

Ullrich

De Messia: Eschatologica - 2 Reges in Prophanis filios hominis [interpolator]

abolere pro venturo

Subsequenter iusti - peccatores qui in mundo vixissent - peccatores ^{hii} peccatores

Mo vel regum sui - simply Adam + Eve sinners

De Angelis - Vigilantes sunt - archangeli - numero innumerabili - milia milia -
ante mundi creationem - Plures 2^o intermediis ^{1^o Dispositi ad Deum ante hominum} ^{2^o Manifestati hominibus qui decreta} ^{3^o Prossunt vigilantes naturalibus}

Deus - Dominus Spirituum, Domus Domini, Senes Domini, Reges etc.

Omnia subsunt voluntati Dei

Misericordia Dei operant tantum ergo Israelitas

Iustitia Dei vultu in iudicibus

Domus Dei in caelis caelorum - Thronus flammis circumdatus -
ne angeli quidem possunt accedere vel aspicere

Ullrich dicitur scripsisse haec omnia.

100⁵ Angeli custodes? etc. pro regibus, principibus etc.

Angeli - ut sup - Hierarchia - Archangeli prope Deum: Michael Gabriel Raphael

Phanuel princeps - Cherubim ^{rotas} Ophanim 1^o - 60^o Potentia

Principatus - Vigilantes - Daemones in aere, ~~tant~~ tantus continens homines -

idola gentium sunt hi daemones - Satanae possunt accedere

ad thronum Dei et accusare homines

100⁵ Angeli custodes? etc. pro regibus, principibus etc.

Cosmographia - Terra plana - 7 montes in oriente - Infernae altae occidentales

Paradisum in limite oriente - in media terra Transiordanica -

Caelum stentorium ingens; venti qui continuo flent; aquae superius

mesalinas; luminaria caeli sunt cuncti venti; 12 portas pro sole

in oriente et in occidente; receptacula ventorum, nimis, grandinis, etc.

Angeli tota supersunt.

homo - creatura immortalis - peccatum affudit mortem

Angeli vigilantes peccaverunt + sic docuerunt homines laqueum
vel delatorem tentaverunt homines vel reducere eos vigilantes
ut hinc abiret originalis sui ut sic.

Peccatum: transgressio legis Dei, etiam scribendo mandata
in ultimo parte superbia in justis

Iusti: qui bene observant legem Moysi; sub persecutionibus impiorum
Angeli subvertunt iustos et impios puniuntur

Receptaculum animarum post mortem

1^a post. 4 Receptacula

in 1^o 2^o iustorum ^{simpliciter} 3^o impiorum in mundo felicium

4^o impiorum in mundo afflictorum

in ultimo libro - animae in somno usque ad ultimum iudicium
alibi - suo modo gaudent + vivunt expectant iudicium

Resurrectio: appropinquante iudicio ultimo - omnes excepti 4^a classes
22¹³ - alibi resurrectio universalis

Messias - apparet in libro Paralipomenon + libro Ieremiam - p. V 105²
ab semine de filio dei. communis regis et interpretis

Visio patriarcharum sub figura tauri albi

Paralipomenon Justus, electus, mundus, Filius hominis et Dan 7¹³ - spiritalis descriptio
electus quod dicitur ante creaturam mundi - Deus retinebit eum

in coelis absconditum - Angeli adorant illum - non homo, ante
creatum - non proprie filius dei quia semper bene distinctus
lux refulgens etc. etc. Longitium. Iudex iudicabit vivos in throno dei
iudicis postea cognoscens interna

later BK of Mosaic - doctrines not of interest - written c. fall of Jerusalem.

Libri Tuberosorum = Pagan genesis = Septuaginta = Apocalypsis Moysi

- 1° de vita historia usque ad ingressum populi Israel in terram sanctam.
: 50 Tuberos of 49 years each. 11. 2450 years - all with chronology in genealogy of great enthusiasm for progeny of Abraham
- 2° c. 23 yrs class for date - persecution of Antiochus seems when he sent "Pactum Judaeorum de lege Moysi et de circumcissione" is apocalyptic - Moyses liberabit & apocalyptic
: iusticia bellorum Maccabaeorum Ery circa 135 B.C. in Supp. Act. Bib.
- 3° iusticia non Essenes quia laudat sacrificia iuncta
usque Sadduceus quia angeli et spiritus admittuntur
: Phariseus but not as in form of Xt but earlier type of sect. in mission
- 4° Full of Aramaeisms & Hebraisms - first found in 1843 - versio Peshitta
versio Peshitta appears to be a translation from the Greek.
- 5° versio Graecica - Kantab - Paul Rissler
Versio Anglicana - Chalk - Collice scripta non prodit
- 6° Mentioned by Eusebius, Jerome - used by but forgotten in Middle Age

Pentateuch God's revelation to Moses on Sinai full events from beginning till edification of ^{temple} sanctuary to which God will descend & live with
style of Old Testament.

