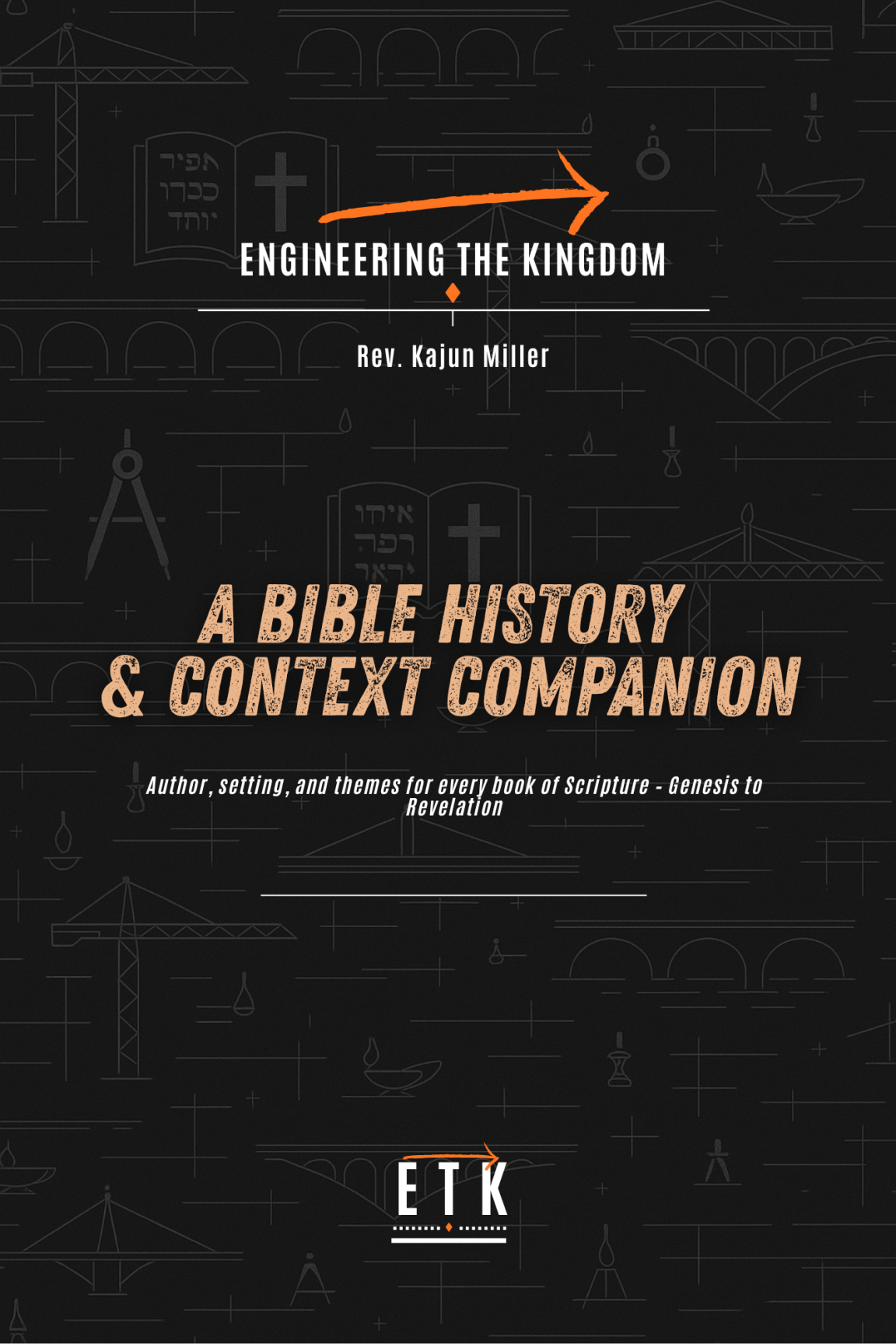


The background is a dark grey field filled with a repeating pattern of white line-art icons. These icons include various construction elements like cranes, bridges, and scaffolding, as well as religious symbols such as crosses, open books with Hebrew text, and menorahs. A large, thick orange arrow points from the left towards the title.

