

Ancient Sources for Acts

Chapter 13

Acts 13:4–12

Philo, *Embassy to Gaius* 282

And not only are the continents full of Jewish colonies, but also all the most celebrated islands are so too; such as Euboea, and Cyprus, and Crete. “I say nothing of the countries beyond the Euphrates, for all of them except a very small portion, and Babylon, and all the satrapies around, which have any advantages whatever of soil or climate, have Jews settled in them.

Josephus, *Antiquities* 13.10.4 §284–87

(284) Now it happened at this time, that not only those Jews who were at Jerusalem and in Judea were in prosperity, but also those of them that were at Alexandria, and in Egypt and Cyprus, (285) for Cleopatra the queen was at variance with her son Ptolemy, who was called Lathyrus, and appointed for her generals, Chelcias and Ananias, the sons of that Onias who built the temple in the prefecture of Heliopolis, like that at Jerusalem, as we have elsewhere related. (286) Cleopatra entrusted these men with her army; and did nothing without their advice, as Strabo of Cappadocia attests, when he saith thus:—(287) “Now the greater part, both those that came to Cyprus with us, and those that were sent afterward thither, revolted to Ptolemy immediately only those that were called Onias’s party, being Jews, continued faithful, because their countrymen Chelcias and Ananias were in chief favor with the queen.” These are the words of Strabo.

Dio Cassius 54.23.7

However, he did this later. At the time we are considering he colonized numerous cities in Gaul and in Spain, restored to the people of Cyzicus their freedom, and gave money to the Paphians, who had suffered from an earthquake, besides allowing them, by a decree, to call their city Augusta.

Seneca, *Epistle* 91

Our friend Liberalis is now downcast; for he has just heard of the fire which has wiped out the colony of Lyons. Such a calamity might upset anyone at all, not to speak of a man who dearly loves his country. But this incident has served to make him inquire about the strength of his own character, which he has trained, I suppose, just to meet situations that he thought might cause him fear. I do not wonder, however, that he was free from apprehension touching an evil so unexpected and practically unheard of as this, since it is without precedent. For fire has damaged many a city, but has annihilated none. Even when fire has been hurled against the walls by the hand of a foe, the flame dies out in many places, and although continually renewed, rarely devours so wholly as to leave nothing for the sword. Even an earthquake has scarcely ever been so violent and destructive as to overthrow whole cities. Finally, no conflagration has ever before blazed forth so savagely in any town that nothing was left for a second. So many beautiful buildings, any single one of which would make a single town famous, were wrecked in one night. In time of such deep peace an event has taken place worse than men can possibly fear even in time of war. Who can believe

Sibylline Oracles 4.168–69

God will grant repentance and will not slay: He will stay his wrath once more if with one accord.

Sibylline Oracles 5.605–8

And Cyprus shall endure great misery and Paphos shall bewail a dreadful fate, So that even Salamis, great city, shall be seen to undergo great misery.

Herodotus, *Histories* 1.101

Deioces, then, united the Median nation by itself and ruled it. The Median tribes are these: the Busae, the Paretaceni, the Struchates, the Arizanti, the Budii, the Magi. Their tribes are this many.

Herodotus, *Histories* 1.140

So much I can say of them from my own certain knowledge. But there are other matters concerning the dead which are secretly and obscurely told: how the dead bodies of Persians are not buried before they have been mangled by birds or dogs. [2] That this is the way of the Magi, I know for certain; for they do not conceal the practice. But this is certain, that before the Persians bury the body in earth they embalm it in wax. These Magi are as unlike the priests of Egypt as they are unlike all other men: [3] for the priests consider it sacrilege to kill anything that lives, except what they sacrifice; but the Magi kill with their own hands every creature, except dogs and men; they kill all alike, ants and snakes, creeping and flying things, and take great pride in it. Leaving this custom to be such as it has been from the first, I return now to my former story.

Pliny, *Natural Histories* 30.2.11

There is another sect, also, of adepts in the magic art, who derive their origin from Moses, Jannes, and Lotapea, Jews by birth, but many thousand years posterior to Zoroaster: and as much more recent, again, is the branch of magic cultivated in Cyprus. In the time, too, of Alexander the Great, this profession received no small accession to its credit from the influence of a second Osthanes, who had the honor of accompanying that prince in his expeditions, and who, evidently, beyond all doubt, travelled over every part of the world.

