

Ancient Sources for Acts

Chapter 7

7:1-5

Bel and the Dragon 1:5

And he said, "Because I may not do honor to idols made with hands, but to the living God, who hath created the heaven and the earth, and hath sovereignty over all flesh."

Judith 8:18

For never in our generation, nor in these present days, has there been any tribe or family or people or city of ours which worshiped gods made with hands, as was done in days gone by.

Wisdom of Solomon 14:8

But the idol made with hands is accursed, and so is he who made it;

because he did the work, and the perishable thing was named a god.

Judith 5:3–23

³and said to them: "Now tell me, you Canaanites, what sort of people is this that dwells in the mountains? Which cities do they inhabit? How large is their army? In what does their power and strength consist? Who has set himself up as their king and the leader of their army? ⁴Why have they refused to come out to meet me along with all the other inhabitants of the West?" ⁵Then Achior, the leader of all the Ammonites said to him: "My lord, hear this account from your servant; I will tell you the truth about this people that lives near you (that inhabits this mountain region); no lie shall escape your servant's lips. ⁶"These people are descendants of the Chaldeans. ⁷They formerly dwelt in Mesopotamia, for they did not wish to follow the gods of their forefathers who were born in the land of the Chaldeans. ⁸Since they abandoned the way of their ancestors, and acknowledged with divine worship the God of heaven, their forefathers expelled them from the presence of their gods. So they fled to Mesopotamia and dwelt there a long time. ⁹Their God bade them leave their abode and proceed to the land of Canaan. Here they settled, and grew very rich in gold, silver, and a great abundance of livestock. ¹⁰Later, when famine had gripped the whole land of Canaan, they went down into Egypt. They stayed there as long as they found sustenance, and grew into such a great multitude that the number of their race could not be counted. ¹¹The king of Egypt, however, rose up against them, shrewdly forced them to labor at brickmaking, oppressed and enslaved them. ¹²But they cried to their God, and he struck the land of Egypt with plagues for which there was no remedy. When the Egyptians expelled them, ¹³God dried up the Red Sea before them, ¹⁴and led them along the route to Sinai and Kadesh-barnea. First they drove out all the inhabitants of the desert; ¹⁵then they settled in the land of the Amorites, destroyed all the Heshbonites by main force, crossed the Jordan, and took possession of the whole mountain region. ¹⁶They expelled the Canaanites, the Perizzites, the Jebusites, the Shechemites, and all the Gergesites; and they lived in these mountains a long time. ¹⁷"As long as the Israelites did not sin in the sight of their God, they prospered, for their God, who hates wickedness, was with them. ¹⁸But when they deviated from the

way he prescribed for them, they were ground down steadily, more and more, by frequent wars, and finally taken as captives into foreign lands. The temple of their God was razed to the ground, and their cities were occupied by their enemies. ¹⁹But now that they have returned to their God, they have come back from the Dispersion wherein they were scattered, and have repossessed Jerusalem, where their sanctuary is, and have settled again in the mountain region which was unoccupied. ²⁰So now, my lord and master, if these people are at fault, and are sinning against their God, and if we verify this offense of theirs, then we shall be able to go up and conquer them. ²¹But if they are not a guilty nation, then your lordship should keep his distance; otherwise their Lord and God will shield them, and we shall become the laughing stock of the whole world.” ²²Now when Achior had concluded his recommendation, all the people standing round about the tent murmured; and the officers of Holofernes and all the inhabitants of the seacoast and of Moab alike said he should be cut to pieces. ²³“We are not afraid of the Israelites,” they said, “for they are a powerless people, incapable of a strong defense.

1 Maccabees 2:50–68

⁵⁰Now, my children, show zeal for the law, and give your lives for the covenant of our fathers. ⁵¹“Remember the deeds of the fathers, which they did in their generations; and receive great honor and an everlasting name. ⁵²Was not Abraham found faithful when tested, and it was reckoned to him as righteousness? ⁵³Joseph in the time of his distress kept the commandment, and became lord of Egypt ⁵⁴Phinehas our father, because he was deeply zealous, received the covenant of everlasting priesthood. ⁵⁵Joshua, because he fulfilled the command, became a judge in Israel. ⁵⁶Caleb, because he testified in the assembly, received an inheritance in the land. ⁵⁷David, because he was merciful, inherited the throne of the kingdom forever. ⁵⁸Elijah because of great zeal for the law was taken up into heaven. ⁵⁹Hannaniah, Azariah, and Mishael believed and were saved from the flame. ⁶⁰Daniel because of his innocence was delivered from the mouth of the lions. ⁶¹“And so observe, from generation to generation, that none who put their trust in him will lack strength. ⁶²Do not fear the words of a sinner, for his splendor will turn into dung and worms. ⁶³Today he will be exalted, but tomorrow he will not be found, because he has returned to the dust, and his plans will perish. ⁶⁴My children, be courageous and grow strong in the law, for by it you will gain honor. ⁶⁵“Now behold, I know that Simeon your brother is wise in counsel; always listen to him; he shall be your father. ⁶⁶Judas Maccabeus has been a mighty warrior from his youth; he shall command the army for you and fight the battle against the peoples. ⁶⁷You shall rally about you all who observe the law, and avenge the wrong done to your people. ⁶⁸Pay back the Gentiles in full, and heed what the law commands.”

3 Maccabees 2:2–20

²Lord, Lord, king of the heavens, and sovereign of all creation, holy among the holy ones, the only ruler, almighty, give attention to us who are suffering grievously from an impious and profane man, puffed up in his audacity and power. ³For you, the creator of all things and the governor of all, are a just Ruler, and you judge those who have done anything in insolence and arrogance. ⁴You destroyed those who in the past committed injustice, among whom were even giants who trusted in their strength and boldness, whom you destroyed by bringing upon them a boundless flood. ⁵You consumed with fire and sulphur the men of Sodom who acted arrogantly, who were notorious for their vices; and you made them an example to those who should come afterward. ⁶You made known

your mighty power by inflicting many and varied punishments on the audacious Pharaoh who had enslaved your holy people Israel. ⁷And when he pursued them with chariots and a mass of troops, you overwhelmed him in the depths of the sea, but carried through safely those who had put their confidence in you, the Ruler over the whole creation. ⁸And when they had seen works of your hands, they praised you, the Almighty. ⁹You, O King, when you had created the boundless and immeasurable earth, chose this city and sanctified this place for your name, though you have no need of anything; and when you had glorified it by your magnificent manifestation, you made it a firm foundation for the glory of your great and honored name. ¹⁰And because you love the house of Israel, you promised that if we should have reverses, and tribulation should overtake us, you would listen to our petition when we come to this place and pray. ¹¹And indeed you are faithful and true. ¹²And because oftentimes when our fathers were oppressed you helped them in their humiliation, and rescued them from great evils, ¹³see now, O holy King, that because of our many and great sins we are crushed with suffering, subjected to our enemies, and overtaken by helplessness. ¹⁴In our downfall this audacious and profane man undertakes to violate the holy place on earth dedicated to your glorious name. ¹⁵For your dwelling, the heaven of heavens, is unapproachable by man. ¹⁶But because you graciously bestowed your glory upon your people Israel, you sanctified this place. ¹⁷Do not punish us for the defilement committed by these men, or call us to account for this profanation, lest the transgressors boast in their wrath or exult in the arrogance of their tongue, saying, ¹⁸“We have trampled down the house of the sanctuary as offensive houses are trampled down.” ¹⁹Wipe away our sins and disperse our errors, and reveal your mercy at this hour. ²⁰Speedily let your mercies overtake us, and put praises in the mouth of those who are downcast and broken in spirit, and give us peace.

2 Esdras [4 Ezra] 3:3–36

³My spirit was greatly agitated, and I began to speak anxious words to the Most High, and said, ⁴“O sovereign Lord, didst thou not speak at the beginning when thou didst form the earth— and that without help— and didst command the dust ⁵and it gave thee Adam, a lifeless body? Yet he was the workmanship of thy hands, and thou didst breathe into him the breath of life, and he was made alive in thy presence. ⁶And thou didst lead him into the garden which thy right hand had planted before the earth appeared. ⁷And thou didst lay upon him one commandment of thine; but he transgressed it, and immediately thou didst appoint death for him and for his descendants. From him there sprang nations and tribes, peoples and clans without number. ⁸And every nation walked after its own will and did ungodly things before thee and scorned thee, and thou didst not hinder them. ⁹But again, in its time thou didst bring the flood upon the inhabitants of the world and destroy them. ¹⁰And the same fate befell them: as death came upon Adam, so the flood upon them. ¹¹But thou didst leave one of them, Noah with his household, and all the righteous who have descended from him. ¹²“When those who dwelt on earth began to multiply, they produced children and peoples and many nations, and again they began to be more ungodly than were their ancestors. ¹³And when they were committing iniquity before thee, thou didst choose for thyself one of them, whose name was Abraham; ¹⁴and thou didst love him, and to him only didst thou reveal the end of the times, secretly by night. ¹⁵Thou didst make with him an everlasting covenant, and promise him that thou wouldst never forsake his descendants; and thou gavest to him Isaac, and to Isaac thou gavest Jacob and Esau. ¹⁶And thou didst set apart Jacob for thyself, but Esau thou didst reject; and Jacob became a great multitude. ¹⁷And when thou didst lead his descendants out of Egypt, thou didst bring them to Mount Sinai. ¹⁸Thou didst bend down the heavens and shake the earth, and move the world, and make the depths to tremble, and trouble the times. ¹⁹And thy glory passed through the four gates of fire and earthquake and wind and ice, to give the law to the descendants of Jacob, and thy

commandment to the posterity of Israel. ²⁰“Yet thou didst not take away from them their evil heart, so that thy law might bring forth fruit in them. ²¹For the first Adam, burdened with an evil heart, transgressed and was overcome, as were also all who were descended from him. ²²Thus the disease became permanent; the law was in the people's heart along with the evil root, but what was good departed, and the evil remained. ²³So the times passed and the years were completed, and thou didst raise up for thyself a servant, named David. ²⁴And thou didst command him to build a city for thy name, and in it to offer thee oblations from what is thine. ²⁵This was done for many years; but the inhabitants of the city transgressed, ²⁶in everything doing as Adam and all his descendants had done, for they also had the evil heart. ²⁷So thou didst deliver the city into the hands of thy enemies. ²⁸“Then I said in my heart, Are the deeds of those who inhabit Babylon any better? Is that why she has gained dominion over Zion? ²⁹For when I came here I saw ungodly deeds without number, and my soul has seen many sinners during these thirty years. And my heart failed me, ³⁰for I have seen how thou dost endure those who sin, and hast spared those who act wickedly, and hast destroyed thy people, and hast preserved thy enemies, ³¹and hast not shown to anyone how thy way may be comprehended. Are the deeds of Babylon better than those of Zion? ³²Or has another nation known thee besides Israel? Or what tribes have so believed thy covenants as these tribes of Jacob? ³³Yet their reward has not appeared and their labor has borne no fruit. For I have traveled widely among the nations and have seen that they abound in wealth, though they are unmindful of thy commandments. ³⁴Now therefore weigh in a balance our iniquities and those of the inhabitants of the world; and so it will be found which way the turn of the scale will incline. ³⁵When have the inhabitants of the earth not sinned in thy sight? Or what nation has kept thy commandments so well? ³⁶Thou mayest indeed find individual men who have kept thy commandments, but nations thou wilt not find.”