ENGINEERING THE KINGDOM

Rev. Kajun Miller

A BIBLE HISTORY & CONTEXT COMPANION

Author, setting, and themes for every book of Scripture - Genesis to Revelation

The logo features the letters 'ETK' in a bold, white, sans-serif font. A thick orange arrow is positioned above the letters, pointing from the 'E' towards the 'K'. Below the letters is a thin white horizontal line.

ETK

ABOUT THIS COMPANION

Scripture repays slow reading — but a little orientation goes a long way. Before you open any book of the Bible, it helps to know: who wrote it, roughly when, to whom, and why. Those questions are the whole purpose of this booklet.

For each of the sixty-six books, you will find a short entry covering its **author and date**, its **historical setting**, and its **key themes** — along with a quick “where it fits” reference to place it on the biblical timeline. Two timeline pages, one for each testament, give the wider sweep of the story these books belong to.

A note on sources: these introductions were independently written for this companion, drawing on the long, public tradition of Bible-dictionary and study-Bible scholarship — not copied or adapted from any single copyrighted publication. Historical and chronological details were checked against public-domain reference works, listed in full at the back of this booklet. Where serious scholarly debate exists over a book’s authorship or date (Isaiah, Daniel, Ecclesiastes, Hebrews, and a few others), that is called out for your consideration, however, we believe the authors as historically considered and do not have this doubt.

Space has also been reserved throughout — marked pages you’ll spot as you go — for timelines, maps, and other resources to be added, so this companion can keep growing into exactly the tool you need at your elbow.

Let’s Build Together.
— *Engineering the Kingdom*

DEDICATION

*To students of the word everywhere — may our
knowledge and understanding of the Word be
increased.*

Bible Nerds Unite!

REV. KAJUN MILLER

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PART ONE

THE OLD TESTAMENT

Thirty-nine books, roughly seventeen centuries — from creation to a nation waiting, four hundred silent years, for the Messiah.

A CONDENSED TIMELINE

● **c. 2100–1800 BC**

The Patriarchs

Abraham to Jacob — Ur to Canaan

● **c. 1446 BC**

The Exodus

Deliverance under Moses; covenant at Sinai

● **c. 1406–1050 BC**

Conquest & Judges

Canaan settled; cycles of the judges

● **c. 1050–930 BC**

United Monarchy

Saul, David, and Solomon

● **930 BC**

Kingdom Divided

Israel (north) and Judah (south) split

● **722 / 586 BC**

Fall of Israel & Judah

Conquered by Assyria, then Babylon

● **538–430 BC**

Return & Rebuilding

Exiles return; Malachi's final word

Dates are approximate and reflect commonly used evangelical chronologies; reasonable scholars differ, especially on the earliest periods.

OLD TESTAMENT

THE EXTENDED TIMELINE

A fuller pass through the Old Testament's roughly seventeen centuries — from the primeval era to Malachi's final word.

Undated

Creation, Fall, Flood, Babel
Genesis 1–11 — the primeval era, told without the fixed dates later chapters begin to supply.

c. 2091 BC

Abraham called from Ur
The covenant promise of land, offspring, and blessing (Genesis 12).

c. 1900s BC

Isaac, Jacob, and the twelve sons
The covenant narrows to one family across three generations.

c. 1876 BC

Jacob's family enters Egypt
Famine drives seventy persons to Goshen, where Joseph already rules as vizier.

c. 1446 BC

The Exodus
Deliverance from slavery under Moses; the Law given at Sinai.

c. 1446–1406 BC

Forty years in the wilderness
A generation of unbelief passes away before the Jordan is crossed.

c. 1406 BC

Conquest of Canaan begins
Joshua leads Israel across the Jordan into the promised land.

c. 1375–1050 BC

The period of the judges
Roughly three centuries of the sin–oppression–deliverance cycle (see p. 15).

c. 1050 BC

Saul anointed king
Israel's request for a king 'like all the nations' is granted.

c. 1010 BC

David becomes king
The united monarchy reaches Jerusalem; the Davidic covenant is given.

c. 970 BC

Solomon's reign begins
The Jerusalem temple is completed around 966 BC.

