

**THEME 5.
THE CHRONOLOGY OF THE WRITING OF THE BIBLE.**

THEME 5 INDEX.

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The main subject of this section are not the dates of the biblical stories, but when they were written as they appear right now, commenting every Bible's book in the chronological order in which they were written.

5,10 Books of Jewish canon.

5,11

Genesis.

The Genesis is possibly the first book that started to be written, but not the first one to be finished.

From chapter 12 to chapter 46 the legends of the patriarchs are told. Abraham, Isaac and Jacob probably take their origin from verbal stories of Moses time, even if they were written later, at the age of the judge Samuel and the king Saul (1040-1010 BC). They present later additions with information about the ages of the patriarchs, which corresponds to a time period between 500-400 BC.

It is possible that the chapters from 47 to 50 were written during the kings' age, between Salomon and Josiah 970-609 BC. Jacob's blessings to his sons in the chapters 48 and 49 are not prophecies, because the hypothetical destiny of Jacob's sons has already happened at the time it is written, during the time of the king Judah.

The first chapters of Genesis, from 1 to 11, were likely started during the exile in Babylon, and they may have been finished at the end of it (550-450 BC). These chapters contain the Babylon's mythology adapted to the Jews culture.

The differences between the ages of the antediluvian and postdiluvian mythological characters existing between the most ancient books actually known, Pentateuch and Samaritan, in the Greek version of the Septuagint and the Masoretic Jews book, point out that changes have been made in Genesis, at least till the time in which the Greek version of the Septuagint was made (280-200 BC).

The reference about Abraham's stay for many years in the Philistines country in Genesis 21:33 would be included when the Philistines were already residing in that area, starting from year 1200 BC.

Exodus.

The book that tells the story of the flight of the Jews from Egypt was not written at the time it apparently happened (1250-1230 BC), but much later, possibly during the King's age, between Salomon and Josiah (970-609 BC). If Moses wrote something, it could be the Ten Commandments, that are in chapter 20 and that may have been written on clay boards, and something more.

The Exodus book is full of myths, with deeds that are typical of fantasy stories, plagues, the passage through the Red Sea, the stay of Moses during 40 days, without eating, waiting for his God to write the laws, etcetera.

Leviticus.

The Leviticus book tells the rules for priests, supposedly for the ones of the Levi's tribe and all the others, including the priestly caste. It is possible that they had their origin during the Judges' time, in Israel. There are not proofs that they came out of Egypt with the division of the twelve tribes, including the one of Levi.

This book was possibly written during the Kings' time (970-609 BC).

Numbers.

The population census that is mentioned in the Numbers' book in chapter one, 600,000 men with women and children, totally about 2 million people, is a very high figure. That population may correspond to the census during David's time, according to Samuel, chapter 24.

This book was possibly written during the Kings' time (970-609 BC).

Deuteronomy.

This book was possibly written during the religious reform, at the time of King Josiah (640-609 BC) when the book of Law appeared, according to Kings 22:8-10 (622 BC).

The author invents Moses' speeches and at the end of the book he says that another prophet as Moses has not existed in Israel. This lets us understand that a lot of time passed

from Moses' death to the writing of the Deuteronomy. If Moses eventually wrote something of this book that would not be his own death, in chapter 34, and the laws of chapter 5 are a copy of the Ten Commandments of Exodus 20 with few changes. Additions have been made, at least till the year 586 BC.

The first five books of the Bible were joined in order to form the Pentateuch after the year 400 BC. Actually there is not any copy of this book and of any other book of the Bible made before the Greek version, about 280 BC. Looking at the differences between the three most ancient versions, in Aramaic, in Greek and in Hebrew, it is difficult to know which text is more similar to the most ancient ones, already disappeared. The most ancient papyrus rolls of Dead Sea do not date back before 150 BC, and it is not possible to read them because of their declined state.

5,12

Amos.

Since this book is not very long, it is considered among the Twelve Minor Prophets and it does not appear in the Bible in chronological order, according to the time it was written. It was probably written around the year 750 BC., during the kingdom of Jeroboam II.

Oseas.

This book appears among the Twelve Minor Prophets and it was possibly written around the year 720 BC, soon after the book of Amos.

Isaiah.

This book is among one of the Four Major Prophets' books because of its extension. It was possibly written during the year 700 BC, but additions and changes were made to it afterwards, at least till the year 586 BC. Isaiah's prophecies, as the prophecies of any other supposed prophet, were written after they had already happened, and some declarations come from mythology, for example: when he says "The spirit of Jehovah is over me". In order that to be real should first exist Jehovah, otherwise it would be the same if I claimed "The spirit of Zeus is over me", when Zeus is an imaginary God.

Micah.