Josephus, *Antiquities* 8.2.5 §42–49

(42) Now the sagacity and wisdom which God had bestowed upon Solomon was so great, that he exceeded the ancients, insomuch that he was no way inferior to the Egyptians, who are said to have been beyond all men in understanding; nay, indeed, it is evident that their sagacity was very much inferior to that of the king's. (43) He also excelled and distinguished himself in wisdom above those who were most eminent among the Hebrews at that time for shrewdness: those I mean were Ethan, and Heman, and Chalcol, and Darda, the sons of Mahol. (44) He also composed books of odes and songs, a thousand and five; of parables and similitudes, three thousand; for he spake a parable upon every sort of tree, from the hyssop to the cedar; and in like manner also about beasts, about all sorts of living creatures, whether upon the earth, or in the seas, or in the air; for he was not unacquainted with any of their natures, nor omitted inquiries about them, but described them all like a

philosopher, and demonstrated his exquisite knowledge of their several properties. (45) God also enabled him to learn that skill which expels demons, which is a science useful and sanative to men. He composed such incantations also by which distempers are alleviated. And he left behind him the manner of using exorcisms, by which they drive away demons, so that they never return, (46) and this method of cure is of great force unto this day; for I have seen a certain man of my own country whose name was Eleazar, releasing people that were demoniacal in the presence of Vespasian, and his sons, and his captains, and the whole multitude of his soldiers. The manner of the cure was this:—(47) He put a ring that had a root of one of those sorts mentioned by Solomon to the nostrils of the demoniac, after which he drew out the demon through his nostrils; and when the man fell down immediately, he abjured him to return into him no more, making still mention of Solomon, and reciting the incantations which he composed. (48) And when Eleazar would persuade and demonstrate to the spectators that he had such a power, he set a little way off a cup or basin full of water, and commanded the demon, as he went out of the man, to overturn it, and thereby to let the spectators know that he had left the man; (49) and when this was done, the skill and wisdom of Solomon was shown very manifestly; for which reason it is, that all men may know the vastness of Solomon's abilities, and how he was beloved of God, and that the extraordinary virtues of every kind with which this king was endowed may not be unknown to any people under the sun; for this reason, I say, it is that we have proceeded to speak so largely of these matters.

Josephus, *Antiquities* 20.7.2 §142

While Felix was procurator of Judea, he saw this Drusilla, and fell in love with her; for she did indeed exceed all other women in beauty, and he sent to her a person whose name was Simon, one of his friends; a Jew he was, and by birth a Cypriot, and one who pretended to be a magician; and endeavored to persuade her to forsake her present husband, and marry him; and promised, that if she would not refuse him, he would make her a happy woman.

Acts 13:8–12

Augustine, *On the Spirit* 12

Chapter 12. — Paul, Whence So Called; Bravely Contends for Grace.

Accordingly Paul, who, although he was formerly called Saul, chose this new designation, for no other reason, as it seems to me, than because he would show himself little,—the “least of the apostles,”— contends with much courage and earnestness against the proud and arrogant, and such as plume themselves on their own works, in order that he may commend the grace of God. This grace, indeed, appeared more obvious and manifest in his case, inasmuch as, while he was pursuing such vehement measures of persecution against the Church of God as made him worthy of the greatest punishment, he found mercy instead of condemnation, and instead of punishment obtained grace. Very properly, therefore, does he lift voice and hand in defense of grace, and care not for the envy either of those who understood not a subject too profound and abstruse for them, or of those who perversely misinterpreted his own sound words; whilst at the same time he unfalteringly preaches that gift of God, whereby alone salvation accrues to those who are the children of the promise, children of the divine goodness, children of grace and mercy, children of the new covenant. In the salutation with which he begins every epistle, he prays: “Grace be to you, and

peace, from God the Father, and from the Lord Jesus Christ” Whilst this forms almost the only topic discussed for the Romans, and it is plied with so much persistence and variety of argument, as fairly to fatigue the reader’s attention, yet with a fatigue so useful and salutary, that it rather exercises than breaks the faculties of the inner man.

Acts 13:13–15

4QFlor 1.1–16

I ... [I will appoint a place for my people Israel and will plant them that they may dwell there and be troubled no more by their] enemies. No son of iniquity [shall afflict them again] as formerly, from the day that [I set judges] over my people Israel (2 Sam. vii, 10).