930 BC

The kingdom divides
Israel (north, ten tribes) and Judah (south) split under Rehoboam and Jeroboam.

722 BC

Israel falls to Assyria
The northern kingdom is conquered and its population deported.

605–586 BC

Babylon conquers Judah
Jerusalem and the temple are destroyed in 586 BC; the exile begins.

538 BC

Cyrus's decree
Persia permits the first return of exiles under Zerubbabel.

516 BC

The second temple completed
Rebuilt on the site of Solomon's temple after opposition and delay.

458 / 445 BC

Ezra, then Nehemiah, return
The law is restored and Jerusalem's walls are rebuilt.

c. 430 BC

Malachi's final word
The Old Testament's last prophetic voice, before four centuries of silence.

Dates follow chronological frameworks in common use across evangelical biblical scholarship; reasonable scholars differ, especially before 900 BC.

THE OLD TESTAMENT

THE LAW (PENTATEUCH)

5 BOOKS

THE LAW (PENTATEUCH)

GENESIS

Creation – c. 1805 BC · Mesopotamia to Canaan to Egypt

In the beginning — origins of the world and the covenant family

“ *In the beginning God created the heaven and the earth.*

Genesis 1:1 (KJV)

AUTHOR & DATE

Jewish and Christian tradition has long attributed Genesis to Moses, compiled during the wilderness years of the mid-15th century BC, likely drawing on older family and tribal records (the repeated phrase ‘these are the generations of...’ may mark seams between sources Moses wove together). Genesis covers by far the longest span of any biblical book, from creation to Joseph’s death in Egypt around 1805 BC. Some modern critical scholars propose a later compilation, but the book’s internal claims and the united testimony of Jewish and Christian tradition point to Moses as its shaping hand.

SETTING

Composed for a nation of former slaves about to enter Canaan, Genesis answers a pressing question: whose land is this, and whose people are we? Its early chapters (1–11) address universal human origins — creation, the fall, the flood, and Babel — before narrowing, from chapter 12 onward, to one family: Abraham, called out of Ur, and his descendants Isaac, Jacob, and Jacob’s twelve sons. It roots Israel’s identity in promises made centuries before Sinai, which the rest of the Pentateuch assumes are already in force.

THEMES

Creation, fall, and the slow unfolding of a promise — blessing, offspring, and land — carried through flawed patriarchs who lie, scheme, and play favorites, yet remain God’s chosen vessel. Genesis sets the pattern of covenant that shapes every book after it, and introduces themes the whole Bible returns to: the image of God in humanity, the seriousness of sin, substitutionary sacrifice (ch. 22), and a coming ‘seed’ who crushes the serpent (3:15) — a promise Christian readers trace to Christ.

STRUCTURE &
AS YOU READ

Genesis divides into primeval history (1–11) and patriarchal history (12–50), following Abraham, then Isaac, Jacob, and Joseph. Watch for the recurring ‘generations’ formula, and how God’s promises survive each threat in turn.

THE LAW (PENTATEUCH) · GENESIS · JOURNAL

[illegible]

THE OLD TESTAMENT

HISTORICAL BOOKS

12 BOOKS

HISTORICAL BOOKS

KINGS & THEIR PROPHETS

Not a complete king list — 1-2 Kings and 1-2 Chronicles already tell that story in full — but a selective look at how God consistently paired Israel's and Judah's kings with prophets sent to confront, counsel, or warn them.