Micah must be Isaiah's contemporary and its book may have been written around the year 690 BC.

Zephaniah.

This book was maybe written around the year 630 BC.

Joshua.

This book tells an ancient story, half story and half legend, which probably happened between 1220-1200 BC. It was written around the year 620 BC, more or less 600 years after the facts that are narrated. It appears in the Bible according to the facts that are told, so that the people who strongly believe in the Bible think that it was written during the time in which the facts happened.

Judges.

The facts that are told in this book happened between 1200 and 1050 BC and the book was written more or less 500 years afterwards, around the year 620 BC. It is possible that the chapters from 13 to 21 had been added between 500 and 400 BC. In the Judges' book there are more myths than real history. All the judges are set one after the other in chronological order, as judges of all Israel, but actually each one was judge of a tribe. They were contemporary and they coincided with the sovereignty of neighbor nations over Israel too.

The renowned King Samson has a legend similar to Hercules' legend in the Greek literature. It is a man with an incredible force, involved in a love scene with Dalila, a Philistine woman who tells him that he does not love her, that he only hates her, until she discovers the secret that allows her to take the mysterious force away from him: to cut his hair (Judges 16:1-21). The legends of the muscular Hercules are previous to Samson's legends. Hercules has already appeared in "The Iliad" book, which was written around the year 700 BC and that come from more ancient ages. It is possible that Samson's legend was written and added to the Judges' book when the author already knew the Greek legend of Hercules.

According to Sanger's legend (Judges 3:31), he confronted alone 600 Philistines and won them. His tribe is unknown, as the numbers of years he judged. With a stranger name, not Jews, he probably did not exist.

5,13

Samuel.

The two books of Samuel may have been written at the beginning in several parts, a section for every king, soon after the facts that are told. Afterwards they must be joined forming the two present books at about the year 620 BC.

Kings.

The two Kings' books may have been written at the beginning as a separated document for each king's history, soon after the facts that are told. Later must have been joined as they appear now in two books, during the exile in Babylon around the year 550 BC.

The information that refers to Jude's kingdom must have been modified after Zorobabel built the temple, around the year 500 BC, and some years of kingdom were added to some kings in order to form a chronological outline. This outline sets on one hand 480 years between the construction of the Ark of the Covenant by Moses and the construction of the Solomon's Temple according to Kings 6:1, and on the other hand other 480 years between the construction

of the Temple by Salomon and the building of the temple by Zorobabel. Currently, through the information given by the historians, it is possible to see how many years were added to some of Jude's kings.

In the Greek version of the Septuagint the books 1 and 2 of Samuel and 1 and 2 of Kings are named, the same as 1, 2, 3 and 4 of Kings.

5,14

Nahum.

This book was possibly written around the year 598 BC, very close to the facts that are narrated.

Habakuk.

This book was possibly written around the year 598 BC, very close to the facts that are narrated.

5,15

Ezequiel.

This book must have been written around the year 570 BC, soon after the happening of the narrated facts, but not before them, like the prophecies. Unless the original books, or copies, written before the fulfilment of the prophecies are found, one can suppose that all the made-up prophecies of the Bible were written after their fulfilment.

Some changes could have been made to some prophets' books original writing, in order to add in the new copies made-up prophecies, when the facts already occurred.

Ezequiel's imaginary prophecy 4:1-8 corresponds to a chronological outline put on paper after the ending of the temple, in the year 516 BC, and this text is translated in a different way in the Greek version, for this reason it seems that changes have been made, at least till the writing of the Greek version.

Jeremiah and Lamentations.

This book was possibly originally written around the year 560 BC, very next to the narrated facts, but changes and additions were made later.

Haggai.

This book may be written around the year 516 BC, very next to the narrated facts.

5,16

Zephaniah

This book may be written around the year 515 BC, with later additions. The chapters from 9 to 14 must have been written around the year 332 BC.

Obadiah.

This book may have been written around the year 498 BC, more or less 100 years after what the book's content tells us, when the supposed prophecies had already been fulfilled.

Malachi.

This book may be written around the year 440 BC, very next to the narrated facts.

5,17

Job.

This book was possibly written around the year 415 BC. The narrated facts are myths. As a kind of story, the author imagines a conversation between persons that come from a celestial world, making a hypothetical bet between Jehovah y Satan.

In many religious believes there are plenty of these kinds of stories, where a good god and a bad god, continuously fighting one against the other, are imagined. Job and the other characters of the book are imagined by the author, but actually they did not exist.

Proverbs.

This book might take its origin from verbal stories that came from unknown ages, they must have been written in small groups of proverbs starting from the year 1000 BC approximately, and the final collection with all the proverbs of the book may have been done around the year 410 BC.