Story of Fall Creation + Fall - 1° Moyses / Moys, Hebrew, 3° 22 weeks 22 letters Hebrew alphabet -
God rested + pronounced sabbath day - Celebration of Sabbath in Angels - (circumcised
angels) - Adam names animals - 4th day Adam 8th Eve placed in Paradise
7 years before fall - fall as in Genesis - animals that before could speak no longer could.
Cain born in 2nd Jubilee - 7 yrs later Abel, etc - Eve weeps for Cain for 28 years.
details of marriage - Mosaic ^{with} in heaven for schooling - ch 6-10 Noe - part of Noah's Ark
Mashkem - desc

Psalm 137

1626 de la in cetera Audibimus - 18 psalms

Other verses found in these Psalms

We have with these text

— Found at Hammis found papyri in Mesopotamia

Does not appear to be known to ancient Jews or Christians - probably for liturgy.

Jos. V. team edition of 9th text in trans (French) and variations from byzantine

Septuagint - Old Testament in Greek - English by Charles

Highly religious; elevated thought; profound self sense; angels mentioned only once

— Memorable in manuscripts

Composed: shortly after occupation of Jerusalem by Pompey ^{67 BC}; 70-42 B.C.

in verse described vividly and as though it were recent; also mentions

Pompey's death 48 B.C. in Egypt -

— all other psalms from one author - no their interpolations -

1st Psalm - war done close to Jerusalem - appeal to Lord - ^{secret} sins greater

than Gentiles - not favourable to Hasmonaean or Sadducees - from Phinias

2nd Psalm - impious had ~~destroyed~~ ^{taken} Jerusalem - invades Holy Room -

young led off to slavery - indignity done to daughters of Jerusalem - I cried

to Lord ^{Satan}, Dominus - Lord showed me Pompey's death described - no hint

3rd Psalm - Fall of Just - ever mindful of Lord - if he sins, he admits his sin to God -

of unjust sins, comes his day - Lord will forget the impious - the just will not gain

4th Psalm - Against unjust judges [probably Sadducees] - ceases or a do long not

servissimus unum hominum - secret sinner - destroys peaceful homes - ^{no burial}

may God destroy such men, give them suffering, poverty, ^{no burial} ^{no burial}

5th Psalm - God & Justice - sufficiency with riches

6th Ps. Feliciter Juste super omnia

7th Ps. If faithful, God will protect us

8th Ps. Occupation of Jerusalem by Pompey - Jerusalem destroyed by punishment of God etc.

Moses born in Mesopotamia - when Egypt realized end of isolation - converted Babylon - set fire to temple - fled - Angel taught Abraham English mathematics 15, Hebrew - so was able to read Noe's books [up Tower of Babel] 15²⁷ end of circumcision
Moses ^{in the} celebrates Feast of Tabernacles - celebrates Isaac on Feast of Pentecost - On occasion of Abraham's death, life shortened because of sin -

Eschatology: Law not observed; soul dispersed; then, interest in law revised & age of 1000 yrs (4x)
then wealth, peace, plenty

Not a word on resurrection or on Messiah.

But Moses baptised in 7⁵ - author of first book in Egypt due to Mastema
On Sunday vigils & fasting both prohibited

God: ^{same view} Creator (even of Angels); all subject to him; even Mastema needs his permission

Tabulae coelestes: 1° containing Mosaic Law

2° sketch of history

3° good & bad works of men for Last judgement

Angeli: names not known: Mastema, Satan, Belial - all one

1° paci, 2° gloriae 3° victores mundi 4° ^{born} circumcised Angels superior

inferior angels not circumcised -

can tempt Mastema; help men; had a good deal to do with Mosaic Law

appear to be guardian angels.

Mastema praestitit animis gigantem - who seduce men

Angels who sinned will be condemned to eternal torment

Law of 1177 - whole law derived from earliest times. A authentic promanifest.

Patriarchs. Gloria Israel & delictissimi dei - Graus facti tractus - Judas' incestuosa; injuria

Populus Israel: directly ruled by God - thro by angels - promulgatus filius delictissimi dei.

