

upstairs somehow organizeing

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- *From:* H. U. Bullis, C.S.I. <dear@xxxxxxxxxxxxxx>
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et restituere populo eam legem quae data est per
Moysen.[114]

633. Against the story in Esdras, 2 Maccab. 2.; Josephus, Antiquities, II, i.—Cyrus took occasion from the prophecy of Isaiah to release the people. The Jews held their property in peace under Cyrus in Babylon; hence they could well have the law.

Josephus, in the whole history of Esdras, does not say one word about this restoration. 2 Kings 17:27.

634. If the story in Esdras is credible, then it must be believed that the Scripture is Holy Scripture; for this story is based only on the authority of those who assert that of the Seventy, which shows that the Scripture is holy.

Therefore, if this account be true, we have what we want therein; if not, we have it elsewhere. And thus those who would ruin the truth of our religion, founded on Moses, establish it by the same authority by which they attack it. So by this providence it still exists.

635. Chronology of Rabbinism. (The citations of pages are from the book Pugio.)

Page 27. R. Hakadosch (anno 200), author of the Mischna, or vocal law, or second law.

Commentaries on the Mischna (anno 340): The one Siphra.

Barajetot.

Talmud Hierosol.

Tosiphtot.

Bereschit Rabah, by R. Osaiah Rabah, commentary on the Mischna.

Bereschit Rabah, Bar Naconi, are subtle and pleasant discourses, historical and theological. This same author wrote the books called Rabot.

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A hundred years after the Talmud Hierosol was composed the Babylonian Talmud, by R. Ase, A.D. 440, by the universal consent of all the Jews, who are necessarily obliged to observe all that is contained therein.

The addition of R. Ase is called the Gemara, that is to say, the commentary on the Mischna.

And the Talmud includes together the Mischna and the Gemara.

636. If does not indicate indifference: Malachi, Isaiah.

Isaiah, Si volumus, etc.

In quacu

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