The Song of Songs

This book may have been written around the year 405 BC.
It is a novel with amorous scenes, made for a theatre scene. The characters are fictitious.

Ruth.

This book was possibly written around the year 400 BC.

The facts that are told are supposed to have happened between 1180 and 1150 BC. If the facts coincide with reality, it must be by chance, because more than 700 years passed from the events to the writing of the book, for this reason one can suppose that the most part of it are imaginary.

In the book David's ancestors are pointed out, between Jude and David, telling the love scenes among the people from Israel and women from the neighbours' countries. Booz is the son of Salomon and Rahab, a prostitute from Jeriko.

This story comes from Joshua 2:1-21 and 6:22-25. Ruth is a moabit woman that sleeps with Booz during the summer, when he sleeps in the granary in order to look after the grain, and Obed was born from them.

Obed was Jesse's father and Jesse's was David's father, Rut 4:18-22.

Afterwards another love scene about David, similar to the previous ones, is mentioned, from Samuel 11:1 to 12:25. David sleeps with Betsabe, the woman of a hitter, and from this union Salomon comes to life.

David's genealogy, mentioned in Ruth 4:18-22, dates back till Peres, and about Peres born there is a legend with love scenes too: Jude had a relationship with Tamar, his daughter in law, because he confused her with a prostitute and from this relation Peres was born. Genesis 38:1-30.

David's ancestors that are mentioned in Ruth's book do not appear in any other written book before this one. In 1Samuel 16:11-13 it is pointed out that David was Jesse's son, but they do not say who was his grandfather and great-grandfather. It is possible that Ruth's author could have thought that if David's genealogy was not known, one can invent one, including a short story in order to give it more importance.

5,18

Psalms.

The Psalms are songs of devotion, they had been being composed during a lot of time, maybe from the year 1000 BC approximately, and the final composition of the book, with all its psalms, was maybe done in the year 339 BC.

Joel.

This book was possibly written during the year 339 BC.

Chronis.

The two books of chronic were probably written around the year 338 BC.

Ezra.

This book was possibly written round the year 335 BC.

Nehemiah.

This book was possibly written around the year 334 BC. In Ezra and Nehemiah's books the names of the kings are confused, Ciro with Dario and Dario with Artaxerxes, so that the author already knew Dario's the Third (338-333 BC).

5,19

Jonah.

This book might have been written around the year 332 BC.

The history of this book is fictitious. Jonah was not swallowed by a big fish, and the city of Nineveh was destructed in the year 612 BC, much earlier than the writing of this book. Everything in this book comes from the imagination of the author.

Ecclesiastes.

This book was possibly written during the year 240 BC.

The words of the author, who claims that he is a son of David, are said by a lot of Jews people, for example in the Gospel they say that Jesus is David's son. It is possible that the author added in his book some writings coming from Salomon's book.

In this book it is mentioned that as an animal dies, so dies the man. There is little difference between humans and other animals, we are all beasts, we are all dust. In both cases, we belong to the animal kingdom. Ecclesiastes 3: 18-22. And Genesis 3:19.

Esther.

This book was possibly written around the year 235 BC.

The story of the book is fictitious; it is not possible to prove, through an historical data, that the facts narrated occurred. It is mentioned in the book that Esther was a very beautiful young Jews woman, she was chosen for the king Asuero among many others young women in order to be his wife.

Asuero's name is fictitious, this king did not existed, neither the battles between Jews and enemies that are mentioned.

The Greek version of the Esther's book is larger than the Hebrew version because a big addition was made.

Daniel.

This book was possibly written around the year 164 BC. Its stories are fictitious. The character of the prophet Daniel, as everything that is told in the book, was invented by the author.

Chronologically the stories do not agree. In chapter 2 Daniel is described as a muscular man during the second year of Nebuchadnezzar's kingdom, while in chapter one Daniel is described as a child during the first year of Nebuchadnezzar's kingdom (605 BC). It is also said that he lived in the kingdom of Darius, but it does not say which of the three Darius. The dates of the kingdoms are 1^o (522-480 BC), 2^o (423-405 BC) and 3^o (338-333 BC).

The author was possibly thinking of Darius the Third, because of the date in which the book was written. The ones who want to defend the existence of the prophet Daniel say that he confused the names, and where he says Darius he means Cyrus, it is like saying Sarah when I say.

The wonders that are told of Daniel are the product of the author's fantasy. The interpretation of the Nebuchadnezzar's dream in Daniel 2:31-39 is mentioned to have occurred during the time of the Greek sovereignty, when happened what in the interpretation it is told is going to happen, with the exception of Heavens' kingdom that is still to come.

