copies of his prophecies and experiences that went to the Jews and became part of the Old Testament writings.

Ezra-Nehemiah. These two separate books in our Bibles were a single written history on one scroll in Hebrew Bibles in ancient times. These writings were compiled as a continuous narrative with some overlap of people and events.

1 and 2 Chronicles. The single scroll of what today is separated into First and Second Chronicles is a second major source of historical events about the people of Israel and Judah. Final editing of the Old Testament was done by Ezra and the “Great Assembly” assisting him (“[Chapter 12: The Old Testament Periods of Canonization](#)”):

“The Book of Chronicles is the Old Testament book giving us information of the canonizations prior to the final one [canonization] by Ezra. Indeed, this is one of the primary reasons for its composition. There were three historical periods discussed at length by Ezra: [1] the times of David and Solomon; [2] the times of King Hezekiah; and [3] the times of King Josiah. We shall see that these time periods were those when extra literature was added to the Law of Moses for Temple use.”

Chronicles is the last book of Scripture in the Hebrew order. It is also the present-day order of the Hebrew Bible that Jews use today; it begins with Genesis and ends with Chronicles. The last words of the Hebrew Bible are those of a decree by Gentile King Darius of Persia:

“Thus says Cyrus king of Persia, ‘All the kingdoms of the earth has YHWH God of heaven given me; and he has charged me to build him a house in Jerusalem, which is in Judah. Who is there among you of all his people? YHWH his God be with him, and let him go up.’”

Let me finish this Old Testament portion with Christ telling them the purpose of the entire Old Testament:

“And he said unto them [to disciples after His resurrection], **‘These are the words which I spoke unto you, while I was yet with you, that all things must be fulfilled, which were written in [1] the law of Moses, and in [2] the prophets, and in [3] the psalms, CONCERNING ME.’”**

• *Luke 24:44*

The New Testament Writings

Except for the Gospels and Acts, most all the New Testament writings are shorter than most Old Testament writings. The Gospels, Acts, all epistles, and Revelation, they all relate to the Old Testament foundations of the Law, the Prophets, and the Writings. My article “[Biblical Pairs](#)” identifies some close relationships among books of the Bible, but mostly it identifies relationships in the New Testament. It is also useful to understand the term “Messiah” and its significance. See Dr. Martin’s “[Types of Messiah in the Old Testament](#).”

The New Testament Pentateuch.

“[Chapter 21: The New Testament Pentateuch](#).” The Four Gospels and Acts are a unit. Each tells of the work of the ministry of Jesus Christ on earth, and Acts tells of His ministry conducted by His agents (apostles and disciples) to preach the Gospel of the Kingdom to the world.

The Gospel of Matthew. This Gospel was written by Matthew himself, an educated publican (a tax collector), disliked and often hated among Jewish people. His original name was Levi (a Levite), and he was an original apostle of Jesus.

The Gospel of Mark. Mark’s gospel was composed after the Gospels of Matthew and Luke were written. Mark’s Gospel is Peter’s Gospel with unique eye-witness perspective of Mark and Peter to the ministry, death, resurrection, and ascension of Jesus Christ (Mark 16:19–20).

The Gospel of Luke. A Gentile physician, Luke was not an eyewitness to events in the life of Jesus, but he compiled information from others who knew, lived with, witnessed His ministry and miracles, mourned His death, and rejoiced in His resurrection. See my articles, “[Memory in Luke](#)” and “[Universal Salvation in Luke](#).” Luke essentially wrote the Gospel of the apostle Paul, who he worked for during much of Paul’s ministry.

The Gospel of John. Dr. Martin gave several excellent teachings about the apostle Gospel of John message: “[John and His Gospel](#),” “[The Two Apostle Johns](#),” “[The New Apostle John](#),” “[The Apostle John, The Lamb, and the Spirit](#),” and “[The Seven Miracles of John](#).”

John wrote from his own witness of the life of Jesus and beyond, about His resurrection later in the Book of Revelation. John wrote his Gospel after he first received the visions of the Revelation of God through Christ. John’s Gospel closes with two verses by other witnesses who confirmed what John wrote and witnessed in his Gospel. They confirmed John’s testimony.

“This is the disciple which [1] testifies of these things, and [2] wrote these things: and [3] WE know that his [John’s] testimony is true.

And there are also many other things which Jesus did, the which, if they should be written every one, I suppose that even the world itself could not contain the books that should be written. Amen.”

• *John 21:24–25*

John wrote [1] the Gospel named after him, [2] the epistles of 1 John, [3] 2 John, and [4] 3 John, and He received the prophecies of [5] the Book of Revelation.