This is the House which [He will build for them in the] last days, as it is written in the book of Moses, *In the sanctuary which Thy hands have established, O Lord, the Lord shall reign forever and ever* (Exod. Xv, 17–18). This is the House into which [the unclean shall] never [enter, nor the uncircumcised,] nor the Ammonite, nor the Moabite, nor the half-breed, nor the foreigner, nor the stranger, ever; it shall appear above it perpetually. And strangers shall lay it waste no more, as they formerly laid waste the Sanctuary of Israel because of its sin. He has commanded that a Sanctuary of men be built for Himself, that there they may send up, like the smoke of incense, the works of Law.

And concerning His words to David, *And I [will give] you [rest] from all your enemies* (2 Sam. vii, 11), this means that He will give them rest from all the children of Belial who cause them to stumble so that they may be destroyed [by their errors,] just as they came with a [devilish] plan to cause the [sons] of light to stumble and to devise against them a wicked plot that [they might become subject] to Belial in their [wicked] straying.

The Lord declares to you that He will build you a House (2 Sam. vii, 11c). *I will raise up your seed after you.* (2 Sam, vii, 12). *I will establish the throne of his kingdom [forever]. I [will be] his father and he shall be my son.* He is the Branch of David who shall arise with the Interpreter of the Law [to rule] in Zion [at the end] of time. As it is written, I will raise up the tent of David that is fallen. That is to say, the fallen tent of David is he who shall arise to save Israel.

Explanation of *How blessed is the man who does not walk in the counsel of the wicked* (Ps. I, 1). Interpreted, this saying [concerns] those who turn aside from the way [of the people] as it is written in the book of Isaiah the Prophet concerning the last days, *It came to pass that [the Lord turned me aside, as with a mighty hand, from walking in the way of] this people* (Isa. viii, 11). They are those of whom it is written in the book of Ezekiel the Prophet, *The Levites [strayed far from me, following] their idols* (Ezek. xliv, 10). They are the sons of Zadok who [seek their own] counsel and follow [their own inclination] apart from the council of the Community.

Strabo, Geography 14.4.1–3

1. After Phaselis one comes to Olbia, the beginning of Pamphylia, a large fortress; and after this to the Cataractes, as it is called, a river which dashes down¹ in such volume and so impetuously that the noise can be heard from afar. Then to a city, Attaleia, so named after its founder Attalus Philadelphus, who also sent a colony to Corycus, a small neighboring town, and surrounded it with a

greater circuit-wall. It is said that both Thebe and Lyrnessus are to be seen between Phaselis and Attaleia, a part of the Trojan Cilicians having been driven out of the plain of Thebe into Pamphylia, as Callisthenes states.

2. Then one comes to the Cestrus River; and, sailing sixty stadia up this river, one comes to Perge, a city; and near Perge, on a lofty site, to the temple of Artemis Pergaea, where a general festival is celebrated every year. Then, about forty stadia above the sea, one comes to Syllium, a lofty city that is visible from Perge. Then one comes to a very large lake, Capria; and after this, to the Eurymedon River; and, sailing sixty stadia up this river, to Aspendus, a city with a flourishing population and founded by the Argives. Above Aspendus lies Petnelissus. Then comes another river; and also numerous isles that lie off it. Then Side, a colony of the Cymaeans, which has a temple of Athena; and nearby is the coast of the Lesser Cibratae. Then the Melas River and a mooring-place. Then Ptolemaïs, a city. And after this come the boundaries of Pamphylia, and also Coracesium, the beginning of Cilicia Tracheia. The whole of the voyage along the coast of Pamphylia is six hundred and forty stadia.

3. Herodotus says that the Pamphylians are the descendants of the peoples led by Amphilochous and Calchas, a miscellaneous throng who accompanied them from Troy; and that most of them remained here, but that some of them were scattered to numerous places on earth. Callinus says that Calchas died in Clarus, but that the peoples led by Mopsus passed over the Taurus, and that, though some remained in Pamphylia, the others were dispersed in Cilicia, and also in Syria as far even as Phoenicia.