In chapter 11 the events of the Greek empire after Alexander the Great's death (336-323 BC) are told, that means that the author knew those facts and pretends to say that it is a prophecy.

The Greek version of Daniel's book is larger than the Jews' version, a big part was added.

5,20 The Samaritan Pentateuch.

5,21

This book was written between 380 and 350 BC in Hebrew Samaritan and Aramaic language it was probably used mostly by the people that lived in the area that before was the Ten Tribes of Israel Kingdom, with its capital Samaria.

It contains the first five books: Genesis, Exodus, Leviticus, Numbers and Deuteronomy.

5,22

Comparing the copies of the Samaritan Pentateuch, in Hebrew and Samaritan, that survived till the actual time, with the Hebrew text of the Pentateuch, remarkable differences can be noticed.

5,23

Talking about chronology one can see that the chronological sum, from Adam creation, till Abraham's birth, is of 1948 years in the Jews' text, Masoretic or 2008 if you take into account that in Genesis 12:4, in the Hebrew's text Masoretic, it is said that Tare was 305 years when he died. In the Hebrew text Samaritan, this period is of 2249 years and in Genesis 12:4 Tare is said to be 145 years when he died.

5,24

Beside this information there are other differences between the Hebrew and the Aramaic book.

Many analysts talked about the composition of the Samaritan Pentateuch, the same as the composition of the four stories, or different versions, that had been mixed through the years in the Pentateuch. These versions are called:

The first 1° Yahvista o Jehovista (J), where God is named Yahve o Jehovah and is previous to the year 722 BC.

The 2° Elohist (E), that names God as Elohim
The two versions together which are called JE and that correspond to a date between 722 y 622 BC.

The 3° in this version starting from the year 622 BC the version D is added, it includes the Deuteronomy (JED).

The 4° after the exile, starting from 520 BC the priestly code is added (P) with laws and stories, forming the whole adapted version (JEDP).

5,25

The mix of these four versions gives place to the repetition of many stories, especially in the Genesis. For example:

Two stories of Creation, chapter 1 and 2.

Two Genealogies, chapter 4 and 5.

Two Stories of the Diluvium, chapter 6 and 8.

Two Alliances with Abraham, chapter 15 and 17.

Two Goodbyes of Agar, chapter 16 and 21.

5,26

Three stories that tell a similar inconvenient with the woman of a patriarch, chapters 12, 20, 26.

In the book of Exodus:

Two stories about Moses devotion, chapters 3-4 and 6-7.

Two water's miracles of Meribá, Exodus 17:1-7 and Numbers 20:1-3.

Two variants of the Decalogue, Exodus 20:1-17 and Deuteronomy 16:1-16.

And many other different mixed versions.

5,27

The original writer of the Pentateuch might have been Ezra, and maybe he made the original composition in Aramaic, because it was the most used language at that time. The text could have been translated afterwards in Hebrew, with some changes. Than the Hebrew version was perhaps pretended to be the most ancient and original one, while the Aramaic version was considered the Samaritans' version, because did not get on well with the Jews, who had just came back from the exile and were living in the Jude's area.

5,30 The greek version of the 70's.

5,31

In Egypt, during the kingdom of Ptolemy Philadelphus (285-246 BC), 72 Jews people that were living in Alexandria translated the first five books, called the Law's Book, the Tora and Pentateuch, from Hebrew and Aramaic into Greek.

5,32

The rest of the books were translated afterwards by other translators and approximately by the year 150 BC all the books of the Jews Canon had been translated into Greek. This collection was named The Septuaginta, or Greek version of The Seventies'.

Comparing the copies that came to us, the Greek version with the Hebrew version, many differences can be seen.

In the before mentioned subject, about the chronological data for the period from Adam to Abraham, in the Greek version one can count 3414 years, or 3474 if Tare is considered to be 130 years old when Abraham was born.

5,33

This Greek version was the most used by the first Christians at the time the Christian Bible was being written, and it is possible to see that there are some quotes from this version in the points where differences between the Hebrew and the Aramaic book are recognized.

5,40 The Deuterocanonicos books.

5,41

The Jews admit in their canon of writings inspired by God only the ones originally written in Hebrew and Aramaic, although they were translated later in other languages, and some other books, even if they are originally written in Hebrew, are not considered as inspired.

From the return after the exile in 500 BC, the Aramaic language became very common between the Jews people. They not only translated the Bible from Hebrew into Aramaic, but also used the Aramaic in order to write other books and letters.

Starting from the Greek domination, from 333 BC, the use of the Greek language became more and more common, not only the Bible was translated into Greek but also many books were written in Greek.

5,42

As a complement to the Greek version of the Seventies, seven books, originally written in Greek or Aramaic, were added. They are called unauthentic, because they are not admitted in the Jew's Canon, but they started to be admitted by the Christian Jews.