Wisdom of Solomon 10–18 [This entire section is pertinent but too much to reproduce here; it is available online]

Josephus, *Antiquities* 3.5.3 §86–87

⁸⁶For it is not to be supposed that the author of these institutions is barely Moses, the son of Amram and Jochebed, but He who obliged the Nile to run bloody for your sakes, and tamed the haughtiness of the Egyptians by various sorts of judgments; he who provided a way through the sea for us; he who contrived a method of sending us food from heaven, when we were distressed for want of it; he who made the water to issue out of a rock, when we had very little of it before; ⁸⁷he by whose means Adam was made to partake of the fruits both of the land and of the sea; he by whose means Noah escaped the deluge; he by whose means our forefather Abraham, of a wandering pilgrim, was made the heir of the land of Canaan; he by whose means Isaac was born of parents that were very old; he by whose means Jacob was adorned with twelve virtuous sons; he by whose means Joseph became a potent lord over the Egyptians; he it is who conveys these instructions to you by me as his interpreter.

CD 1.1–2.1

I Listen now all you who know righteousness, and consider the works of God; for He has a dispute with all flesh and will condemn all those who despise Him. For when they were unfaithful and forsook Him, He hid His face from Israel and His Sanctuary and delivered them up to the sword. But remembering the Covenant of the forefathers, He left a remnant to Israel and did not deliver it up to be destroyed. And in the age of wrath, three hundred and ninety years after He had given

them into the hand of King Nebuchadnezzar of Babylon, He visited them, and He cause a plant root to spring from Israel and Aaron to inherit His Land and to prosper on the good things of His earth. And they perceived their iniquity and recognized that they were guilty men, yet for twenty years they were like blind men groping for the way.

And God observed their deeds, that they sought Him with a whole heart, and He raised for them a Teacher of Righteousness to guide them in the way of His heart. And he made known to the latter generations that which God had done to the latter generations, the congregation of traitors, to those who departed from the way. This was the time of which it is written, *Like a stubborn heifer thus was Israel stubborn* (Hos. iv 16), when the Scoffer arose who shed over Israel the waters of lies. He caused them to wander in a pathless wilderness, laying low the everlasting heights, abolishing the ways of righteousness and removing the boundary with which the forefathers had marked out their inheritance, that he might call down on them the curses of His Covenant and deliver them up to the avenging sword of the Covenant. For they sought smooth things and preferred illusions (Isa. xxx, 10) and they watched for breaks (Isa. xxx, 13) and chose the fair neck; and they justified the wicked and condemned the just, and they transgressed the Covenant and violated the Precept. They banded together against the life of the righteous (Ps. Xciv, 21) and loathed all who walked in perfection; they pursued them with the sword and exulted in the strife of the people. And the anger of God was kindled against **II** their congregation so that He ravaged all their multitude; and their deed were defilement before Him.

CD 2.2–4.16

Hear now, all you who enter the Covenant, and I will unstop your ears concerning the ways of the wicked. God loves knowledge. Wisdom and understanding He has set before Him, and prudence and knowledge serve Him. Patience and much forgiveness are with Him towards those who turn from transgression; but power, might, and great flaming wrath by the hand of all the Angels of Destruction towards those who depart from the way and abhor the Precept. They shall have no remnant or survivor. For from the beginning God chose them not; He knew their deeds before ever they were created and He hated their generations, and He hid His face from the Land until they were consumed. For He knew the years for their coming and the length and exact duration of their times for all ages to come and throughout eternity. He knew the happenings of their times throughout all the everlasting years. And all of them He raised Himself men called by name that a remnant might be left to the Land, and that a face of the earth might be filled with their seed. And He made known His Holy Spirit to them by the hand of His anointed ones, and He proclaimed the truth (to them). But those whom He hated He led astray.

Hear now, my sons, and I will uncover your eyes that you may see and understand the works of God, that you may choose that which pleases Him and reject that which He hates, that you may walk perfectly in all His ways and not follow after thoughts of the guilty inclination and after eyes of lust. For through them, great men have gone astray and mighty heroes have stumbled from former times will now. Because they walked in the stubbornness of their heart the Heavenly Watchers fell; they were caught because they did not keep the commandments of God. And their sons also fell who were tall as cedar trees and whose bodies were like mountains. All flesh on dry land perished; they were as though they had never been because they did their own will and did not keep the commandment of their Maker so that His wrath was kindled against them.

III Through it, the children of Noah went astray, together with their kin, and were cut off. Abraham did not walk in it, and he was accounted a friend of God because he kept the commandments of God and did not choose his own will. And he handed them down to Isaac and Jacob, who kept them, and were recorded as friends of God and part to the Covenant forever. The children of Jacob strayed through them, and were punished in accordance with their error. And their sons in Egypt walked in the stubbornness of their hearts, conspiring against the commandments of God and each of them doing that which seemed right in his own eyes. They ate blood, and He cut off their males in the wilderness. And at Kadesh He said to them, *Go up and possess the land* (Deut. ix, 23). But they chose their own will and did not heed the voice of their Maker, the commands of their Teacher, but murmured in their tents; and the anger of God was kindled against their congregation. Through it their sons perished and through it their land was ravaged. Through it the first members of the Covenant sinned and were delivered up to the sword, because they forsook the Covenant of God and chose their own will and walked in the stubbornness of their hearts, each of them doing his own will.

But with the remnant which held fast to the commandments of God He made His Covenant with Israel forever, revealing to them the hidden things in which all Israel had gone astray. He unfolded before them His holy Sabbaths and His glorious feasts, the testimonies of His righteousness and the ways of His truth, and the desires of His will which a man must do in order to live. And they dug a well rich in water; and he who despises it shall not live. Yet they wallowed in the sin of man and in ways of uncleanness, and they said, 'This is out (way).' But God, in His wonderful mysteries, forgave them their sin and pardoned their wickedness; and He built them a sure house in Israel whose like has never existed from former times till now. Those who hold fast to it are destined to live forever and all the glory of Adam shall be theirs. As God ordained for them by hand of the Prophet Ezekiel, saying, *The Priests, the Levites, and the sons IV of Zadok who kept the charge of my sanctuary when the children of Israel strayed from me, they shall offer me fat and blood* (Ezek. xlv, 15).

The *Priests* are the converts of Israel who departed from the land of Judah, and (the *Levites* are) those who joined them. The *sons of Zadok* are the elect of Israel, the men called by name who shall stand at the end of days. Behold the exact list of their names according to their generations, and the time when they lived, and the number of their trials, and the years of their sojourn, and the exact list of their deeds...

(They were the first men) of holiness whom God forgave, and who justified the righteous and condemned the wicked. And until the wage is completed, according to the number of those years, all who enter after them shall do according to that interpretation of the law in which the first (men) were instructed. According to the Covenant which God made with the forefathers, forgiving their sins, so shall he forgive their sins also. But when the age is completed, according to the number of those years, there shall be no more joining the house of Judah, but each man shall stand on his watch-tower: *The wall is built, the boundary far removed* (Mic. vii, 11)

During all those years Belial shall be unleashed against Israel, as He spoke by the hand of Isaiah, son of Amoz, saying, *Terror and the pit and the snare are upon you, O inhabitant of the land* (Isa. xxiv, 17). Interpreted, these are the three nets of Belial with which Levi son of Jacob said that he catches Israel by setting them up as three kinds of righteousness.

Philo, On Abraham 71–72

(71) In order, therefore, that he may the more firmly establish the sight which has thus been presented to him in his mind, the sacred word says to him, My good friend, great things are often made known by slight outlines, at which he who looks increases his imagination to an unlimited extent; therefore, having dismissed those who bend all their attention to the heavenly bodies, and discarding the Chaldaean science, rise up and depart for a short time from the greatest of cities, this world, to one which is smaller; for so you will be the better able to comprehend the nature of the Ruler of the universe. (72) It is for this reason that Abraham is said to have made this first migration from the country of the Chaldeans into the land of Charran. But Charran, in the Greek language, means “holes,” which is a figurative emblem of the regions of our outward senses; by means of which, as by holes, each of those senses is able to look out so as to comprehend the objects which belong to it.