Chronology: 7 worked beneath - 7² the jubilee

Eschatology cc. 1²⁷; 23; only places.

Judicium & historicum contra angelos p. finale: when just will take revenge

final in version seems to be answered for angels

- 9 Ps. *Officium et libertas arbitrii*
- 10th Ps. Subjective to God's correction - gratitude - God loves + corrects the just
- 11th Ps. Dispersion of Jews to Jewish - Eschatological -
- 12th Ps. *Contra linguas iniquas*
- 13th Ps. Deus protector iustorum - No parallel between correction of just + punishment of wicked
- 14th Ps. God reads "intima cordis" - Folly of wicked forgetting that God knows all - resurrection
- 15th Ps. Seal on forehead of just + seal on forehead of wicked - just will escape evil -
vini + calamity awaits unjust
- 16th Ps. *Iustus deo exspectatur si dormitare incipit* - Page typed from manuscript
Deus iudicabit deus qui bene peccata
- 17th Ps. "De Filio David" - Deus Rex Israel - Ierusti progeniem David in aeternum regenturum
propter peccata vestra obstruamurum - God will give ^{as you} *Thronum David* (longue);
"Vide deus et suscite regem, filium David" ^{as you} *heriuge*, ut impios pervertat
ut Ierusalem perficiat - Does not seem to imply use of military force -
gather together a holy people and rule in justice the sanctified tribes -
No bay, sin + sinners "Ebraei servent sub iugo ejus"
Deus glorificabit eum - Materie relevant at substructione to confer plate
glory of Jerusalem - Gentiles will not be so ^{with us} *procer* - *Assyrios* will
At rely on bow + sword, on gold + silver - *Procer + armis* - but in goodness of God
will rule in justice + wisdom - Happy those who live in his day
- 18 Ps. *De Bonitate Christi* - God's omnipotence
Bonitas appears in all things but esp. in dealings in Israel - corrects Israel
as a mother a child - Aspiration for coming of Messiah who will rule
in justice + wisdom - Happy those who live in his day - God can
accomplish this - the wonders of creation of our his.

Doctrines of Ps. Salomonis

God. elevated conception, lives in heaven in splendour, creator + maker of all things - eternal omnipotent, omniscient, [eg Ps 4] Justice in punishing sins even of Israel, Providence Father to Israel - Israelite object of special affection above other people

Angels: never mentioned: Ps. 17⁴⁹ aliqui sancti qui neque homines nisi republianos in vultu ^{videntur}
Ps 2⁹ Dragon = Devil or figure of Pompey - but we cannot conclude that he is Devil angel

Man: Full statement [Ps. 9⁷] of Free Will. Needs [Ps. 13, 16] God's help to be overcome just.

Dei de peccant propria fragilitate ita ut peccatum sit stimulus virtutis
Injusti autem peccant ut peccata peccatis cumulant.

Genesice: Gentle sinners: Israelites just - but not a hard + just law.

Some men have a sigillum justitiae in fronte - predestined - others have opposite sigillum and also predestined

Ps. 2, 10, 13, 18

Eschatology: Death - different for just + unjust - just die happily for he has been mindful of God - Death of unjust a catastrophe

Judicium: potestas et praevia: justitia Dei:

15^{16,19} judicia Domini 14⁶ die judicii = universal judgment [When?] says ml

No clear evidence of particular judgement.

Resurrection: certain of just Ps. 3, 2v18 γρηγοριαi - 15¹³ - 14
commonly thought author did not admit resurrection of impious.

Eternal Punishment 12⁸ 15¹⁰ misericordibus misericordibus et tenebris

Reward 2¹⁰ 3¹⁶ 9 14 in praesentia Dei.

Messias: Written after Roman domination Jews turned to Greek words. Himmeneus appears to write too worldly. Her persecutor Filii David - God son to send him

Eschatologia: Si quis Davidica debet tunc esse in via 18⁶

Appears like a real man: blood of David: no mention of divinity -

but Verus Rex Israel est Deus. rigid monotheist. But Messias has

divine-like attributes. do 17 powerful that needs no help - knowledge of

hidden sins → justice - seems to have army gold etc but share or not his riches

Thos he could popringna Gentis ad vas pidi h.