These books are: Tobias, Judith, 11 and 21 of Maccabeus, Wisdom, Ecclesiastic and Baruch.

The Jews do not admit them in their canon, but they regard them as considerably important. The Catholic Church admitted them into its Vulgate Latina version, written between 384 and 405

BC, and calls them Deuterocanonicos, in order to distinguish them from the canonises and from many other unauthentic books.

5.43

From the year 1548, with the council of Trento, the Catholic Church considers them as biblical books, the same as the canonises, but they are called unauthentic from other religious associations.

All the books are actually the product of the author's imagination, but from the Jewish and the Christian point of view there are some books that were written by celestial beings. They are called inspired books, so that the most part of the books that can be found in book shops and libraries can be called unauthentic, because they are not recognized by religious organizations as inspired books.

From the Jews point of view, all the Christian writings of the Bible and the Muslims' Koran are unauthentic. From the Christian point of view, the Koran can be called unauthentic, the same as all the holy writings of other religions, for example the writings of Indian religion, which are many.

5,44

Tobias.

This book was written in Aramaic around the year 330 BC.

In Qumran the rests of four Aramaic manuscripts and a Hebrew one were discovered. The author is not versed in history and he gives inadmissible chronological information. He says that Tobit was present at the moment of the kingdom's division and of Salomon's dead (931 BC), that he was deported with the tribe of Naftali (734 BC) and that his son, Tobias, did not die till the destruction of Nineveh (612 BC).

5,45

Ecclesiastic.

This book was written in Hebrew around the year 180 BC.

The original Hebrew text was lost and the most ancient version is in Greek. It was called Wideness before.

It was written by Jesús Ben Sirá. The grandson of the author says in a prologue that he might have translated the book around the year 132 BC.

5,46

2º y 1º of the Maccabeus.

The second book of the Maccabeus was written in Greek and it was possibly ended around the year 160 BC. It covers an historical period between 175 and 160 BC.

The first book could have been ended around the year 100 BC. It covers an historical period between 175 and 134 BC.

It might have been originally written in Hebrew, but it exists only in the Greek version.

5,47

Judith.

This book was written in Hebrew between the years 100-50 BC.

The original copy in Hebrew was lost; the most ancient copy is in Greek. The author is not versed in history and he says that Nebuchadnezzar was the king of the Asirs of Nineveh, but actually Nebuchadnezzar was the king of Babylon.

5,48

Baruch

This book was written between the years 100 and 50 BC. It is not sure if the original one was in Hebrew or in Greek, because an original Hebrew copy was not found, the most ancient copy is in Greek.

The author pretends to say that he is a secretary of Jeremiah and that he writes during the exile in Babylon, but that is not true.

5,49

Wisden's

This book was written in Greek around the year 50 BC. The author tries to say that he is King Salomon and this book is also called Salomon's Wideness. The author lies, taking advantage of Salomon's fame.

5.50 Books of the Christian canon.

5,51

These books are supposed to have been written in Greek, if there are not any notes about another language.

Matthew.

Matthew's Gospel started to be written originally in Aramaic around the year 50 AC, and according to some opinions that hypothetical writing was lost. It was translated in Greek and an addition was introduced around the year 66 AC. The final composition, as the Greek text is known right now, could have been made in the year 90 AC. The imaginary prophecy of Jerusalem's destruction in Matthew 24:15-22 is actually not a prophecy, because it was written after its fulfilment, in the year 70 AC.

5,52

1Thessalonians.

This letter was written by Paul to the Thessalonians between the years 50 and 51 AC.

2 Thessalonians.

This letter is supposed to have been written by Paul, but it might have been written by someone else around the year 52 AC, or later.

Philippians.

Paul's letter to the Philippians was written around the year 57 AC.

Corinthians.

The two Paul's letters to the Corinthians were written around the year 57 AC.

Galatians.

Paul's letter to the Galatians was written around the year 57 AC.

Romans.

Paul's letter to the Romans was written around the year 57.

Colossians.

Paul's letter to the Colossians was written around the year 61 AC.

Ephesians.

Paul's letter to the Ephesians was written around the year 61 AC.

Philemon.

Paul's letter to Philemon was written around the year 62 AC.

5,53

1 Peter.

The first of Peter's letter was supposedly written around the year 64, but it is not sure. At the end of the letter, in 5:12-14, he says that he writes through Silvanus, which gives us the idea that Peter probably was not able to write in Greek, and that the writer was his companion. He sends greetings from Babylon, but it is possible that instead of Babylon they were from Rome and maybe he said Babylon in order to mislead who tried to tell to the Roman authorities that Peter was in Rome. The reports account that soon after the writing of this letter he was killed in Rome.