Josephus, *Antiquities* 1.6.5 §149–53

¹⁴⁹For Terah begat Abram in his seventieth year. Nahor begat Haran when he was one hundred and twenty years old; Nahor was born to Serug in his hundred and thirty-second year; Ragau had Serug at one hundred and thirty; at the same age also Phaleg had Ragau; ¹⁵⁰Heber begat Phaleg in his hundred and thirty-fourth year; he himself being begotten by Sala when he was a hundred and thirty years old, whom Arphaxad had for his son at the hundred and thirty-fifth year of his age. Arphaxad was the son of Shem, and born twelve years after the deluge. ¹⁵¹Now Abram had two brethren, Nahor and Haran: of these Haran left a son, Lot; as also Sarai and Milcha his daughters; and died among the Chaldeans, in a city of the Chaldeans, called Ur; and his monument is shown to this day. These married their nieces. Nabor married Milcha, and Abram married Sarai. ¹⁵²Now Terah hating Chaldea, on account of his mourning for Ilaran, they all removed to Haran of Mesopotamia, where Terah died, and was buried, when he had lived to be two hundred and five years old; for the life of man was already, by degrees, diminished, and became shorter than before, till the birth of Moses; after whom the term of human life was one hundred and twenty years, God determining it to the length that Moses happened to live. ¹⁵³Now Nahor had eight sons by Milcha; Uz and Buz, Kemuel, Chesed, Azau, Pheldas, Jadelph, and Bethuel. These were all the genuine sons of Nahor; for Teba, and Gaam, and Tachas, and Maaca, were born of Reuma his concubine: but Bethuel had a daughter, Rebecca, and a son, Laban.

Philo, *On the Migration of Abraham* 177

Now it is not probable that any one of those persons who are acquainted with the law are ignorant that Abraham had previously migrated from Chaldea when he came to live in Charran. But after his father died he then departed from this land of Chaldea, so that he has now migrated from two different places.

Gen. Rab. 39:7

A. Now what is written prior to the passage at hand? It is this verse: “And Terah died in Haran” (Gen. 11:32). Then comes, “And the Lord said to Abram, ‘Go [from your country and your kindred and your father’s house to the land that I will show you]’” (Gen. 12:1).

B. Said R. Isaac, “As to the chronology involved, another sixty-five years are needed.

C. “But to begin with you must interpret the passage to indicate that wicked people are called dead while they are yet alive.

D. “For Abraham was concerned, reckoning, ‘If I leave, through me people will execrate the Name of heaven, saying, “He abandoned his father in his old age and went away.””

E. “The Holy One, blessed be he, said to him, ‘You in particular I shall free from the responsibility of paying honor to your father and your mother, but I shall never free anyone else from the responsibility of paying honor to his father and his mother. And not only so, but [in order to do so] I shall move up his death to before your departure.’

F. “Accordingly, first comes: ‘And Terah died in Haran’ (Gen. 11:32). Then: ‘And the Lord said to Abram, “go [from your country and your kindred and your father’s house to the land that I will show you]’ (Gen. 12.1).”

Gen. Rab. 38:13

A. “Haran died in the presence of his father Terah in the land of his birth, in Ur of the Chaldaeans” (Gen. 11:28):

B. Said R. Hiyya [in explanation of how Haran died in his father’s presence], “Terah was an idol-manufacturer. Once he went off on a trip and put Abraham in charge of the store. Someone would come in and want to buy an idol. He would say to him, ‘How old are you?’

C. “He said, ‘Fifty years old.’

D. “He said, ‘Woe to that man, who is fifty years old and is going to bow down to something a day old.’ So the man would be ashamed and go his way.

E. “One time a woman came in with a bowl of flour, and said to him, “Take this and offer it before them.’

F. “He went and took a stick, broke the idols, and put the stick in the hand of the biggest idol.

G. “When his father came back, he said to you, ‘Why in the world have you been doing these things?’

H. “He said to him, How can I hide it from you? One time a woman came in with a bowl of flour, and said to me, “Take this and offer it before them.” Then this idol said, “I’ll eat first,” and that idol said, “I’ll eat first.” One of them, the largest, got up and grabbed the stick and broke the others.’

I. “[Terah] said to him, ‘Why are you making fun of me! Do those idols know anything [that such a thing could possibly happen]? [Obviously not!]’

J. He said to him, ‘And should your ears not hear what your mouth is saying?’ He took him and handed him over to Nimrod.

K. "He said to him, 'Bow down to the fire.'"

L. "He said to him, 'We really should bow down to water, which puts out fire.'"

M. "He said to him, 'Bow down to water.'"

N. "He said to him, 'We really should bow down to the clouds, which bear the water.'"

O. "He said to him, 'Then let's bow down to the clouds.'"

P. "He said to him, 'We really should bow down to the wind, which disperses the clouds.'"

Q. "He said to him, 'Then let's bow down to the wind.'"

R. "He said to him, 'We really should bow down to human beings, who can stand up to the wind.'"

S. "He said to him, 'You're just playing word-games with me. Let's bow down to the fire. So now, look, I am going to throw you into the fire, and let your God whom you worship come and save you from the fire.'"

T. "Now Haran was standing there undecided. He said, 'What's his choice? If Abram wins, I'll say I'm on Nimrod's side. [So how can I lose?]'"

U. "When Abram went down into the burning furnace and was saved, Nimron said to him, 'On whose side are you?'"

V. "He said to him, 'Abram's.'"

W. They took him and threw him into the fire, and his guts burned up and came out, and he died in the presence of his father.

X. That is in line with the verse of Scripture: 'And Haran died in the presence of his father, Terah' (Gen. 11:28)."

Jubilees 12:1-6

¹ And it came to pass in the sixth week, in the seventh year thereof, that Abram said to Terah his father, saying, 'Father!' And he said, 'Behold, here am I, my son. ²And he said,

'What help and profit have we from those idols which thou dost worship,

And before which thou dost bow thyself?

³For there is no spirit in them,

For they are dumb forms, and a misleading of the heart.

Worship them not:

⁴Worship the God of heaven,
Who causes the rain and the dew to descend on the earth
And does everything upon the earth,
And has created everything by His word,
And all life is from before His face.

⁵Why do ye worship things that have no spirit in them?
For they are the work of (men's) hands,
And on your shoulders do ye bear them,
And ye have no help from them,
But they are a great cause of shame to those who make them,
And a misleading of the heart to those who worship them:
Worship them not.'

⁶And his father said unto him, 'I also know it, my son, but what shall I do with a people who have made me to serve before them?

7:6-8

Josephus, *Antiquities* 2.15.2 §318

(318) They left Egypt in the month of Xanthicus, on the fifteenth day of the lunar month; four hundred and thirty years after our forefather Abraham came into Canaan, but two hundred and fifteen years only after Jacob removed into Egypt.

7:9-16

Josephus, *Antiquities* 2.5.7 §87

Hereupon the king wondered at the discretion and wisdom of Joseph; and asked him by what means he might so dispense the foregoing plentiful crops in the happy years, as to make the miserable crops more tolerable.

Joseph and Asenath 4.9

And Joseph is a man that worships God: he is discriminating, and a virgin (as you are to-day), and a man of great wisdom and knowledge, and the spirit of God is upon him, and the grace of the Lord is with him.

Tg. Neof. Gen 41:43

He had him ride in Pharaoh's second chariot, and they cried out before him, "This is the father of the king, great in wisdom, tender in years."

Josephus, *Antiquities* 18.3.3 §63

Now there was about this time Jesus, a wise man, if it be lawful to call him a man; for he was a doer of wonderful works, a teacher of such men as receive the truth with pleasure. He drew over to him both many of the Jews and many of the Gentiles. He was [the] Christ.

Psalms of Solomon 17:27

²⁷He shall destroy the godless nations with the word of his mouth;

At his rebuke nations shall flee before him,

And he shall reprove sinners for the thoughts of their heart.

Josephus, *Antiquities* 2.7.4 §177–83

But, upon the whole, I think it necessary to mention those names, that I may disprove such as believe that we came not originally from Mesopotamia, but are Egyptians. Now Jacob had twelve sons; of these Joseph was come thither before. We will therefore set down the names of Jacob's children and grandchildren. Reuben had four sons - Anoch, Phallu, Assaron, Charmi. Simeon had six - Jamuel, Jamin, Avod, Jachin, Soar, Saul. Levi had three sons - Gersom, Caath, Merari. Judas had three sons - Sala, Phares, Zerah; and by Phares two grandchildren, Esrom and Amar. Issachar had four sons - Thola, Phua, Jasob, Samaron. Zabulon had with him three sons - Sarad, Helon, Jalel. So far is the posterity of Lea; with whom went her daughter Dinah. These are thirty-three. Rachel had two sons, the one of whom, Joseph, had two sons also, Manasses and Ephraim. The other, Benjamin, had ten sons - Bolau, Bacchar, Asabel, Geras, Naaman, Jes, Ros, Momphis, Opphis, Arad. These fourteen added to the thirty-three before enumerated, amount to the number forty-seven. And this was the legitimate posterity of Jacob. He had besides by Bilhah, the handmaid of Rachel, Dan and Nephtliali; which last had four sons that followed him - Jesel, Guni, Issari, and Sellim. Dan had an only begotten son, Usi. If these be added to those before mentioned, they complete the number fifty-four. Gad and Aser were the sons of Zilpha, who was the handmaid of Lea. These had with them, Gad seven - Saphoniah, Augis, Sunis, Azabon, Aerin, Erocd, Ariel. Aser had a daughter, Sarah, and six male children, whose names were Jomne, Isus, Isoui, Baris, Abar and Melchiel. If we add these, which are sixteen, to the fifty-four, the forementioned number [70] is completed Jacob not being himself included in that number.

Josephus, *Antiquities*. 6.5.6 §89

It behooves you to remember that our grandfather Jacob came down into Egypt, by reason of a famine, with seventy souls only of our family, and that their posterity multiplied there to many ten thousands, whom the Egyptians brought into slavery and hard oppression; that God himself, upon the prayers of our fathers, sent Moses and Aaron, who were brethren, and gave them power to deliver the multitude out of their distress, and this without a king.

Jubilees 44.33

And all the souls of Jacob which went into Egypt were seventy souls.

4QGen-Exod^a (4Q1) 17-18.2???

4QExod^b 1.5 (4Q13)???