Strabo, *Geography* 12.6.4

For, being in possession of the Antiocheia near Pisidia and of the country as far as the Apollonias near Apameia Cibotus and of certain parts of the country alongside the mountain, and of Lycaonia, he was trying to exterminate the Cilicians and the Pisidians, who from the Taurus were overrunning this country, which belonged to the Phrygians and the Cilicians; and he captured many places which previously had been impregnable, among which was Cremna. However, he did not even try to win Sandalium by force, which is situated between Cremna and Sagalassus.

Philo, *Special Laws* 2.15 §62

Accordingly, on the seventh day there are spread before the people in every city innumerable lessons of prudence, and temperance, and courage, and justice, and all other virtues; during the giving of which the common people sit down, keeping silence and pricking up their ears, with all possible attention, from their thirst for wholesome instruction; but some of those who are very learned explain to them what is of great importance and use, lessons by which the whole of their lives may be improved.

Acts 13:16–23

Polybius 1.78

But there was at that time a certain Narávas, a Numidian of high rank and warlike spirit, who entertained an ancestral feeling of affection for the Carthaginians, rendered especially warm at that time by admiration for Hamilcar. He now thought that he had an excellent opportunity for an interview and association with that general; and accordingly came to the Carthaginian quarters with a

body of a hundred Numidians, and boldly approaching the outworks, remained there waving his hand. Wondering what his object could be Hamilcar sent a horseman to see; to whom Narávas said that he wished for an interview with the general. The Carthaginian leader still showing hesitation and incredulity, Narávas committed his horse and javelins to the care of his guards, and boldly came into the camp unarmed. His fearlessness made a profound impression not unmixed with surprise. No further objection, however, was made to his presence, and the desired interview was accorded; in which he declared his good-will to the Carthaginians generally, and his especial desire to be friends with Barcas. "This was the motive of his presence," he said; "he was come with the full intention of taking his place by his side and of faithfully sharing all his actions and undertakings." Hamilcar, on hearing these words, was so immensely charmed by the young man's courage in coming, and his honest simplicity in the interview, that he not only consented to accept his co-operation, but promised also with an oath that he would give him his daughter in marriage if he kept faith with Carthage to the end. The agreement having been thus made, Narávas came with his division of Numidians, numbering two thousand. Thus reinforced Hamilcar offered the enemy battle; which Spendius, having joined forces with the Libyans, accepted; and descending into the plain engaged the Carthaginians. In the severe battle which followed Hamilcar's army was victorious: a result which he owed partly to the excellent behavior of the elephants, but particularly to the brilliant services rendered by Narávas. Autaritus and Spendius managed to escape; but of the rest as many as ten thousand were killed and four thousand taken prisoners. When the victory was completed, Hamilcar gave permission to those of the prisoners who chose to enlist in his army, and furnished them with arms from the spoils of the enemy's slain: those who did not choose to accept this offer he summoned to a meeting and harangued them. He told them that the crimes committed by them up to that moment were pardoned, and they were permitted to go their several ways, wheresoever they chose, but on condition that none of them bore arms against Carthage again: if any one of them were ever caught so doing, he warned them distinctly that he would meet with no mercy.

Josephus, *Antiquities* 4.8.48 §323

. Now as he went thence to the place where he was to vanish out of their sight, they all followed after him weeping; but Moses beckoned with his hand to those that were remote from him, and bade them stay behind in quiet, while he exhorted those that were near to him that they would not render his departure so lamentable.

Josephus, *Antiquities* 8.11.2 §275

His army consisted of four hundred thousand, but the army of Jeroboam was double to it. Now, as the armies stood in array, ready for action and dangers, and were just going to fight, Abijah stood upon an elevated place, and beckoning with his hand, he desired the multitude and Jeroboam himself to hear first with silence what he had to say.

Josephus, *Antiquities* 6.14.9 §378

To this his sad end did Saul come, according to the prophecy of Samuel, because he disobeyed the commands of God about the Amalekites, and on the account of his destroying the family of Ahimelech, the high priest, with Ahimelech himself, and the city of the high priests. Now Saul, when he had reigned eighteen years while Samuel was alive, and after his death two [and twenty], ended his life in this manner.

Josephus, *Antiquities* 10.8.4 §143

And after this manner have the kings of David's race ended their lives, being in number twenty-one, until, the last king, who all together reigned five hundred and fourteen years, and six months, and ten days: of whom Saul, who was their first king, retained the government twenty years, though he was not of the same tribe with the rest.

Psalms of Solomon 17:4

And the kingdom of our God is forever over the nations in judgment.