KING	KINGDOM	REIGN	PROPHET(S)
Saul	United Kingdom	c. 1050–1010 BC	Samuel
David	United Kingdom	c. 1010–970 BC	Nathan, Gad
Solomon	United Kingdom	c. 970–930 BC	Ahijah
Jeroboam I	Israel (north)	930–909 BC	Ahijah
Ahab	Israel (north)	874–853 BC	Elijah, Micaiah
Ahaziah / Jehoram	Israel (north)	853–841 BC	Elijah, Elisha
Jeroboam II	Israel (north)	793–753 BC	Amos, Hosea, Jonah
Uzziah, Jotham, Ahaz	Judah (south)	792–715 BC	Isaiah, Micah
Hezekiah	Judah (south)	715–686 BC	Isaiah
Manasseh	Judah (south)	697–642 BC	Unnamed (2 Kings 21:10)
Josiah	Judah (south)	640–609 BC	Jeremiah, Zephaniah, Huldah
Jehoiakim, Zedekiah	Judah (south)	609–586 BC	Jeremiah, Ezekiel, Daniel

Reign dates throughout follow chronological frameworks in common use across evangelical biblical scholarship; reasonable scholars differ, especially before 900 BC.

HISTORICAL BOOKS

JUDGES

c. 1350–1050 BC · Canaan

A downward spiral without a king

“ *In those days there was no king in Israel: every man did that which was right in his own eyes.*

Judges 21:25 (KJV)

AUTHOR & DATE

Author unnamed; Jewish tradition points to Samuel, writing early in the monarchy (11th–10th century BC), covering roughly 1350–1050 BC — a period the book itself describes as chaotic and largely leaderless, which its own compositional distance (‘in those days there was no king in Israel’) seems to presuppose a monarchy already existing by the time of writing.

SETTING

After Joshua’s death, Israel fails to fully drive out the Canaanites and drifts into their culture and idolatry. A repeating cycle unfolds six times over: apostasy, oppression by a foreign power (Mesopotamia, Moab, Canaan, Midian, Ammon, Philistia), a desperate cry for help, and deliverance through a raised-up judge — Othniel, Ehud, Deborah and Barak, Gideon, Jephthah, Samson among the twelve named — followed by relapse once the judge dies.

THEMES

‘In those days there was no king in Israel: every man did that which was right in his own eyes’ (21:25) — the book’s closing verdict, repeated in substance four times, diagnoses Israel’s core problem as a crisis of authority and prepares the reader for the monarchy to come. The judges themselves are a deeply flawed gallery — Gideon slides into idolatry, Jephthah makes a rash and tragic vow, Samson squanders his calling through repeated moral failure — showing that deliverance came not because Israel deserved it, but despite what it deserved.

STRUCTURE &
AS YOU READ

A prologue (1–2) sets the pattern; the body (3–16) cycles through the judges in roughly descending moral order, Samson last and worst; a grim double epilogue (17–21, the idol of Micah and the atrocity at Gibeah) shows just how far Israel had fallen. The epilogue is disturbing reading by design — it exists to make the case for kingship inescapable.

HISTORICAL BOOKS · SUPPLEMENTARY CHART

THE CYCLE OF THE JUDGES

Twelve deliverers rescue Israel across roughly three centuries (c. 1350–1050 BC) — but the book's real subject is the pattern beneath their stories, repeating six times over.



JUDGE	DESCRIPTION	YEARS
Othniel	Caleb's nephew; defeated King Cushan-Rishathaim of Aram after eight years of oppression.	40 yrs
Ehud	A left-handed Benjamite who killed King Eglon of Moab and routed the Moabite army.	80 yrs
Shamgar	Struck down six hundred Philistines with an ox-goad.	unknown
Deborah	Prophetess and judge; with Barak, defeated King Jabin's army and its commander Sisera.	40 yrs
Gideon	Routed a vast Midianite host with three hundred men, torches, and trumpets.	40 yrs
Tola	Of Issachar; judged Israel from Shamir, in the Ephraimite hill country.	23 yrs
Jair	A Gileadite whose thirty sons rode thirty donkeys and governed thirty towns.	22 yrs
Jephthah	A Gileadite outcast who defeated Ammon after a costly, ill-considered vow.	6 yrs
Ibzan	Of Bethlehem; father to thirty sons and thirty daughters, all married outside his clan.	7 yrs
Elon	Of the tribe of Zebulun; Scripture records little beyond his years of service.	10 yrs
Abdon	Father of forty sons and thirty grandsons, who rode on seventy donkeys.	8 yrs
Samson	A Nazirite of great strength who fought the Philistines alone, ending his life pulling down their temple.	20 yrs

Years judged and descriptive details drawn from the book of Judges (KJV); independently summarized for this companion.