Mark.

Mark's Gospel was originally written around the year 64 AC, it is the first Gospel to be known, but the final composition must have appeared around the year 80 AC. Jerusalem's destruction in the year 70 AC is described in Mark 13:14-23, after the imaginary prophecy already occurred.

5,54

1 Timothy.

This letter is supposed to have been written after the year 90 AC.

Titus.

This letter is supposed to have been written around the year 65 AC, but it could have been written after the year 90 AC.

5,55

Luke.

This Gospel was started around the year 67 AC. Some changes were made later to it, till the year 90. According to Luke 21:20-24 the destruction of Jerusalem was written after the facts dated in the year 70 AC.

The Acts.

This book was written around the year 67 AC, but some changes and additions were made later, around the year 90 AC.

One of the things mentioned in this book, is the death of a marriage, with the names of Ananias and Sapphira, Acts of the Apostles 5: 1-10. It is mentioned that Ananias fell dead at the feet of Peter, and buried immediately, without telling his family, at 3 o'clock came his wife Sapphira, and fell dead at the feet of Pedro, proceeding to bury her immediately without warning their families. We can say that there would be invisible beings killing human beings, and the apostle Peter used to go armed with sword as mentioned in Luke 22: 36-38, Luke 22:48 and John 18:10.

5,56

2 Timothy.

This letter is supposed to have been written around the year 67 AC, but it might have been written quite after Paul's death, around the year 95 AC.

Hebrews.

This letter was written around the year 70 AC by an unknown writer and it is not addressed to a congregation or to single persons, some people think that it was written by Apollo. It seems that it points out a difficult situation in Israel and it says that one must keep faith, as all the mythical characters of Genesis, Abel, Noah, Abraham and others did.

5,57

Jude.

This letter must have been written around the year 77 AC, if it is really Jude's work, Jesus' brother. But it is not sure, it might have been written later, by an unknown writer, maybe by a disciple or relative of Jude. The date in which it was written is unknown too.

2 Peter.

This letter was written around the year 98 AC. The author is unknown but it is said to be Peter, who died before the letter was written.

Revelation.

This book must have been started in the year 96, and it was lately revised and extended, after John's death, by an unknown author and on an unknown date. John died around the year 100 AC and the final composition of the book must have been made after the year 120 AC.

The author that made the final composition must have mixed several accounts and he probably was not John. When the author talks about Jesus, he always uses prophetic names, as God's Lamb, the Lion of Jude's tribe, Son of the Man, the one who sits on the right side of throne and will reign for thousand years, as a viceroy without a post held for life, but almost like it. This indicates the date in which these ideas were already promoted.

2 y 3 John.

This two letters have supposedly been written around the year 97 AC, but they seem to have been written later, around the year 107 AC and by an author who is not John the Apostle.

1 John.

This letter seems to have been written around the year 98 AC and extended around the year 110 AC, after John's death.

James.

This letter was written around the year 110. The supposed writer is Jesus' brother, James. But James or Jacob, whoever was Jesus' brother, he died in the year 62 AC and this letter was written afterwards. Maybe the writer looks at God as at his Lord, but not as at his God and he considers him a brother; or perhaps, James is believed to be Jesus' brother, according to what James said.

5,58

John.

John's Gospel was possibly written after John's death, between 90-100 AC. It might have been written by Jude, the probable son of Jesus of Nazareth and Mary Magdalene. It presents interpretations and adaptations of another author, who might have revised it when the followers of the Christian religion had increased and Jesus of Nazareth was becoming more than a man, or a God's son, he was getting to a higher category, he had become God.

The references to "God's beloved disciple" and when he says "The other disciple" (John 20:1-9), without saying the name, might be interpreted as the intention not to make public in a written text his family relationship with Jesus for security reasons, because if these writings had got into the Roman's rulers, they would have taken reprisals against him, against the son of the one who wanted to be King of the Jude's. Jesus' words in John 19:25-27, saying "Mother, here is your son, and son, here is your mother" maybe refer to Mary from Magdala and her son Judas, who was probably a 12 year old child when Jesus' crucifixion occurred, and Mary, Jesus' mother, must be the grandmother of this supposed Judas, who is probably the author of John's Gospel.

The Catholic Church claimed that Mary, Jesus' mother, was God's mother. This does not appear in the Bible's canon and for this reason it belongs to the unauthentic writings. The Catholic Church does not say that Mary had other sons, as it is mentioned in the Canonical Gospels, otherwise it should probably say that they were God's brothers, while in this way they are brothers of the Lord (James 1:1, Matthew 13:55). And it does not say that Mary's parents were God's grandparents.

5,59

End of the canon.