Philo, *On the Migration of Abraham*, 198–202

(198) and he leaves it when he is seventy-five years old; and this number is on the confines of the nature discernible by the outward senses, and that intelligible by the intellect, and of the older and younger, and also of perishable and imperishable nature; (199) for the elder, the imperishable ratio, that comprehensible by the intellect, exists in the seventy; the younger ratio, discernible by the outward senses, is equal in number to the five outward senses. In this latter also the practicer of virtue is seen exercising himself when he has not yet been able to carry off the perfect prize of victory;—for it is said, that all the souls which came out of Jacob were seventy and five;”⁹²—(200) for to him, while wrestling, and not shrinking at all from the truly sacred contest, for the acquisition of virtue, belong the souls which are the offspring of the body, and which have not yet acquired reason, but are still attracted by the multitude of the outward senses. For Jacob is the name of one who is wrestling and engaged in a contest and trying to trip up his antagonist, not of one who has gained the victory. (201) But when he appeared to have gained ability to behold God, his name was changed to Israel, and then he uses only the computation of seventy, having extirpated the number five, the number of the outward senses; for it is said, that “thy fathers went down to Egypt, being seventy souls.” This is the number which is familiar to Moses the wise man: for it happened that those who were selected as carefully picked men out of the whole multitude, were seventy in number; and those all elders, not only in point of age, but also in wisdom and counsel, and in prudence, and in ancient integrity of manners. (202) And this number is consecrated and dedicated to God when the perfect fruits of the soul are offered up. For, on the feast of tabernacles, besides all other sacrifices, it is ordered that the priest should offer up seventy heifers for a burnt offering. Again, it is in accordance with the computation of seventy that the phials of the princes are provided, for each of them is of the weight of seventy shekels; since whatever things are associated and confederate together in the soul, and dear to one another, have a power which is truly attractive, namely, the sacred computation of seventy, which Egypt, the nature which hates virtue, and loves to indulge the passions, is introduced as lamenting; for mourning among them is computed at seventy days.

Josephus, *Antiquities* 2.8.2 §199

At length his brethren died, after they had lived happily in Egypt. Now the posterity and sons of these men, after some time, carried their bodies, and buried them at Hebron:

7:17–29

LXX Exodus 1:10

¹⁰Come, let us deal shrewdly (κατασοφίζομαι) with them, lest they multiply, and, if war befall us, they join our enemies and fight against us and escape from the land.”

Josephus, *Antiquities* 6.11.4 §219

and when her father complained of her that she had saved his enemy, and had put a trick upon himself, she invented this plausible defense for herself, and said, That when he had threatened to kill her, she lent him her assistance for his preservation, out of fear; for which her assistance she ought to be forgiven, because it was not done of her own free choice, but out of necessity: "For," said she, "I do not suppose that thou wast so zealous to kill thy enemy, as thou wast that I should be saved." Accordingly Saul forgave the damsel;

Josephus, *Antiquities* 8.15.5 §412

Now Ahalx and Jehoshaphat had agreed that Ahab should lay aside his royal robes, but that the king of Jerusalem should put on his [Ahab's] proper habit, and stand before the army, in order to disprove, by this artifice, what Micaiah had foretold. But Ahab's fate found him out without his robes;

Jubilees 47:1–9

¹And in the seventh week, in the seventh year, in the forty-seventh jubilee, thy father went forth from the land of Canaan, and thou wast born in the fourth week, in the sixth year thereof, in the forty-eighth jubilee; this was the time of tribulation on the children of Israel. ²And Pharaoh, king of Egypt, issued a command regarding them that they should cast all their male children which were born into the river. ³And they cast them in for seven months until the day that thou wast born. And thy mother hid thee for three months, and they told regarding her. ⁴And she made an ark for thee, and covered it with pitch and asphalt, and placed it in the flags on the bank of the rivet, and she placed thee in it seven days, and thy mother came by night and suckled thee, and by day Miriam, thy sister, guarded thee from the birds. ⁵And in those days Tharmuth, the daughter of Pharaoh, came to bathe in the river, and she heard thy voice crying, and she told her maidens to bring thee forth, and they brought thee unto her. ⁶And she took thee out of the ark, and she had compassion on thee. ⁷And thy sister said unto her: 'Shall I go and call unto thee one of the Hebrew women to nurse and suckle this babe for thee?' And she said [unto her]: 'Go.' ⁸And she went and called thy mother Jochebed, and she gave her wages, and she nursed thee. ⁹And afterwards, when thou wast grown up, they brought thee unto the daughter of Pharaoh, and thou didst become her son, and Amram thy father taught thee writing, and after thou hadst completed three weeks they brought thee into the royal court.

Plutarch, *Anton.* 36.3

But the shamefulfulness of the honors conferred upon Cleopatra gave most offence. And he heightened the scandal by acknowledging his two children by her, and calling one Alexander and the other Cleopatra, with the surname for the first of Sun, and for the other of Moon. However, since he was an adept at putting a good face upon shameful deeds, he used to say that the greatness of the Roman empire was made manifest, not by what the Romans received, but by what they bestowed; and that noble families were extended by the successive begettings of many kings.

Epictetus, *Discourses* 1.23.7

And does he, who knows all this, dare to forbid us to bring up children? Not even a sheep, or a wolf, deserts its offspring; and shall man?

Philo, *On the Life of Moses* 1.289–91

(289) What, then, said the man who saw truly, who in his sleep saw a clear vision of God with the ever open and sleepless eyes of his soul?

“How goodly are thy abodes, O army of Hebrews; they tents are shady as groves, as a paradise on the bank of a river, as a cedar by the waters. (290) A man shall hereafter come forth out of thee who shall rule over many nations, and his kingdom shall increase every day and be raised up to heaven. This people hath God for its guide all the way from Egypt, who leads on their multitude in one line. (291) Therefore they shall devour many nations of their enemies, and they shall take all their fat as far as their very marrow, and shall destroy their enemies with their far-shooting arrows. He shall lie down to rest like a lion, and like a lion’s whelp, fearing no one, but showing great contempt for everyone, and causing fear to all other nations. Miserable is he who shall stir up and rouse him to anger. Blessed are they that bless thee, and cursed are they that curse thee.”

Josephus, *Antiquities* 2.10.1–2 §238–53

MOSES, therefore, when he was born, and brought up in the foregoing manner, and came to the age of maturity, made his virtue manifest to the Egyptians; and showed that he was born for the bringing them down, and raising the Israelites. And the occasion he laid hold of was this: - The Ethiopians, who are next neighbors to the Egyptians, made an inroad into their country, which they seized upon, and carried off the effects of the Egyptians, who, in their rage, fought against them, and revenged the affronts they had received from them; but being overcome in battle, some of them were slain, and the rest ran away in a shameful manner, and by that means saved themselves; whereupon the Ethiopians followed after them in the pursuit, and thinking that it would be a mark of cowardice if they did not subdue all Egypt, they went on to subdue the rest with greater vehemence; and when they had tasted the sweets of the country, they never left off the prosecution of the war: and as the nearest parts had not courage enough at first to fight with them, they proceeded as far as Memphis, and the sea itself, while not one of the cities was able to oppose them. The Egyptians, under this sad oppression, betook themselves to their oracles and prophecies; and when God had given them this counsel, to make use of Moses the Hebrew, and take his assistance, the king commanded his daughter to produce him, that he might be the general of their army. Upon which, when she had made him swear he would do him no harm, she delivered him to the king, and supposed his assistance would be of great advantage to them. She withal reproached the priest, who, when they had before admonished the Egyptians to kill him, was not ashamed now to own their want of his help. So Moses, at the persuasion both of Thermuthis and the king himself, cheerfully undertook the business: and the sacred scribes of both nations were glad; those of the Egyptians, that they should at once overcome their enemies by his valor, and that by the same piece of management Moses would be slain; but those of the Hebrews, that they should escape from the Egyptians, because Moses was to be their general. But Moses prevented the enemies, and took and led his army before those enemies were apprized of his attacking them; for he did not march by the river, but by land, where he gave a wonderful demonstration of his sagacity; for when the ground was difficult to be passed over, because of the multitude of serpents, (which it produces in vast numbers, and, indeed, is singular in some of those productions, which other countries do not breed, and yet such as are worse than others in power and mischief, and an unusual fierceness of sight,

some of which ascend out of the ground unseen, and also fly in the air, and so come upon men at unawares, and do them a mischief,) Moses invented a wonderful stratagem to preserve the army safe, and without hurt; for he made baskets, like unto arks, of sedge, and filled them with ibis, and carried them along with them; which animal is the greatest enemy to serpents imaginable, for they fly from them when they come near them; and as they fly they are caught and devoured by them, as if it were done by the harts; but the ibes are tame creatures, and only enemies to the serpentine kind: but about these ibes I say no more at present, since the Greeks themselves are not unacquainted with this sort of bird. As soon, therefore, as Moses was come to the land which was the breeder of these serpents, he let loose the ibes, and by their means repelled the serpentine kind, and used them for his assistants before the army came upon that ground. When he had therefore proceeded thus on his journey, he came upon the Ethiopians before they expected him; and, joining battle with them, he beat them, and deprived them of the hopes they had of success against the Egyptians, and went on in overthrowing their cities, and indeed made a great slaughter of these Ethiopians. Now when the Egyptian army had once tasted of this prosperous success, by the means of Moses, they did not slacken their diligence, insomuch that the Ethiopians were in danger of being reduced to slavery, and all sorts of destruction; and at length they retired to Saba, which was a royal city of Ethiopia, which Cambyses afterwards named Mero, after the name of his own sister. The place was to be besieged with very great difficulty, since it was both encompassed by the Nile quite round, and the other rivers, Astapus and Astaboras, made it a very difficult thing for such as attempted to pass over them; for the city was situate in a retired place, and was inhabited after the manner of an island, being encompassed with a strong wall, and having the rivers to guard them from their enemies, and having great ramparts between the wall and the rivers, insomuch, that when the waters come with the greatest violence, it can never be drowned; which ramparts make it next to impossible for even such as are gotten over the rivers to take the city. However, while Moses was uneasy at the army's lying idle, (for the enemies durst not come to a battle,) this accident happened: - Tharbis was the daughter of the king of the Ethiopians: she happened to see Moses as he led the army near the walls, and fought with great courage; and admiring the subtilty of his undertakings, and believing him to be the author of the Egyptians' success, when they had before despaired of recovering their liberty, and to be the occasion of the great danger the Ethiopians were in, when they had before boasted of their great achievements, she fell deeply in love with him; and upon the prevalency of that passion, sent to him the most faithful of all her servants to discourse with him about their marriage. He thereupon accepted the offer, on condition she would procure the delivering up of the city; and gave her the assurance of an oath to take her to his wife; and that when he had once taken possession of the city, he would not break his oath to her. No sooner was the agreement made, but it took effect immediately; and when Moses had cut off the Ethiopians, he gave thanks to God, and consummated his marriage, and led the Egyptians back to their own land.