Psalms of Solomon 17:21–32

²¹For the heavens withheld the rain from dropping upon the earth, springs were stopped (that sprang) perennial(ly) out of the deeps, (that ran down) from lofty mountains.

For there was none among them that wrought righteousness and justice; from the chief of them to the least (of them) all were sinful; ²²The king was a transgressor, and the judge disobedient, and the people sinful. ²³Behold, O Lord, and raise up unto them their king, the son of David, at the time in the which Thou seest, O God, that he may reign over Israel Thy servant. ²⁴And gird him with strength, that he may shatter unrighteous rulers, ²⁵and that he may purge Jerusalem from nations that trample (her) down to destruction. Wisely, righteously ²⁶he shall thrust out sinners from (the) inheritance, He shall destroy the pride of the sinner as a potter's vessel. With a rod of iron he shall break in pieces all their substance,

²⁷ He 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. ²⁸And he shall gather together a holy people, whom he shall lead in righteousness, and he shall judge the tribes of the people that has been sanctified by the Lord his God. ²⁹And he shall not suffer unrighteousness to lodge any more in their midst, nor shall there dwell with them any man that knoweth wickedness, ³⁰for he shall know them, that they are all sons of their God.

And he shall divide them according to their tribes upon the land, ³¹and neither sojourner nor alien shall sojourn with them anymore. He shall judge peoples and nations in the wisdom of his righteousness. Selah. ³²And he shall have the heathen nations to serve him under his yoke; and he shall glorify the Lord in a place to be seen of (?) all the earth;

4Q174 1:10–13 (See above 4QFlor)

4QP Bless (252)

CD 7.15–16

I will exile the tabernacle of your king and the bases of your statues from my tent to Damascus. The Book of the Law are the *tabernacle* of the king; as God said, *I will raise up the tabernacle of David which is fallen.*

4Q174 (See above 4QFlor.)

4Q252 fr. 1, V

The sceptre [shall not] depart from the tribe of Judah ... Whenever Israel rules, there shall [not] fail to be a descendant of David upon the throne. For the ruler's staff is the Covenant of kingship, [and the clans] of Israel are the divisions, until the Messiah of Righteousness comes, the Branch of David. For to him and his seed is granted the Covenant of kingship over his people foreverlasting generations which he is to keep ... the Law with the men of the Community for ... it is the assembly of the men of ...

b. Sanh. 98b

Rab Judah said in Rab's name: The Holy One, blessed by He, will raise up another David for us, as it is written, *But they shall serve the Lord their God, and David their king, whom I will raise up unto them:* not 'I raised up', but 'I will raise up' is said. R. Papa said to Abaye: But it is written, *and my servant David shall be their prince [nasi] forever?*—E.g., an emperor and a viceroy.

b. Meg. 17b

What was their reason for mentioning redemption in the seventh blessing? Raba replied: Because they [Israel] are destined to be redeemed in the seventh year [of the coming of the Messiah], therefore the mention of the redemption was placed in the seventh blessing. But a Master has said, 'In the sixth year will be thundering, in the seventh wars, at the end of the seventh the son of David will come?'

b. Hag. 14a

One passage says: *His throne was fiery flames;* and another passage says: *Till thrones were places, and One that was ancient of days did sit!* There is no contradiction: one [throne] for Him, and one for David.

1 Maccabees 2:57

David, because he was merciful, inherited the throne of the kingdom forever.

Psalms of Solomon 17

1 O Lord, Thou art our King forever and ever,

For in Thee, O God, doth our soul glory.

2 How long are the days of man's life upon the earth?

As are his days, so is the hope (set) upon him.

3 But we hope in God, our deliverer;

For the might of our God is forever with mercy,

4 And the kingdom of our God is forever over the nations in judgment.

5(4) Thou, O Lord, didst choose David (to be) king over Israel,

And swarest to him touching his seed that never should his kingdom fail before Thee.

6(5) But, for our sins, sinners rose up against us;

They assailed us and thrust us out;

What Thou hadst not promised to them, they took away (from us) with violence.

7 They in no wise glorified Thy honorable name;

(6) They set a (worldly) monarchy in place of (that which was) their excellency;

8 They laid waste the throne of David in tumultuous arrogance.

(7) But Thou, O God, didst cast them down, and remove their seed from the earth,

9 In that there rose up against them a man that was alien to our race.

10(8) According to their sins didst Thou recompense them, O God;

So that it befell them according to their deeds.