In the year 325 AC during the council of Nice it was decided which the canonical Gospels were. In the year 363 AC, during the council of Laodicea the canon of the Christian books was ratified, and in the year 397 AC in the council of Cartago the biblical canon was established. It had already been admitted since the year 363 AC with the exception of the Revelation, which was not admitted to the canon till the year 397 AC.

5,60 The Latin Vulgate.

5,61

Around the year 384, the pope Damasus I commissioned to Jeronimo the translation of the Bible into the Latin language in order to improve other versions that had been made and in order to have a whole version of the Bible in Latin, the most common language at that time.

5,62

He translated first the Christian writings (384-390 AC), starting from the Greek books and revising the Latin book that already existed. Between 390 and 405 AC he translated the writings from Hebrew into Greek, looking up some manuscripts in Aramaic too, with the help of other translators.

5,63

Besides the book admitted as canonical in the year 397 in the council of Cartago, Jeronimo included in the Latin Vulgate the seven Deuterocanonicos Books, which already existed in the Greek version of the Seventies, with a note that explained that they were not recognized as inspired.

5,64

Jeronimo wrote the Bible in several books, called codes, as he was translating them, and other persons joined them later in a single volume.

5.65

The Latin Vulgate has been being the official Bible of the Catholic Church for a long time. This Bible was used as a reference for translations in other languages, by the Catholic religious people and by other non-Catholic religions too.

5,66

For a long time the Catholic Church was against the translation of the Bible in other languages, claiming that the versions of the biblical texts in the three languages in which it was originally written were enough, these are the three languages in which Jesus' poster on the cross was written, indicating the reason of his sentence and it said:

5,67

Jesus from Nazareth, the king of the Jude's. It was written in Hebrew, Latin and Greek, according to Matthew 27:37 and John 19:19-22. For this reason the Bible remained unknown for a lot of time to the people that did not know these languages in the countries where the Catholic Church was at the power.

5,70 The second apocryphal bible.

5,71

If the term "Bible" can be defined as a library that consists in a collection of religious books, many different Bibles can be found. Every religion has its own library of holy books; in the Hinduism and in the Buddhism there are Bibles with its holy books too, but it is not necessary to go to India in order to find several different Bibles. Among the Christians there are at least two bibles, one is formed by the canonical books and the other one is formed by the not canonical books that are called unauthentic.

The difference between these two collections of books is that the one which is called canonical Bible, with capital letter, is the collection that the Catholic Church admitted as inspire by God, as it was decided in Cartago's Council in the year 397 AC. The unauthentic Bible is the collection of books that are not admitted in the canon by the Catholic Church and they form the

collection of the unauthentic books. For this reason there are two Bibles, one can be called Bible with capital letter and the other one with small letter. But both are unauthentic, if all religious books which are not inspired by a god with capital letter can be considered unauthentic, because it does not exist a god with capital letter, like the name of a person, the one who wrote the whole Bible. Every personal god is a god with small letter, including the canonical Bible's gods. In this way the canonic bible can be written with small letter too, so that there are two unauthentic bibles, both written thanks to the inspiration of human writers, who told all the stories they wanted to tell and many truths too.

5,72

According to what I point out in the section 7 of this book, "THE WHOLE EXISTENCE IS THE BIGGEST EXISTENCE", God can be named with capital letter when it refers to the whole existence, so that everything is written by God, because he is everything, and everything is relative. Perfection does not exist; harmony and balance in the whole existence can be achieved through continuous corrections of errors.

5,73

Which collection or library forms the second unauthentic bible can be considered now, taking into account that the first unauthentic bible is the one which is called canonical. The people who are fond of reading books, novels, science-fiction books and these kinds of things can feel the curiosity to know what is narrated in the unauthentic bible.

They should not take seriously into account the story, as the stories of the first unauthentic bible should not be taken too seriously, even if it is called canonical.

5,74

A list of books of the collection of the second unauthentic Bible is presented below, some of them are missing because more and more books are continuously appearing in order to enlarge the second unauthentic bible. The date in which they were written is indicated.

5,75

OLD TESTAMENT, APOCRYPHAL BOOKS.