Messias: liberator & purifier of Palestine - at immundi rectoribus [Homonem
dove Gentis from land - dicitur Israelite away & punish them -
reception of dispersed Jews. magna gloria - restoration of 12 tribes & country.
sub proprio jugo reducent ethnicas gentes; gentes diligite to come to Jewish
suo modo est regnum universale - 17⁵⁻³⁹ perpetuum but how?
Messias: immortal or successor of Davidian King? non dicitur.
no suffragi despite Is. 53 Ps. 21 de Moysesia plura observabatur
no word of new priesthood, new law, etc.

Hence: despite elevation, faith in Messias: mark of Jewish nationalism -

Testamentum 12 Patriarcharum.

Well known to ancient Christians; Irenaeus frag. 17 - Origen in Trauma 15 - Jerome in
14 Ps. - Talmudic

Found in Greek codices - known in middle age 13th century - 69K - 12 Aram Codd
Heb & Syriac Fragments.

Testamentum Reptitum in two versions - GK & in Hebrew both with 12
Versio Gallica - Migne - also English; Church - Aramaic: Codd.

Contents: life & admissions of each¹² Patriarche. Levi given by hand.

Many Aramaic & other interpolations: not only in prophetic but also in moral statements - some claim
of Rev. Bible 1908 445f - reference to Septuagint p. 11 - seems to belong to period of Hasmonean ascendancy.
788 C.

This is unanimous (for) view. References to destruction of Jerusalem in 70 AD. interpolations.

Divinity of GK. Rejection of Jews etc. interpolated. early in 2nd century - found in all codices & citations

Ruben: 7 chaps. cites GK of Hebrew - refers to "luxuria", condemnation of it. From the passage
much interpolated

Simeon: Joseph - end of fornication 19 chaps: 7 themes, each with its contents.

Jude: very interpolated: undelicate view of luxuria but penance

Isachar: simple, pious, chaste, satisfied with his wife, no gossamer - obedience to God

Zabulon:

Nephtali: both Gk & Hkt. different authors - different views on Joseph

~~Gen~~ Gad: afflicted with a disease

Asiel: 8 chaps: simplicity: - always; good or bad; free choice; choose good

Joseph: 20 chaps.

Benjamin: 12 chaps.

Doctrines

God: good, maker of all creatures, glory in heaven.

Angels: good & evil; angels of peace; archangels; angels of just; angel for Israel; interpretations in Hkt in Hkt Nephtali 72 angels who know 72 languages of man. Evil angels: Belial, Satan, Diabolos; have no power to harm the just; the guards + their fall: prostitution -

Morals: charity; love of neighbour; love of unanimity [Zabulon 1.1]; respect for Juda & divi didaloud uneducated; some think "Juda" a Khm interpretation but a big job.

Messias: Republican; bellator; ruling & ruling in power; his chief city Jerusalem; ^{Arrows don't} Deus monstris regis origin Juda & levi -

Resurrection follows - some to joy ^{stand} others to eternal fire & punishment - Rev 5⁵

The "Assumptio Moysis" ^{2nd 1/2 of 15} Moyses ^{in of Hkt the Great}
Only one (Latin) manuscript - attributed to time of Archelaus - not integral.
Issue narrates future history of Israel filled time of Archelaus. Moyses / gives account of Moses' assumption [second part not extant] of Epistle of Jude - Jewish tradition. Michael & his brother for body of Moses, days of Jews making a red pit. Michael was and buried body when no man knows. ^{Gen.}
of Origen, Church of Alexandria, various of pre-ephals. for some idea Manuscript 877

Archelaus pretends Hkt would reign 3 yrs which he did, while his sons would not reign or long but two of them reigned longer - Ego Dated

"Assumptio Moyses"

Bernard Lonergan

U.S. U.S. U.S. U.S. U.S. U.S. U.S. U.S. U.S. U.S.

Prof. Israel des obem humani creati. Moses - Jewish History -
Re Messianico nihil fore. Finis temporum post Archilam

Apocalypsis Syriae Baruch

Syria offers a translation from Greek

30 first chapter ^{just after} destruction of Jerusalem - ^{will} perhaps destruction of Rome

Plt. Baruch has vision of destruction of Jerusalem by Nebuchadnezzar; real
reference is to Rome

1-8 Destruction not to be credited to Nebuchadnezzar who will be the one of covenant

8 - denunciation on destruction of Jerusalem

Divine voice distinguishes two aeons: first painful second blessed first.

Temp imminent tempora - nona usque ad actus - Messias regnabit.

Regnum eius plenum felicitate - viciis;

ubi tunc regnent.

visio silvae - cedri - vine - silva: locus Zion in Gede - but super - vine & fontani

on Messias - tunc regnabit Messias in Zion