PART TWO

THE NEW TESTAMENT

Twenty-seven books written within about sixty-five years — the story of Jesus, and the gospel's rapid spread from Jerusalem to the ends of the earth.

A CONDENSED TIMELINE

● **c. 6/5 BC**

Birth of Jesus

Bethlehem, under Herod the Great

● **c. AD 27–30**

Public Ministry

Teaching, miracles, the calling of the Twelve

● **c. AD 30**

Cross & Resurrection

Jerusalem, at Passover

● **c. AD 30**

Pentecost

The Spirit poured out; the church begins

● **c. AD 34–57**

Paul's Conversion & Journeys

Damascus road to Asia Minor and Greece

● **c. AD 60–67**

Roman Imprisonment

Prison epistles written; Paul's death

● **AD 70 / c. AD 95**

Temple Falls & Revelation

Jerusalem destroyed; John exiled on Patmos

Dates are approximate and reflect commonly used evangelical chronologies; reasonable scholars differ, especially over Revelation's date.

THE LIFE OF CHRIST

A LIFE OF CHRIST TIMELINE

One life, four Gospel witnesses. This timeline follows the widely used harmonized outline of events across Matthew, Mark, Luke, and John.

c. 6/5 BC

Birth in Bethlehem
Announced by angels; visited by shepherds, then Magi from the East.

c. 5 BC

Flight into Egypt, then Nazareth
The family flees Herod's massacre and later settles in Galilee.

c. AD 27

Baptism by John the Baptist
The Spirit descends; the Father's voice affirms the Son (Matt. 3).

c. AD 27

Forty days of temptation
Tested in the wilderness before public ministry begins.

c. AD 27-29

Galilean ministry
Calling the Twelve; teaching, healing, and pambles across Galilee.

c. AD 29

Peter's confession at Caesarea Philippi
'Thou art the Christ' — the ministry's turning point (Matt. 16).

c. AD 29

The Transfiguration
Jesus's glory revealed to Peter, James, and John on the mountain.

c. AD 29-30

The journey to Jerusalem
Luke's extended travel narrative; teaching en route to the capital.

c. AD 30

Triumphal Entry (Palm Sunday)
Jesus enters Jerusalem to shouts of 'Hosanna,' riding a donkey.

c. AD 30

The Last Supper
Passover meal with the Twelve; the new covenant instituted.

c. AD 30

Gethsemane, arrest, and trials
Betrayed by Judas; tried before the Sanhedrin, Pilate, and Herod.

c. AD 30

Crucifixion
Death at Passover outside Jerusalem's walls, on a Friday.

c. AD 30

Resurrection
The tomb is found empty on the third day, Sunday morning.

c. AD 30

Forty days of appearances
Jesus appears to the disciples and over five hundred believers (1 Cor. 15:6).

c. AD 30

The Ascension
Jesus is taken up into heaven from the Mount of Olives (Acts 1).

THE NEW TESTAMENT

APOCALYPSE

1 BOOK

APOCALYPSE

THE SEVEN CHURCHES OF REVELATION

Christ’s own words to seven real congregations in Asia Minor (Rev. 2–3) — each commended, warned, or both, and each given a promise ‘to him that overcometh.’