Eusebius *Preparation for the Gospel* 9.26–27

AND concerning Moses the same author again brings forward many things, which are worth hearing: [ALEXANDER POLYHISTOR] 'But Eupolemus says that the first wise man was Moses, and that he was the first to teach the Jews letters, and from the Jews the Phoenicians received them, and from the Phoenicians the Greeks, and that Moses was the first to give written laws to the Jews.'

AND Artapanus says, in his book Concerning the Jews, that after the death of Abraham, and of his son Mempsasthenoth, and likewise of the king of Egypt, his son Palmanothes succeeded to the sovereignty. This king behaved badly to the Jews; and first he built Kessa, and founded the temple therein, and then built the temple in Heliopolis. He begat a daughter Merris, whom he betrothed to

a certain Chenephres, king of the regions above Memphis (for there were at that time many kings in Egypt); and she being barren took a supposititious child from one of the Jews, and called him Mouses (Moses): but by the Greeks he was called, when grown to manhood, Musaeus. And this Moses, they said, was the teacher of Orpheus; and when grown up he taught mankind many useful things. For he was the inventor of ships, and machines for laying stones, and Egyptian arms, and engines for drawing water and for war, and invented philosophy. Further he divided the State into thirty-six Nomes, and appointed the god to be worshipped by each Nome, and the sacred writing for the priests, and their gods were cats, and dogs, and ibises: he also apportioned an especial district for the priests. All these things he did for the sake of keeping the sovereignty firm and safe for Chenephres. For previously the multitudes, being under no order, now expelled and now set up kings, often the same persons, but sometimes others. For these reasons then Moses was beloved by the multitudes, and being deemed by the priests worthy to be honored like a god, was named Hermes, because of his interpretation of the Hieroglyphics. But when Chenephres perceived the excellence of Moses he envied him, and sought to slay him on some plausible pretext. And so when the Aethiopians invaded Egypt, Chenephres supposed that he had found a convenient opportunity, and sent Moses in command of a force against them, and enrolled the body of husbandmen for him, supposing that through the weakness of his troops he would easily be destroyed by the enemy. But Moses with about a hundred thousand of the husbandmen came to the so-called Nome of Hermopolis, and there encamped; and sent generals to pre-occupy the country, who gained remarkable successes in their battles. He adds that the people of Heliopolis say that this war went on for ten years. So Moses, because of the greatness of his army, built a city in this place, and therein consecrated the ibis, because this bird kills the animals that are noxious to man. And he called it Hermes' city. Thus then the Aethiopians, though they were enemies, became so fond of Moses, that they even learned from him the custom of circumcision: and not they only, but also all the priests. But when the war was ended, Chenephres pretended to welcome him, while in reality continuing to plot against him. So he took his troops from him, and sent some to the frontiers of Aethiopia for an advanced guard; and ordered others to demolish the temple in Diospolis which had been built of baked brick, and build another of stone from the quarries of the neighboring mountain, and appointed Nacheros superintendent of the building. And when he was come with Moses to Memphis, he asked him whether there was anything else useful for mankind, and he said the breed of oxen, because by means of them the land is ploughed: and Chenephres having given the name Apis to a bull, commanded the troops to found a temple for him, and bade them bring and bury there the animals which had been consecrated by Moses, because he wished to bury the inventions of Moses in oblivion. 'But when the Egyptians were alienated from him, he bound his friends by an oath not to report to Moses the plot which was being contrived against him, and he appointed the men who were to kill him. When however no one would obey him, Chenephres reproached Chanethothes, whom he had especially addressed; and he, on being thus reproached, promised to make the attempt when he found an opportunity. And Merris having died about this time, Chenephres professed to give the body to Moses and Chanethothes to carry it over into regions beyond Egypt and bury it, supposing that Moses would be slain by Chanethothes. But while they were on the way, one of those who were cognizant of the plot reported it to Moses; and he being on his guard buried Merris himself, and called the river and the city thereby Meroe. And this Merris is honored by the people of the country not less highly than Isis. Then Aaron the brother of Moses, having learned about the plot, advised his brother to flee into Arabia; and he took the advice, and sailed across the Nile from Memphis, intending to escape into Arabia. But when Chanethothes was informed of the flight of Moses, he lay in ambush intending to kill him; and when he saw him coming, he drew his sword against him, but Moses was too quick for him, and seized his hand, and drew his sword and slew Chanethothes. So he made his escape into Arabia, and lived with Raguel

the ruler of the district, having married his daughter. And Raguel wished to make an expedition against the Egyptians in order to restore Moses, and procure the government for his daughter and son-in-law; but Moses prevented it, out of regard for his own nation: and Raguel forbidding him to march against the Arabs, ordered him to plunder Egypt. About the same time Chenephres died, having been the very first person attacked by elephantiasis; and he is said to have incurred this misfortune because he ordered the Jews to wear linen garments and not to wear woollen clothing, in order that they might be conspicuous, and be punished by him. But Moses prayed to God now at last to put an end to the sufferings of the tribes. And God being propitiated, fire, it is said, suddenly blazed up out of the earth, and went on burning though there was no wood nor any other fuel in the place. And Moses was frightened at the occurrence and took to flight; but a divine voice spake to him, to march against Egypt, and rescue the Jews and lead them into their old country. So he took courage and determined to lead a hostile force against the Egyptians: but first he came to his brother Aaron. And when the king of Egypt heard of the arrival of Moses, he called him before him, and asked what he had come for: and he said, Because the Lord of the world commanded him to deliver the Jews. And when the king heard this, he shut him up in prison. But when it was night, all the doors of the prison-house opened of their own accord, and of the guards some died, and some were sunk in sleep, and their weapons broken in pieces. So Moses passed out and came to the palace; and finding the doors opened he went in, and the guards here also being sunk in sleep he woke up the king. And he being dismayed at what had happened bade Moses tell him the name of the God who sent him, scoffing at him: but Moses bent down and whispered in his ear, and when the king heard it he fell speechless, but was held fast by Moses and came to life again. And he wrote the name in a tablet and sealed it up; and one of the priests who made light of what was written in the tablet was seized with a convulsion and died. Also the king told him to work some sign for him, and Moses threw down the rod which he held and turned it into a serpent; and when they were all frightened, he seized it by the tail and took it up, and made it a rod again. Then he went forth a little, and smote the Nile with the rod, and the river became flooded and deluged the whole of Egypt, and it was from that time its inundation began: and the water became stagnant, and stank, and killed all living things in the river, and the people were perishing of thirst. But when these wonders had been wrought, the king said that after a month he would let the people go, if Moses would restore the river to its proper state; and he smote the water again with his rod, and checked the stream. When this was done, the king summoned the priests from above Memphis, and said that he would kill them all, and demolish the temples, unless they also would work some wonder. And then they by some witchcraft and incantations made a serpent, and changed the color of the river. And the king, being puffed up with pride at what was done, began to maltreat the Jews with every kind of vengeance and punishment. Then Moses, seeing this, both wrought other signs, and also smote the earth with his rod, and brought up a kind of winged animal to harass the Egyptians, and all their bodies broke out in boils. And as the physicians were unable to heal the sufferers, the Jews thus again gained relief. Again Moses by his rod brought up frogs, and besides them locusts and lice. And for this reason the Egyptians dedicate the rod in every temple, and to Isis likewise, because the earth is Isis, and sent up these wonders when smitten by the rod. But as the king still persisted in his folly, Moses caused hail and earthquakes by night, so that those who fled from the earthquake were killed by the hail, and those who sought shelter from the hail were destroyed by the earthquakes. And at that time all the houses fell in, and most of the temples. At last after having incurred such calamities the king let the Jews go: and they, after borrowing from the Egyptians many drinking-vessels, and no little raiment, and very much other treasure, crossed the rivers on the Arabian side, and after traversing a wide space came on the third day to the Red Sea. Now the people of Memphis say, that Moses being acquainted with the country waited for the ebb, and took the people across the sea when dry. But the people of Heliopolis say, that the king hastened after them with a great force,

having also with him the consecrated animals, because the Jews were carrying off the property which they had borrowed from the Egyptians. There came, however, to Moses a divine voice bidding him to smite the sea with the rod [and that it should divide]: and when Moses heard it, he touched the water with the rod, and so the stream divided, and the force passed over by a dry path. But when the Egyptians went in with them and were pursuing them, a fire, it is said, shone out upon them from the front, and the sea overflowed the path again, and the Egyptians were all destroyed by the fire and the flood: but the Jews having escaped this danger spent forty years in the wilderness, God raining down meal for them like millet, similar in colour to snow. And Moses they say was tall and ruddy, with long white hair, and dignified: and he performed these deeds when he was about eighty-nine years old.'

Sirach 45:3

By his words he brought signs swiftly to pass,

And He emboldened him in the presence of the king.

And He gave him a charge unto his people,

And showed him His glory.