John’s Gospel tells us somewhat about John’s life and experiences with Jesus: They knew each other

growing up. John was chosen as an apostle. He viewed the transfiguration of Jesus with James (John's brother) and Peter in vision (Matthew 17:2; Mark 9:2). John lived a long life preaching and teaching primarily to Jews. He learned and accepted the Mystery while continuing to serve his *ekklesias* made up mostly of Israelite believers in his writings.

Review in *Restoring*: "[Chapter 19: The Apostle John and Canonization](#)," "[Chapter 25: The Completion of the Canon](#)," "[Chapter 26: The Rejection of the Apostle John](#)," and "[Chapter 27: The Meaning of Canonization](#)."

The Book of Acts. This book, written by Luke the physician, was also about Jesus Christ after His resurrection and the acts He accomplished through His disciples and apostles to preach and then teach the Gospel of the Kingdom of God. "[Synagogues and Ekklesias](#)" explains the development of places of worship in Israel, Jewish congregations scattered abroad, and Gentile congregations that developed after Christ's resurrection. See also my Commentary, "[Post Resurrection Acts of Christ](#)."

The General or Circumcision Epistles for Israel

"[Chapter 22: The Seven General Epistles](#)." These epistles were sent from individuals to various Jewish *ekklesias*. Letters from James and Jude had authority because they were half-brothers of Jesus. Peter and John grew up with Jesus and were two of His apostles from the beginning of His ministry. Both were present at the transfiguration of Jesus (that happened before His resurrection from the dead) when God spoke, and gave a hint of what the glorified body would look like as Jesus spoke in a vision to Elijah and Moses (Matthew 17:2; Mark 9:2). All four knew Jesus for most of His life and all grew up together.

James. A half-brother of Jesus. Only after His resurrection did James believe Jesus was the Messiah of Israel and the Savior of the world. James became a believer when Christ revealed himself to several people, and to James (1 Corinthians 15:7). He became a leader for decades in the Jerusalem *ekklesia*. His epistle was to all twelve tribes of Israel. He gave New Covenant teaching to obey Christ's law of love.

1 Peter. This apostle wrote his epistle to warn of the soon-coming judgment of God upon His people and Jerusalem. He warns them to be prepared to leave the area as Jesus told them to do.

2 Peter. This epistle was Peter's final warning that the rebellion of the people against God was beginning. God's judgment would begin soon. This epistle coordinates closely with Jude in time and in details.

1 John. The apostle John writes that Jesus was the Son of God and widens the understanding that we also are children of God just as Christ is now in glory. John was present at the transfiguration of Christ and saw a dim shadow of His glory. He saw that glory again when he viewed the vision of the Revelation.

2 John. Written by John in the same context as 1 John. He interplays truth and love.

3 John. Written by John, he praises and identifies a specific leader who is injuring the *ekklesias*.

Jude. This epistle addresses the same issues and parallels Second Peter. They should be read together.

The Pauline Epistles

"[Chapter 23: The Epistles of Paul](#)," and "[Chapter 24: The Canonization of Paul's Epistles](#)." The apostle Paul wrote all the traditional Pauline epistles. They were later circulated among all *ekklesias*. They have been so read ever since they were written. The first 10 epistles are to groups, and they address problems that were troubling those *ekklesias* but were edifying to every *ekklesia*. The last four are written to individuals but also have marvelous teaching for every believer.

Romans. The article "[The Principal Theology of the Book of Romans](#)" makes clear what this epistle teaches. This writing by the apostle Paul convicts every human being (Jew and Gentile) of sin, and tells of the justification by faith for salvation to be found only "**in Christ Jesus**." It also explains the limits of the Law

God gave to Israel at Mount Sinai. Chapter 16 of Romans was added to this well-known circular letter by Paul. There he mentions a Mystery that was given to him.

1 Corinthians. “[Paul's First Message to the Corinthians](#),” “[The Corinthian Experience](#),” “[Subjection in 1 Corinthians 15](#),” and “[First Corinthians Chapter 15](#)” explain the issues Paul had with the Gentile *ekklesia* in Corinth. The article examines both First and Second Corinthians.

In the remarkable and comprehensive chapter 15 Paul gives [1] a compressed declaration of the Gospel of the Kingdom of God. Then he [2] describes the resurrection of Christ Jesus, gives the order of the resurrections and [3] ends with a vivid description of the resurrection bodies terrestrial and celestial in that Kingdom. The Gospel Paul himself taught is summarized in 1 Corinthians 15:3–8.