Arista's' Letters	130-100 BC
Arista's' Letters	130-100 BC
Jubilees	119-100 BC
Bible's antiques (Pseudo- Filon)	80-130 BC
Life of Adam and Eva (Greek version)	1-70 BC
Life of Adam and Eva (Latin version)	100-120 BC
Paralipomenon of Jeremiah	136-140 BC
3 Ezra (the LXX 1Ezdra)	150-50 BC

3 Maccabeus	30-1 BC
Prophets' life	1-100 BC
Salomon's Psalms	70-30 BC
Manase's Prayer	100-10 BC
4 Maccabeus	35-45 BC
Aramaic book of Ajjicar	400 BC rev 200 BC
Joseph and Asente	1-50 BC
Sibyline Oracle	70-140 BC
Etiopic book of Henóc (1Henóc)	150 BC rev. 170 BC
Book of the Secrets of Henóc (2Henoc)	50 BC rev. 600 BC
Hebrew book of Henóc (3Henoc)	500-590 BC
Book 4 of Ezra	75-95 BC
Isaiah's Ascension	150 BC rev. 450 BC
Twelve Patriarchs' Testament	100 BC rev. 100 BC
Job's Testament	1-50 BC
Moses' Testament (Moses' Asunción)	50-1 BC
Abraham's Testament	1-100 BC
Isaac y de Jacob's Testament	200-400 BC
Salomon's Testament	200-300 BC
Adam's Testament	200-400 BC
Ezra Revelation (Greek)	100-130 BC
Sedrac's Revelation	100-130 BC
Ezra Vision	140-250 BC
Syriac Syrian Revelation of Baruch	85-95 BC
Greek Revelation of Baruch	77-100 BC
Elías' Revelation	100-300 BC
Zephaniah Revelation	190-200 BC
Abraham's Revelation	90-110 BC
Adam's Revelation	90-190 BC
Ezekiel's Revelation	50-70 BC

7,76

NEW TESTAMENT. APOCRYPHAL BOOKS.

About Jesús's born	Year AC
James's Proto Gospel	200-250
Pseudo Matthew's Gospel	250-300
Book about Mary's Nativity	375-400

About Jesus' childless	Year
Pseudo Thomas Gospel	150-200
Arab Childless Gospel	350-400
Story of Joseph the carpenter	350-400
Armenian Gospel about Childless	400-450
About Passion and Resurrection	Year
Nicodemo's Gospel	400-450
Bartolome's Gospel	350-450
About Mary's Asuncion	Year
Book of John the Evangelist	200-400
Book of John, Archbishop of Thessalonica	350-450
Narration of pseudo José de Arimatéa	500-600
Other Gospels	Year
Gospel (Thomas' Agnostic)	150-200
Philip's Gospel (Mariamne o Mary of Magdala's brother)	200-300

5,77

There is a large collection of Gospels' fragments which were lost, only a part of them was found. There is also a large collection of letters, including letters written by Jesus himself. Currently new gospels are being writing, titled as "Jesus' life told from himself", or "Jesus Christ's Gospel", and the same Catholic Catechism can be included in the list of the unauthentic books, because the ones which pretend to be considered as inspired by the Holy Spirit, but without proofs, are so called. In the Catechism of the year 1992, at the points 2035 and 2051, it is said that the ministers' teachings are infallible with respect to doctrine's elements, "On the subject of faith's dogmas, the pope is infallible because he is guided by the Holy Spirit". The other canonic books say the same; they are infallible because they were written under divine inspiration. But the only inspiration is the faith of the human heads of the church.

5,78

Several unauthentic, some of them incomplete	Year
Mary's Questions (Miriam of Magdala, the woman of Jesus from Nazaret and Jude's mother, Jesus' beloved disciple)	110-190
1º Letter of Clemente to the Corinthians	110-190
Correspondence between king Abgano and Jesus	180-200
Pilatós Sentence	1500-1580
Correspondence between Pilato and Herodes	1600-1640

5,79

Bibles on the internet in the year 2014

In esperanto

<http://biblehub.com/esp/genesis/1.htm>

In Spanish

<http://www.amen-amen.net/RV1960/>
<http://www.biblija.net/biblija.cgi?l=es>
<http://www.clerus.va/content/clerus/es/biblioteca.html>
http://www.clerus.org/bibliaclerus/index_esp.html
<http://biblia.catholic.net/>

In german

<http://www.clerus.va/content/clerus/de/biblioteca.html>

In english

<http://www.biblija.net/biblija.cgi?biblia=biblia&l=en>
<http://www.clerus.va/content/clerus/en/biblioteca.html>
<http://bible.catholic.net/>

In french

<http://www.biblija.net/biblija.cgi?l=fr>
<http://www.clerus.va/content/clerus/fr/biblioteca.html>

In italian

<http://www.biblija.net/biblija.cgi?biblia=biblia&l=it>
<http://www.clerus.va/content/clerus/it/biblioteca.html>

In portuguese

<http://www.biblija.net/biblija.cgi?biblia=biblia&l=pt>
<http://www.clerus.va/content/clerus/pt/biblioteca.html>

In Latin Nova Vulgate

http://www.vatican.va/archive/bible/nova_vulgata/documents/nova-vulgata_index_lt.html