Josephus, *Antiquities* 3.1.4 §13–21

But as for Moses himself, while the multitude were irritated and bitterly set against him, he cheerfully relied upon God, and upon his consciousness of the care he had taken of these his own people; and he came into the midst of them, even while they clamored against him, and had stones in their hands in order to dispatch him. Now he was of an agreeable presence, and very able to persuade the people by his speeches; accordingly he began to mitigate their anger, and exhorted them not to be over-mindful of their present adversities, lest they should thereby suffer the benefits that had formerly been bestowed on them to slip out of their memories; and he desired them by no means, on account of their present uneasiness, to cast those great and wonderful favors and gifts, which they had obtained of God, out of their minds, but to expect deliverance out of those their present troubles which they could not free themselves from, and this by the means of that Divine Providence which watched over them. Seeing it is probable that God tries their virtue, and exercises their patience by these adversities, that it may appear what fortitude they have, and what memory they retain of his former wonderful works in their favor, and whether they will not think of them upon occasion of the miseries they now feel. He told them, it appeared they were not really good men, either in patience, or in remembering what had been successfully done for them, sometimes by contemning God and his commands, when by those commands they left the land of Egypt; and sometimes by behaving themselves ill towards him who was the servant of God, and this when he had never deceived them, either in what he said, or had ordered them to do by God's command. He also put them in mind of all that had passed; how the Egyptians were destroyed when they attempted to detain them, contrary to the command of God; and after what manner the very same river was to the others bloody, and not fit for drinking, but was to them sweet, and fit for drinking; and how they went a new road through the sea, which fled a long way from them, by which very means they were themselves preserved, but saw their enemies destroyed; and that when they were in want of weapons, God gave them plenty of them; - and so he recounted all the particular instances, how when they were, in appearance, just going to be destroyed, God had saved them in a surprising

manner; and that he had still the same power; and that they ought not even now to despair of his providence over them; and accordingly he exhorted them to continue quiet, and to consider that help would not come too late, though it come not immediately, if it be present with them before they suffer any great misfortune; that they ought to reason thus: that God delays to assist them, not because he has no regard to them, but because he will first try their fortitude, and the pleasure they take in their freedom, that he may learn whether you have souls great enough to bear want of food, and scarcity of water, on its account; or whether you rather love to be slaves, as cattle are slaves to such as own them, and feed them liberally, but only in order to make them more useful in their service. That as for himself, he shall not be so much concerned for his own preservation; for if he die unjustly, he shall not reckon it any affliction, but that he is concerned for them, lest, by casting stones at him, they should be thought to condemn God himself.

Josephus, *Antiquities* 2.12.3 §272

But God persuaded him to be courageous on all occasions, and promised to be with him, and to assist him in his words, when he was to persuade men; and in his deeds, when he was to perform wonders. He bid him also to take a signal of the truth of what he said, by throwing his rod upon the ground, which, when he had done, it crept along, and was become a serpent, and rolled itself round in its folds, and erected its head, as ready to revenge itself on such as should assault it; after which it become a rod again as it was before.

7:30-38

Sifre Deut 34.7 §357.14

“Moses was a hundred and twenty years old when he died; his eyes were undimmed and his vigor unabated.” He is one of four who died at the age of one hundred twenty years. These are they: Moses, Hillel the Elder, Rabban Yohanan b. Zakkai, and R. Aqiba. Moses spent forty years in Egypt, forty years in Midian, and forty years as sustainer of Israel. Hillel the Elders emigrated from Babylonia at the age of forty years, served as a disciple of sages for forty years, and spent forty years as sustainer of Israel. Rabban Yohanan ben Zakkai spent forty years in trade, served as disciple of sages for forty years, and spent forty years as sustainer of Israel. R. Aqiba studied Torah at the age of forty years, served as disciple of sages for forty years, and spent forty years as sustainer of Israel.

Exod. Rab. 1.43–44

Moses prevailed with his prayer. And yet we see distinctly that not until Moses made mention of the Patriarchs was the reply 'And the Lord repented of the evil which He thought to do to His people' given. Just as a vine, to which Israel is likened (Ps. 80. 9), requires dead branches to support and prop the living ones, so Israel requires his departed ancestors' merits for his support. Thus Solomon says (Eccl. 9.) 'And I praise the dead which died long ago'; and so Moses, perceiving that his pleadings and prayers of forty days' duration (Deut. 9, 18-2,5) were left unanswered, made mention of the Patriarchs, and then his prayer was answered. There was yet another reason for Moses' mention of the three Patriarchs in his intercession for the Israelites. 'If death,' he said, 'is total annihilation, and there is now nothing of Abraham, Isaac, and Jacob, I have no plea for the sinning people; but if they—the Patriarchs—live in another, better and higher sphere, what of the promise made to them to multiply their offspring like the stars of the heavens?' Finally Moses mentioned that God was prepared to spare Sodom and Gomorrah if there could be found ten righteous men; and

he agreed to produce the number demanded to save a sinning community, i.e. Aaron, Eliezer, Ithamar, Phineas, Joshua, Caleb and himself, but there were still three lacking to make up the Ten. Then Moses inquired of God again whether the righteous who depart from this world live in another world, and he received a reply in the affirmative. 'Remember then,' he prayed, 'the Patriarchs, Abraham, Isaac, and Jacob, who with the seven names mentioned will make up the ten righteous; for whose sake vouchsafe to save thy people.'

Jubilees 1:27

²⁷And He said to the angel of the presence: 'Write for Moses from the beginning of creation till My sanctuary has been built among them for all eternity.'

Jubilees 2:1

And the angel of the presence spake to Moses according to the word of the Lord, saying: Write the complete history of the creation, how in six days the Lord God finished all His works and all that He created, and kept Sabbath on the seventh day and hallowed it for all ages, and appointed it as a sign for all His works.

Testament of Dan 6.2

²Draw near unto God and unto the angel that intercedeth for you, for he is a mediator between God and man, and for the peace of Israel he shall stand up against the kingdom of the enemy.

Josephus, Antiquities 15.5.3 §136

For these Arabians have done what both the Greeks and barbarians own to be an instance of the grossest wickedness, with regard to our ambassadors, which they have beheaded, while the Greeks declare that such ambassadors are sacred and inviolable. And for ourselves, we have learned from God the most excellent of our doctrines, and the most holy part of our law, by angels or ambassadors; for this name brings God to the knowledge of mankind, and is sufficient to reconcile enemies one to another.

Philo, On Dreams, 1.142–43

And it is in reference to this employment of theirs that the holy scripture has represented them as ascending and descending, not because God, who knows everything before any other being, has any need of interpreters; but because it is the lot of us miserable mortals to use speech as a mediator and intercessor; because of our standing in awe of and fearing the Ruler of the universe, and the all-powerful might of his authority; having received a notion of which he once entreated one of those mediators, saying: "Do thou speak for us, and let not God speak to us, lest we die." For not only are we unable to endure his chastisements, but we cannot bear even his excessive and unmodified benefits, which he himself proffers us of his own accord, without employing the ministrations of any other beings.

Assumption of Moses 3.11

Is not this that which Moses did then declare unto us in prophecies, who suffered many things in Egypt and in the Red Sea and in the wilderness during forty years?

Josephus, *Antiquities* 4.2.3 §21–22

When these words did gradually spread to more people, and when the hearers still added to what tended to the scandals that were cast upon the whole army was full of them. Now of those that conspired with Corah, there were two hundred and fifty, and those of the principal men also, who were eager to have the priesthood taken away from Moses's brother, and to bring him into disgrace: nay, the multitude themselves were provoked to be seditious, and attempted to stone Moses, had gathered themselves together after an indecent manner, with confusion and disorder. And now all were, in a tumultuous manner, raising a before the tabernacle of God, to prosecute the tyrant, and to relieve the multitude from their slavery under him who, under color of the Divine laid violent injunctions upon them.

Pesiq. Rab. 26.1.2

A. *To the good ... the clean and the unclean* (Qoh. 9:2)

B. *To the good* refers to Moses, for it is said, *And she looked at him, for he was good* (Ex. 2:2).

C. It was because he had been born already circumcised.

D. *The clean* refers to Aaron, who as responsible for the cultic purification of Israel.

E. And *To the unclean* refers to the spies.

F. These [spies] reported bad things about the land of Israel and did not enter the land of Israel, while those [Moses and Aaron] were totally righteous, but also did not enter the land of Israel.

G. Is it not so, then, that *one fate comes to the righteous and to the clean, to the good and to the unclean.*

Exod. Rab. 30

Moses offered his life for Israel and for the Torah, therefore these were designated as his. In Isaiah (63:11) we are told, "Moses and his people," and in Malachi (3:4) "Remember the law of Moses my servant."

Rab. Eccl. 10.1 §2

Yesterday they used vile language against Moses, saying, "Moses is not a prophet of truth, Aaron is not High Priest, nor is the Torah from Heaven."

4Q174 (Florilegium) (See Acts 2:25-32)

Philo, *Special Laws* 1.64–65

And since there is implanted in all men a desire of the knowledge of future events, and as, on account of this desire, they have recourse to sacrifices and to other species of divination, as if by these means they would be able to search out and discover the truth (but these things are, in reality, full of indistinctness and uncertainty, and are continually being convicted by themselves). He, with great energy, forbids his disciples to apply themselves to such sources of knowledge; and he says,

that if they are truly pious they shall not be deprived of a proper knowledge of the future; but that some other prophet will appear to them on a sudden, inspired like himself, who will preach and prophesy among them, saying nothing of his own (for he who is truly possessed and inspired, even when he speaks, is unable to comprehend what he is himself saying), but that all the words that he should utter would proceed from him as if another was prompting him; for the prophets are interpreters of God, who is only using their voices as instruments, in order to explain what he chooses.

Having now then said this, and other things like this, concerning the proper idea to be entertained of the one real, and true, and living God; he proceeds to express in what manner one ought to pay him the honors that are his due.

Sibylline Oracles 5.346–50

346 And even the imperishable fires of the sun itself shall be no more, 347 nor shall there be any more the bright moonlight 348 in the last time when God shall reign. 349 All things shall become black and darkness shall be over the earth, 350 (and mortals shall be blind and beasts evil) and trouble.

Marqab 4.7, 12 (See Acts 3:22–26)

7:39–43

7:44–50

Tg. Ps.-J. Exod 39:43

And all the work of the tabernacle, the tabernacle of ordinance, was completed: and the sons of Israel did as the Lord commanded Mosheh, so did they. And they brought the tabernacle to Mosheh at his house of instruction, (beth Midrash,) where sat Mosheh and his sons, where he gave direction to them concerning the order of the priesthood; and there, and Aharon, (also) sat the elders of Israel. And they brought to him the tabernacle and all its vessels: its taches, its boards, its bars, its pillars, and its bases; and the covering of reddened rams' skins, and the covering of purple skins, and the veil that was to be spread; and the ark of the testimony, and its staves, and the mercy-seat, and the kerubaia produced of beaten work of the same, the one here, and the other there; and the table, and all its vessels, and the bread of faces; and the candelabrum, and its lamps, the lamps of order, which were ordained to correspond to the seven stars, that rule in their prescribed places in the firmament by day and by night; and the oil for the lights, and the golden altar, and the consecration oil, and the sweet incense, and the hanging for the door of the tabernacle; and the brasen altar, and its brasen grate, and its staves, and all its utensils; and the laver, and its base; the curtain-work of the court, and its pillars, and the bases and the veil of the gate of the court, its cords, and pins, and all the vessels for the service of the tabernacle, even the tabernacle of ordinance; and the vestments of ministration for ministering in the sanctuary, the holy vestments of Aaron the priest, and the vestments of his sons, to minister. According to all that the Lord had commanded Mosheh, so had the sons of Israel made all the service, and, behold, they had made it as the Lord had commanded, so had they made it. And Mosheh blessed them, and said, May the Shekinah of the Lord dwell within the work of your hands!