2 Corinthians. The follow-up epistle to 1 Corinthians shows that the *ekklesia* at Corinth learned lessons from 1 Corinthians. Several issues spoken of in the first epistle to the Corinthians are shown to be resolved and new issues presented.

Galatians. “[The Book of Galatians](#).” This epistle is known to be Paul’s by its style and its message consistent with events in Acts. He defends his apostleship and makes clear that the faith of Christ and not the Law of God gives belief for salvation through the resurrection of Christ Jesus (Galatians chapter 3). See “[The Gospel of Messiah](#).”

Ephesians. Paul reveals the Mystery of God given to him by Christ. It is a declaration of the glory each of us will have “in Christ.” Ephesians should be studied in parallel with Colossians and to a lesser extent Philippians. These three epistles are the core teaching of the Mystery of God. “[The History of the Revelation of the Mystery](#)” explain why and when the Mystery presented in Ephesians, Philippians, and Colossians was given to mankind. See “[The Mystery and the New Covenant](#),” “[The Mystery, A Definition](#),” and “[The Mystery, Its Implications](#),” and “[The Diamond Rule](#).”

Philippians. This letter by Paul to the *ekklesia* of the European city of Philippi in ancient Macedonia links together the Epistle to the *ekklesia* of the “Ephesians”⁹ in the city of Ephesus, and the Epistle to the *ekklesia* to the Colossians in the city of Colosse in present-day Turkey. Philippi is in Europe (not in Turkey, see Acts 16 12–15 and 1 Thessalonians 2:2).

Colossians. Along with Ephesians, Paul gives a parallel explanation of the Mystery of God, a secret not made known to anyone or anything until it was given to Paul. Only God the Father and His Son Christ Jesus knew about the Mystery. The three epistles of Ephesians, Philippians, and Colossians are a trio of writings that are the core of the teaching of the Mystery. Besides parallels of subject, the manner of expression helps show that Paul wrote both Ephesians and Colossians. Paul wrote about the Mystery and its role in the entire Word of God:

“Whereof I am made a minister, according to the dispensation of God, which is given to me for you, to fulfil [complete!] the word of God; Even the MYSTERY which has been hid from ages and from generations, but NOW is made manifest to his saints: To whom God would make known what is the riches of the glory of this MYSTERY among the Gentiles; which is Christ in you, the hope of glory.”

• **Colossians 1:25–27**

1 Thessalonians. Paul’s message is Christ’s return to establish His Kingdom on earth and glorious resurrection for believers. Thessalonica was a Roman province of Macedonia in Europe. This epistle is paired with 2 Thessalonians.

2 Thessalonians. Paul praises the members of this *ekklesia* for following through with his requests in 1 Thessalonians. He then corrects some members of the Thessalonian *ekklesia* who misconstrue Paul’s words.

⁹ Paul is identified as the author, but the destination *ekklesia* is not named; therefore, some scholars deny it was written by Paul.

They thought Christ would return very soon, and acted unwisely in their daily lives. In addition, someone forged a letter by Paul, so he personally signs this second letter for comparison with his other letters. Paul then tells them about a great apostasy and the unveiling of the Man of Sin before Christ returns.

Hebrews. The apostle Paul wrote Hebrews. (See my Commentary “[The Book of Hebrews](#),” and Dr. Martin’s article “[The Book of Hebrews](#)”). Most New Testament manuscripts place this “sermon” within the Pauline epistles. Hebrews was likely recorded by a scribe. The first two chapters correct great mistakes that the Hebrews audience believed about angels and their relationship to the Son of God. Read “[Christ as High Priest](#).” It details how Jesus fulfills the Levitical actions, and how He (the Lamb of God) sprinkled His own blood at the altar and Mercy Seat in heaven after His resurrection.¹⁰

1 Timothy. This epistle is paired with 2 Timothy. Paul wrote this epistle to his young colleague from Rome and gave him ministry advice. Written post-Mystery, read “[Chapter 13: The Need for a New Testament](#).” Paul begins organizing the *ekklesias* with the understanding that Christ will not return soon.

2 Timothy. This second epistle to Timothy was written some months after the first, noting that Timothy fulfilled Paul’s requests in the first letter. He gives more ministerial advice. Chronologically this might be the last epistle Paul wrote that is in Scripture.

Titus. Paul wrote to a colleague (like Timothy). Paul advised Titus to teach sound doctrine and maintain good works.