EPHESUS

COMMENDED
Hard work and perseverance; rejected false apostles
REBUKED
Abandoned your first love
PROMISE TO THE OVERCOMER
To eat of the tree of life in the paradise of God

SMYRNA

COMMENDED
Faithful endurance under poverty and persecution
REBUKED
None
PROMISE TO THE OVERCOMER
A crown of life; no hurt from the second death

PERGAMUM

COMMENDED
Held fast to Christ’s name amid ‘Satan’s seat’
REBUKED
Tolerated false teaching (Balaam, the Nicolaitans)
PROMISE TO THE OVERCOMER
Hidden manna and a new name on a white stone

THYATIRA

COMMENDED
Love, faith, service, and growing patience
REBUKED
Tolerated the prophetess ‘Jezebel’ and her immorality
PROMISE TO THE OVERCOMER
Authority over the nations; the morning star

SARDIS

COMMENDED
A few who had not defiled their garments
REBUKED
A reputation for life, but spiritually dead
PROMISE TO THE OVERCOMER
White garments; a name kept in the book of life

PHILADELPHIA

COMMENDED
Kept Christ’s word despite little strength
REBUKED
None
PROMISE TO THE OVERCOMER
An open door no one can shut; a pillar in God’s temple

LAODICEA

COMMENDED
None recorded
REBUKED
Lukewarm — neither cold nor hot; self-satisfied
PROMISE TO THE OVERCOMER
To sit with Christ on his throne

Commendations, rebukes, and promises drawn from Revelation 2–3 (KJV).

APOCALYPSE

REVELATION

c. AD 95 (traditional) · From Patmos to seven churches

Apocalyptic visions of Christ's ultimate victory

“ *And he that sat upon the throne said, Behold, I make all things new. And he said unto me, Write: for these words are true and faithful.*

Revelation 21:5 (KJV)

AUTHOR & DATE	Traditionally attributed to the apostle John, written while exiled ‘for the word of God, and for the testimony of Jesus Christ’ (1:9) on the small island of Patmos off the coast of Asia Minor, most commonly dated c. AD 95, during the reign of the emperor Domitian, whose demand for emperor worship put Christians under sharpening pressure; a minority scholarly view instead places the book earlier, under Nero, c. AD 68.
SETTING	Written to seven specific, named churches in Asia Minor (1:11; 2–3), each addressed individually with both commendation and rebuke, facing real and mounting pressure to compromise with Roman imperial worship and the broader pagan culture surrounding them, Revelation unveils the vast cosmic conflict behind their comparatively small, local earthly struggles through dense, deliberately symbolic and apocalyptic imagery drawn heavily from Daniel, Ezekiel, and other Old Testament prophetic literature.
THEMES	The slain-yet-standing, triumphant Lamb (5:6) sits at the very center of history and of the book’s own vision of heaven’s throne room, subverting expectations of power and victory at every turn. Judgment on evil and empire, the ultimate defeat of ‘that old serpent, called the Devil, and Satan’ (20:2), and the New Testament’s climactic vision of a renewed creation — ‘a new heaven and a new earth,’ with God himself dwelling among his people and wiping away every tear (21:1–4) — bring the entire biblical story to its resolution.
STRUCTURE & AS YOU READ	Letters to seven churches (1–3), a vision of heaven’s throne room and a scroll opened in seven seals, seven trumpets, and seven bowls of judgment (4–16), the fall of ‘Babylon’ and final judgment (17–20), and the new heaven, new earth, and new Jerusalem (21–22). Its imagery is genuinely difficult and has produced centuries of differing interpretive approaches; reading it first for its overall movement — from present struggle to certain, glorious victory — before wrestling with every symbolic detail is usually the wiser path for a first read.

APOCALYPSE • REVELATION • JOURNAL

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APOCALYPSE • REVELATION • JOURNAL

[illegible]

The Bible is the greatest book in the history of the world. This companion is an invitation – not just to know the who, when, and why behind each book of the Bible, but to sit with the Word long enough to let it search you back.

As you move through these pages, bring your questions honestly, and give the Lord room to answer them. Journal what He speaks to your heart along the way: the conviction, the comfort, the verse that suddenly reads differently than it did before.

Let this book become more than a reference on your shelf – let it become a record of the Living Word doing living work in you, drawing you nearer to Him one page, one question, one answered prayer at a time.



ENGINEERING THE KINGDOM