7:51–53

Gen. Rab. 46.5.1b

B. R. Ishmael says, “Abraham was a high priest, as it is said, ‘The Lord was shorn and will not repent, ‘You are a priest forever after the manner of Melchizedek’” (Ps. 110:4). And it is said, ‘And you shall be circumcised in the flesh of your *orlah* [a word we shall now define]’ (Gen. 17:11). [Because Abram was a priest, we have a fact that will explain the place at which the *orlah* is to be found and removed. The argument now proceeds.] Now if he should practice circumcision with the ear, he would not be valid to bring an offering [since the blemish would render him unsuitable to serve at the altar]. If it were done at the mouth, he would not be valid to make an offering, likewise if it were done at the heart. So at what point could he make the mark of circumcision and still remain suitable for bringing an offering? It would have to be the foreskin of the body, that is, of the penis.”

b. Zebah 22b

AN UNCIRCUMCISED [PRIEST]. Whence do we know it? – Said R. Hisda: We did not learn this from the Torah of Moses our Teacher, but from the words of Ezekiel the osn of Buzi: *No alien, uncircumcised in heart and uncircumcised in flesh, shall enter into My sanctuary.* And how do we know that the profane the service? – Because it is written, *In that e have brought in aliens, uncircumcised in heart and uncircumcised in flesh, to be in My sanctuary, to profane it, even my house, [when ye offer My bread, the fat and the blood].*

Our Rabbis taught: [It says,] *Alien*: you might think that this means literally an alien; therefore Scripture teaches, *uncircumcised in heart*. If so, why does Scripture call him ‘*alien*’? Because his actions are alien to his Father in Heaven. Now, I know only [that] the ‘uncircumcised of heart’ [invalidates the sacrifice]; how do I know that the uncircumcised flesh [does likewise]? Because the text states, ‘*and uncircumcised in flesh.*’ And they are both necessary. For if the Divine Law wrote [that] one uncircumcised in flesh [is disqualified]. I would say that the reason is because he is repulsive, and so he is not disqualified. And if we were informed about an ‘uncircumcised in heart’, I would say that the reason is that his heart is not toward Heaven, but [as for] an ‘uncircumcised in flesh’, whose heart is toward Heaven, he is not [disqualified]. Thus both are necessary.

1 Enoch 89:51–53

⁵¹And again I saw those sheep that they again erred and went many ways, and forsook that their house, and the Lord of the sheep called some from amongst the sheep and sent them to the sheep, but the sheep began to slay them. ⁵²And one of them was saved and was not slain, and it sped away and cried aloud over the sheep; and they sought to slay it, but the Lord of the sheep saved it from the sheep, and brought it up to me, and caused it to dwell there. ⁵³And many other sheep He sent to those sheep to testify unto them and lament over them.

Jub. 1:12

¹²And I will send witnesses unto them, that I may witness against them, but they will not hear, and will slay the witnesses also, and they will persecute those who seek the law, and they will abrogate and change everything so as to work evil before My eyes.

Sirach 49:7

⁷because they had persecuted him,
And he a prophet formed from the womb,
To pluck up, to break down, and to destroy,
And likewise to build, and to plant, and to strengthen.

Josephus, *Antiquities* 8.13.4 §330–334

So the king called for Obadiah, who was steward over his cattle, and said to him, that he would have him go to the fountains of water, and to the brooks, that if any herbs could be found for them, they might mow it down, and reserve it for the beasts. And when he had sent persons all over the habitable earth to discover the prophet Elijah, and they could not find him, he bade Obadiah accompany him. So it was resolved they should make a progress, and divide the ways between them; and Obadiah took one road, and the king another. Now it happened that the same time when Queen Jezebel slew the prophets, that this Obadiah had hidden a hundred prophets, and had fed them with nothing but bread and water. But when Obadiah was alone, and absent from the king, the prophet Elijah met him; and Obadiah asked him who he was; and when he had learned it from him, he worshipped him. Elijah then bid him go to the king, and tell him that I am here ready to wait on him. But Obadiah replied, “What evil have I done to thee, that thou sendest me to one who seeketh to kill thee, and hath sought over all the earth for thee? Or was he so ignorant as not to know that the king had left no place untouched unto which he had not sent persons to bring him back, in order, if they could take him, to have him put to death?” For he told him he was afraid lest God should appear to him again, and he should go away into another place; and that when the king should send him for Elijah, and he should miss of him, and not be able to find him anywhere upon earth, he should be put to death. He desired him therefore to take care of his preservation; and told him how diligently he had provided for those of his own profession, and had saved a hundred prophets, when Jezebel slew the rest of them, and had kept them concealed, and that they had been sustained by him. But Elijah bade him fear nothing, but go to the king; and he assured him upon oath that he would certainly show himself to Ahab that very day.

Josephus, *Antiquities* 9.13.2 §265–66

But the Israelites, upon the coming of the ambassadors, and upon their laying before them what they had in charge from their own king, were so far from complying therewith, that they laughed the ambassadors to scorn, and mocked them as fools: as also they affronted the prophets, which gave them the same exhortations, and foretold what they would suffer if they did not return to the worship of God, insomuch that at length they caught them, and slew them; nor did this degree of transgressing suffice them, but they had more wicked contrivances than what have been described: nor did they leave off, before God, as a punishment for their impiety, brought them under their enemies: but of that more hereafter.

b. Sanh. 39b

R. Isaac said: Why did Obadiah attain the gift of prophecy? – Because he hid a hundred prophets in caves, as it is written, *For it was so when Jezebel cut off the prophets of the Lord that Obadiah took a hundred prophets and hid them, fifty in a cave.* Why just fifty? – R. Eleazar said: He learnt this lesson from Jacob,

as it is written, *Then the camp which is left shall escape*. R. Abbahu said: It was because the one cave should not hold more than fifty.

b. Sanh. 103b

Moreover, Manasseh shed innocent blood very much, till he had filled Jerusalem from one end to another; beside his sin wherewith he made Judah to sin, in doing that which was evil in the sight of the Lord. Here, [in Babylon] it is interpreted as meaning that he slew Isaiah; in the West [Palestine] they said: [It means] that he made an image as heavy as a thousand men, and every day it slew all of them. With whom does this dictum of Rabbah b. Bar Hana agree, viz., The soul of one righteous man is equal to the whole world? With whom does this agree? With the author of the view that he killed Isaiah.

b. Yeb. 49b

Raba said: he brought him to trial and then slew him. He said to him: Your teacher Moses said, *'For men shall not see Me and live'* and you said, *'I saw the Lord sitting on a throne, high and lifted up.'* Your teacher Moses said, *'For what [great nation is there, that hath God so nigh unto them], as the Lord our God is whensoever we call upon him'*, and you said, *'Seek ye the Lord when he may be found'*. Your teacher Moses said, *'The number of thy days I will fulfill'* but you said, *'And I will add unto your days fifteen years'*. 'I know', though Isaiah, 'that whatever I may tell him he will not accept and should I reply at all, I would only cause him to be a willful [homicide]'. He thereupon pronounced [the Divine] Name and was swallowed up by a cedar. The cedar, however, was brought and sawn asunder. When the saw reached his mouth he died. [And this was his penalty] for having said, *'And I will dwell in the midst of a people of unclean lips'*.

Cant. Rab. 6.1.1-4

1. A. "Do not gaze at me because I am swarthy":

B. R. Simon commenced discourse by citing the following verse of Scripture: "Do not slander a servant to his master" (Prov. 30:10).

C. "The Israelites are called servants: 'For to me the children of Israel are servants' (Lev. 25:55).

D. "The prophets are called servants: 'But he reveals his counsel to his servants the prophets' (Amos 3:7).

E. "Thus said the Community of Israel to the prophets, "Do not gaze at me because I am swarthy."

F. "None among my sons rejoiced more than Moses, but because he said, "Listen, place, you rebels" (Num. 20:10), he suffered the decree not to enter the land."

2. A. Another interpretation: "None among my sons rejoiced more than Isaiah, but because he said, "And I dwell in the midst of a people of unclean lips" (Num. 6:5), God said to him, "Isaiah, you can say of yourself, "Because I am a man of unclean lips" (Isa. 6:5), but you can say, "And in the midst of a people of unclean lips I dwell" (Isa. 6:5)?

B. Note what is written there: 'then flew to me one of the seraphim with a glowing stone in his hand" (Isa. 6:6)."

3. A. [Supply: “Then flew to me one of the seraphim with a glowing stone in his hand” (Isa. 6:6).”

B. [As to the meaning of the word for glowing stone, since its consonants may be read differently,] said R. Samuel, “The word for glowing stone yields the meaning, break the mouth.

C. “...break the mouth’ of the one who has defamed my children.”

4. A. Along these same lines:

B. It is written concerning Elijah, “And he said, I have been very jealous for the Lord, the god of hosts, for the children of Israel have forsaken your covenant” (1 Kgs. 19:14).

C. Said to him the Holy One, blessed be He, “... my covenant,’ yes, but it is ‘your covenant?’”

D. “They have thrown down your altars” (1 Kgs. 19:14).

E. He said to him, “They are my altars, are the your altars?”

F. “They have slain your prophets with the word” (1 Kgs 19:14).

G. He said to him, “They are my prophets, are they our prophets? What business us it of yours!”

H. “And I, even I alone am left, and they seek my life to take it away” (1 Kgs 19:14).

I. Note what is written there: “And he looked and behold there was at his head a cake baked on hot stones” (1 Kgs. 19:6).