Philemon. This short epistle is to one man and deals with a personal and legal matter. Paul is in his first imprisonment in bonds in Rome. He writes to admonish his wealthy friend Philemon (the *ekklesia* meets in his house, verse 2), asking him to forgive his runaway slave Onesimus, and release him to serve Paul (Philemon 1:10–18). Paul personally signs the letter (verse 19). In Colossians 4:9 Onesimus is said to be faithful and beloved by Paul. While this epistle does not directly speak against slavery, Paul tells Philemon that Onesimus should be greeted as a brother, not as his slave. Paul needs Onesimus, and he is willing to serve Paul to forward the Gospel.

The Revelation of Jesus Christ

Revelation. “[Chapter 20: When Was the Book of Revelation Written?](#)”

Several articles in the ASK website discuss various topics within the Book of Revelation. “[The Seven Churches of Revelation](#),” “[The Seven Churches of Revelation Today](#),” “[Revelation’s Seven Churches](#),” “[Enoch and Revelation](#),” “[The Seven Hills of Jerusalem](#),” “[The Two Witnesses - Who Are They?](#)” The first two verses of Revelation give us information about John:

“The Revelation of Jesus Christ, which God gave unto him, to show unto his servants things which must shortly come to pass; and he sent and signified it by his angel unto his servant John: Who bare record

- [1] **of the word of God, and**
- [2] **of the testimony of Jesus Christ, and**
- [3] **of all things that he saw.”**

• **Revelation 1:1–2**

The Book of Revelation was written by the apostle John who was a servant of Christ describing what he saw in the heavenly visions. The Revelation did not originate from John. It was from God the Father, through Christ to John and then to John’s pen and through generations to us (Revelation 1:1–3).

John is the messenger of the visions. Dr. Martin believed John received the same message twice, once in

¹⁰ This information could only have been learned by seeing it shown in a vision. This information may have been what Paul referred to in 2 Corinthians chapter 12, and he was allowed to disclose it later in 61 AD in the sermon of Hebrews.

the early 60s AD and a second time in the mid-90s AD when John himself was extremely old. The Revelation of Jesus Christ (Revelation 1:1) is a Jewish book told to John and designed to inform an Israelite audience about end-time events, among them, “[Mystery Babylon the Great](#).”

Along with the transfiguration, this vision of the Revelation, the “Unveiling,” was what Jesus meant when He said John will not die until he sees the Kingdom. This was fulfilled when John saw the vision of the Revelation, and twice saw Christ’s glory.

Old Testament Authors With Multiple Writings (in Rough Chronological Order)

- **Moses** compiled Genesis and wrote the other four books of the Pentateuch from his own perspective as leader of the people of Israel. He also composed Psalm 90 that was placed in the Psalter.
- **Joshua**, the leader of the people of Israel after Moses, could write (Joshua 8:32, 24:26). Perhaps he wrote his own book, or he wrote the documents that Samuel compiled and edited for the Book of Joshua.
- **Samuel** compiled and wrote Joshua (perhaps), Judges, and an early portion of First Kings.
- **David** wrote many Psalms: 3–9, 11–32, 34–41, 51–65, 68–70, 86, 101, 103, 108–110, 122, 124, 131, 133, 139–145 (73 in all). The actions of King David in his full and eventful life were written in many documents, only parts of which are in the Bible today¹¹:

“**Now the acts of David the king, first and last, behold, they are written in the book** [histories] **of Samuel the seer, and in the book** [history] **of Nathan the prophet, and in the book** [histories] **of Gad the seer, [1] With all his** [David’s] **reign and [2] his might, and [3] the times** [chronologies] **that went [3a] over him, and [3b] over Israel, and [3c] over all the kingdoms of the countries.”**

• **1 Chronicles 29:29–30**

- **Asaph** (his name means “convener” or “collector”) was a Levite, a skilled musician like David, and a “seer,” a prophet that sees visions (2 Chronicles 29:30, 35:15). He composed twelve psalms: Psalm 50, and the eleven connected Psalms 73–83. A school of music was named after Asaph.
- **The Sons of Korah** composed Psalms 42, 44–45, 47–49, 84–85, and 87.
- **Solomon** wrote Psalms 72 and 127. He also wrote Ecclesiastes (perhaps Hezekiah composed it, see below); the Song of Songs,¹² and many of the Proverbs. He himself composed 3,000 proverbs total (1 Kings 4:32), but selectively collected his best and the best of other wise men in the Book of Proverbs. See Dr. Martin’s “[Appendix Two: The Book of Proverbs: Its Structure, Design and Teaching](#).”
- **Heman the Ezrahite** wrote Psalm 88, one of the “Sons of Asaph.”
- **Ethan the Ezrahite**, composed Psalm 89.
- **Hezekiah** wrote several Psalms, the fifteen “Degree Psalms” which comprise Psalms 120–134 (“[Chapter 12: The Old Testament Periods of Canonization](#)”). He also compiled and edited collections of proverbs, perhaps with Isaiah’s help. He may be the author of Ecclesiastes (or Solomon was, see my Commentary, “[Who Wrote Ecclesiastes?](#)”).
- **Isaiah** composed the latter part of First Kings, some of Second Kings into the reign of Manasseh. He likely helped Hezekiah compile some proverbs for the Book of Proverbs.
- **Jeremiah** wrote all of Jeremiah, Lamentations, Psalm 119, and chapters 9–14 of Zechariah. All of Jeremiah’s writings must be analyzed together to understand the totality of Jeremiah’s intertextual prophecies.

¹¹ More may be discovered in the future. See my article, “[The Location and Future Discovery of King David’s Tomb](#).”

¹² Dr. Martin’s “[The Significance of the Song of Solomon](#)” explains its purpose, background, and performance.

- **Zechariah**, chapters 1–8 were composed by this prophet. Chapters 9–14 were composed by the prophet Jeremiah. These chapters were added after chapter 8 to the writings of Zechariah by Ezra the scribe.

All New Testament Authors

There are only **8** authors/composers who put pen to papyrus or parchment in all **27** writings of the New Testament. They are as follows:

- **Matthew** wrote **1** Gospel. He was an apostle, was the sole writer of his Gospel. Much of the information comes from his own discussions and own witness of Jesus and His teachings with some eyewitness accounts from others.
- **Mark** wrote **1** Gospel. He composed his gospel after Matthew and Luke wrote theirs, using many extracts from them. Mark was a witness to many events in Christ’s life, but he was a disciple and not an apostle. Mark’s Gospel is Peter’s Gospel with unique eye-witness perspective to the ministry, death, resurrection, and ascension of Jesus Christ (Mark 16:19–20).
- **Luke** wrote **2** writings in the New Testament. He wrote the Gospel of Luke which presents the theology of the apostle Paul Gospel. Luke compiled his information from various sources whom he likely interviewed personally (Luke 1:1–4). In several instances only participants and eyewitnesses could have given Luke his information, for example the information about Jesus’ birth could only have come from Mary.

Luke also wrote the Book of Acts as a continuation of his Gospel as it says in Acts 1:1–3. The information in Acts came from Paul and from others, as well as Luke’s own observations (see “[Memory in Luke](#)”).

- **John** wrote **5** writings of the New Testament. He composed his Gospel, 1 John, 2 John, and 3 John, as well as the Book of Revelation. John wrote that the information in Revelation comes from God Who gave it to Christ to reveal and *unveil* (which is what “revelation” means), what God said will come to pass.
- **James** wrote **1** epistle. He was the half-brother of Jesus and leader of the Jerusalem *ekklesia* after he encountered the resurrected Christ (1 Corinthians 15:7). He wrote to all the 12 tribes of Israel about New Covenant living.
- **Peter** wrote **2** epistles to Jewish believers, 1 Peter and 2 Peter. Mark’s Gospel is essentially the Gospel according to Peter.
- **Jude** wrote **1** epistle. He was a second half-brother of Jesus and the full brother of James. His small epistle has information that parallels events described in the epistle of 2 Peter (see “[Biblical Pairs](#)”).
- **Paul** wrote **14** works in the New Testament: Romans, 1 Corinthians, 2 Corinthians, Galatians, Ephesians, Philippians, Colossians, 1 Thessalonians, 2 Thessalonians, Hebrews (a sermon, not an epistle), 1 Timothy, 2 Timothy, Titus, and Philemon. The first nine were written to *ekklesias*, The last four epistles were to individuals, but of benefit to all believers. The Gospel of Luke (a Gentile) and the Book of Acts were greatly influenced and may have been commissioned by Paul.

Conclusion

God was (and is) totally in charge of all His scriptures throughout history. The complete Bible we have today contains God’s thoughts ready to be transmitted from His mind to yours.

“All scripture is inspired by God, and is beneficial for teaching, for exposure, for correction, for discipline in righteousness, [Why?] that the man of God may be equipped, fitted out for every good act.

- **2 Timothy 3:16–17, Concordant Literal New Testament**

God's purpose was (and is) to affect and guide your mind to His goal to make you a mature child of God as Christ is at this moment, so you will perfect in your character:

“And be not conformed to this world [eon]: but be you transformed by the renewing of your mind, that you may prove what is that good, and acceptable, and perfect, will of God.”

• *Romans 12:2*

David Sielaff, September 2021