Rab. Lam. Proem 24.1.1b-2b

1. B. “It is a valley concerning which all seers have prophesied,

C. a valley from which all seers originate.”

D. For said R. Yohanan, “Every prophet the name of whose city of origin is not made explicit is a Jerusalemite.”

2. A. “The Valley of Vision Pronouncement:”

B. for the words of seers were thrown to the ground there.

7:54–56

1 Enoch 49.2

²For he is mighty in all the secrets of righteousness,

And unrighteousness shall disappear as a shadow,

And have no continuance;

Because the Elect One standeth before the Lord of Spirits,
And his glory is forever and ever,
And his might unto all generations.

Assumption of Moses 10:3

For the Heavenly One will arise from His royal throne,
And He will go forth from His holy habitation
With indignation and wrath on account of His sons.

Dialogue with Trypho 31

But if so great a power is shown to have followed and to be still following the dispensation of His suffering, how great shall that be which shall follow His glorious advent! For He shall come on the clouds as the Son of man, so Daniel foretold, and His angels shall come with Him.

Judith 8:16

Do not try to bind the purposes of the Lord our God; for God is not like man, to be threatened, nor like a human being, to be won over by pleading.

Wisdom of Solomon 13:13

And taking that which is left again, for which no use can be found,
A crooked piece of wood and full of knots,
Carveth it with the diligence of his idleness,
And shapeth it by the skill of his indolence;
Then he giveth it the semblance of the image of a man.

Wisdom of Solomon 14:15

For a father worn with untimely grief,
Making an image of the child too quickly taken away,
Now honored him as a god who then was a corpse,
And delivered to those that were under him mysteries and solemn rites.

Wisdom of Solomon 14:20

And so the multitude, allured by the grace of his work,

Now accounted as an object of worship him whom they had honored before as a man.

Wisdom of Solomon 15:16

For a man it was that made them,

And one whose own spirit is borrowed moulded them;

For no one hath power, being a man, to mould a god like unto himself.

2 Esdras 8:6

O Lord who are over us, grant to thy servant that we may pray before thee, and give us seed for our heart and cultivation of our understanding so that fruit may be produced, by which every mortal who bears the likeness of a human being may be able to live.

2 Esdras 16:27

One man will long to see another, or even to hear his voice.

Barnabas 12:10

Behold, therefore, again Jesus, not the son of man but the Son of God, and by a type made manifest in the flesh. Since, therefore, they should one day say that Christ is the son of David, David himself prophesieth, being in fear and understanding the deceitfulness of sinners, The Lord said unto my Lord, Sit on my right hand until I make thy enemies thy footstool.

Ignatius, Ephesians 20:2

Especially if the Lord should reveal aught to me. Assemble yourselves together in common, every one of you severally, man by man, in grace, in one faith and one Jesus Christ, who after the flesh was of David's race, who is Son of Man and Son of God, to the

end that ye may obey the bishop and presbytery without distraction of mind; breaking one bread, which is the medicine of immortality and the antidote that we should not die but live forever in Jesus Christ.

1 Enoch 46:1, 3-4

1 And there I saw One who had a head of days,
And His head was white like wool,
And with Him was another being whose countenance had the appearance of a man,
And his face was full of graciousness, like one of the holy angels.

3 And he answered and said unto me:
This is the Son of Man who hath righteousness,
With whom dwelleth righteousness,
And who revealeth all the treasures of that which is hidden,
Because the Lord of Spirits hath chosen him,
And whose lot hath the pre-eminence before the Lord of Spirits in uprightness forever.

4 And this Son of Man whom thou hast seen
Shall †raise up† the kings and the mighty from their seats,
[And the strong from their thrones]
And shall loosen the reins of the strong,
And break the teeth of the sinners.

1 Enoch 48:2

And at that hour that Son of Man was named
In the presence of the Lord of Spirits,
And his name before the Head of Days.

1 Enoch 62:5

And one portion of them shall look on the other,
And they shall be terrified,
And they shall be downcast of countenance,
And pain shall seize them,
When they see that Son of Man
Sitting on the throne of his glory.

1 Enoch 62:7

For from the beginning the Son of Man was hidden,
And the Most High preserved him in the presence of His might,
And revealed him to the elect.

1 Enoch 62:9

And all the kings and the mighty and the exalted and those who rule the earth
Shall fall down before him on their faces,
And worship and set their hope upon that Son of Man,
And petition him and supplicate for mercy at his hands.

1 Enoch 62:14

And the Lord of Spirits will abide over them,
And with that Son of Man shall they eat
And lie down and rise up forever and ever.

1 Enoch 63:11

And after that their faces shall be filled with darkness
And shame before that Son of Man,
And they shall be driven from his presence,
And the sword shall abide before his face in their midst.

1 Enoch 69:26, 27, 29

26 And there was great joy amongst them,
And they blessed and glorified and extolled
Because the name of that Son of Man had been revealed unto them.

27 And he sat on the throne of his glory,
And the sum of judgment was given unto the Son of Man,
And he caused the sinners to pass away and be destroyed from off the face of the earth,
And those who have led the world astray.

29 And from henceforth there shall be nothing corruptible;
For that Son of Man has appeared,
And has seated himself on the throne of his glory,
And all evil shall pass away before his face,
And the word of that Son of Man shall go forth
And be strong before the Lord of Spirits.

1 Enoch 71:14

And he (i.e. the angel) came to me and greeted me with His voice, and said unto me:
‘This is the Son of Man who is born unto righteousness,
And righteousness abides over him,
And the righteousness of the Head of Days forsakes him not.’

1 Enoch 71:16

And all shall walk in his ways since righteousness never forsaketh him:
With him will be their dwelling-places, and with him their heritage,
And they shall not be separated from him forever and ever and ever.

Midrash Psalms 2:9

The children of Israel are declared to be sons in the decree of the Law, in the decree of the Prophets, and in the decree of the Writings: In the decree of the Law it is written *Thus saith the Lord: Israel is My son, My firstborn* (Ex. 4:2). In the decree of the Prophets it is written *Behold My servant shall prosper, he shall be exalted and lifted up, and shall be very high* (Isa. 52:13), and it is also written *Behold My*

servant whom I uphold; Mine elect, in whom My soul delighteth (Isa 42:1). In the decree of the Writings it is written, *The Lord said unto my lord “Sit thou at My right hand, until I make thine enemies thy footstool”* (Ps. 110:1), and it is also written *I saw in the night visions, and, behold, there came with the clouds of heaven one like unto a son of man, and he came even to the Ancient of days, and he was brought near before Him. And there was given him dominion and glory, and a kingdom, that all the peoples, nations, and languages should serve him* (Dan. 7:13, 14). In another comment, the verse is read *I will tell of the decree. The Lord said unto me: Thou art My son . . . Ask of Me, and I will give the nations for thine inheritance, and the ends of the earth for thy possession* (Ps. 2:7, 8). R. Yudan said: All these goodly promises are in the decree of the King, the King of kings, who will fulfill them for the lord Messiah. And why all this? Because the Messiah occupies himself with Torah.

7:57–8:1a

Josephus, *Antiquities* 20.10.5 §251

Some of these were the political governors of the people under the reign of Herod, and under the reign of Archelaus his son, although, after their death, the government became an aristocracy, and the high priests were entrusted with a dominion over the nation. And thus much may suffice to be said concerning our high priests.

Josephus, *Jewish Wars* 2.8.1 §117

And now Archelaus’s part of Judea was reduced into a province, and Coponius, one of the equestrian order among the Romans, was sent as a procurator, having the power of [life and] death put into his hands by Caesar.

y. Sanh. 1.1 [18a]

It was taught: Forty years before the destruction of the Temple the right to judge capital cases was withdrawn, and it was in the days of Simeon b. Shatah that the right to judge property cases was withdrawn.

y. Sanh. 7.1 [24b]

It is taught: Forty years before the Temple was destroyed, the right to judge capital cases was taken away from Israelite courts.

m. Sanh. 7.5 (See Acts 6:11–15)

m. Sanh. 6.3–4

6:3 A. [When] he was four cubits from the place of stoning, they removed his cloths.

B. “In the case of a man, they cover him up in front, and in the case of a woman, they cover her up in front and behind,” the words of R. Judah.

C. And sages say, “A man is stoned naked, but a woman is not stoned naked.”

6:4 A. The place of stoning was twice the height of a man.

B. One of the witnesses pushes him over from the hips, so [hard] that he turned upward [in his fall].

C. He turns him over on his hips again [to see whether he had died].

D. [If] he had died thereby, that sufficed.

E. If not, the second [witness] takes a stone and puts it on his heart.

F. [If] he died thereby, that sufficed.

G. And if not, stoning him is [the duty] of all Israelites, as it is said, *The hand of the witnesses shall be first upon him to put him to death, and afterward the hand of all the people* (Dt. 17:7).

H. “All those who are stoned are hanged on a tree [afterwards],” the words of R. Eliezer.

I. And sages say, “Only the blasphemer and the one who worships the idol are hanged.”

J. “As to a man, they hand him facing the people, and as to a woman, her face is toward the tree,” the words of R. Eliezer.

K. And sages say, “The man is hanged, but the woman is not hanged.”

L. Said to them R. Eliezer, “And did not Simeon b. Shatah hand women in Askelon?”

M. They said to him, “He handed eighty women, and they do not even judge two on a single day!”

N. How do they hang him?

O. They drive a post into the ground, and a beam juts out from it, and they tie together his two hands, and thus do they hang him.

P. R. Yose says, “The post leans against a wall, and then one suspends him the way butchers do it.”

Q. And they untie him forthwith.

R. And if he is left overnight, on transgresses a negative commandment on his account, as it is said, *His body shall not remain all night on a tree, but you will surely bury him on the same day, for he who is hanged is a curse against God* (Dt. 21:23).

Eusebius, *Ecc. Hist.* 2.23.16

So they went up and threw down the just man, and said to each other, 'Let us stone James the Just.' And they began to stone him, for he was not killed by the fall; but he turned and knelt down and said, 'I entreat thee, Lord God our Father, forgive them, for they know not what they do.'