11(9) God showed them no pity;

He sought out their seed and let not one of them go free.

12(10) Faithful is the Lord in all His judgments

Which He doeth upon the earth.

13(11) The lawless one laid waste our land so that none inhabited it,

They destroyed young and old and their children together.

14(12) In the heat of His anger He sent them away even unto the west,

And (He exposed) the rulers of the land unsparingly to derision.

15(13) Being an alien the enemy acted proudly,

And his heart was alien from our God.

16(14) And all ... Jerusalem,

As also the nations ...

17(15) And the children of the covenant in the midst of the mingled peoples ...

There was not among them one that wrought in the midst of Jerusalem mercy and truth.

18(16) They that loved the synagogues of the pious fled from them,

As sparrows that fly from their nest.

19(17) They wandered in deserts that their lives might be saved from harm,

And precious in the eyes of them that lived abroad was any that escaped alive from them.

20(18) Over the whole earth were they scattered by lawless (men).

21(19) For the heavens withheld the rain from dropping upon the earth,

Springs were stopped (that sprang) perennial(ly) out of the deeps, (that ran down) from lofty mountains.

For there was none among them that wrought righteousness and justice;

(20) From the chief of them to the least (of them) all were sinful;

22 The king was a transgressor, and the judge disobedient, and the people sinful.

23(21) Behold, O Lord, and raise up unto them their king, the son of David,

At the time in the which Thou seest, O God, that he may reign over Israel Thy servant.

24(22) And gird him with strength, that he may shatter unrighteous rulers,

25 And that he may purge Jerusalem from nations that trample (her) down to destruction.

(23) Wisely, righteously 26 he shall thrust out sinners from (the) inheritance,

He shall destroy the pride of the sinner as a potter's vessel.

(24) With a rod of iron he shall break in pieces all their substance,

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

(25) At his rebuke nations shall flee before him,

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

28(26) And he shall gather together a holy people, whom he shall lead in righteousness,

And he shall judge the tribes of the people that has been sanctified by the Lord his God.

29(27) And he shall not suffer unrighteousness to lodge any more in their midst,

Nor shall there dwell with them any man that knoweth wickedness,

30 For he shall know them, that they are all sons of their God.

(28) And he shall divide them according to their tribes upon the land,

31 And neither sojourner nor alien shall sojourn with them any more.

(29) He shall judge peoples and nations in the wisdom of his righteousness. Selah.

32(30) And he shall have the heathen nations to serve him under his yoke;

And he shall glorify the Lord in a place to be seen of (?) all the earth;

33 And he shall purge Jerusalem, making it holy as of old:

34(31) So that nations shall come from the ends of the earth to see his glory,

Bringing as gifts her sons who had fainted,

35 And to see the glory of the Lord, wherewith God hath glorified her.

(32) And he (shall be) a righteous king, taught of God, over them,

36 And there shall be no unrighteousness in his days in their midst,

For all shall be holy and their king the anointed of the Lord.

37(33) For he shall not put his trust in horse and rider and bow,

Nor shall he multiply for himself gold and silver for war,

Nor shall he gather confidence from (?) a multitude (?) for the day of battle.

38(34) The Lord Himself is his king, the hope of him that is mighty through (his) hope in God.

All nations (shall be) in fear before him,

39(35) For he will smite the earth with the word of his mouth forever.

40 He will bless the people of the Lord with wisdom and gladness,

41(36) And he himself (will be) pure from sin, so that he may rule a great people.

He will rebuke rulers, and remove sinners by the might of his word;

42(37) And (relying) upon his God, throughout his days he will not stumble;

For God will make him mighty by means of (His) holy spirit,

And wise by means of the spirit of understanding, with strength and righteousness.

43(38) And the blessing of the Lord (will be) with him: he will be strong and stumble not;

44(39) His hope (will be) in the Lord: who then can prevail against him?

(40) (He will be) mighty in his works, and strong in the fear of God,

45 (He will be) shepherding the flock of the Lord faithfully and righteously,

And will suffer none among them to stumble in their pasture.

46(41) He will lead them all aright,

And there will be no pride among them that any among them should be oppressed.

47(42) This (will be) the majesty of the king of Israel whom God knoweth;

He will raise him up over the house of Israel to correct him.

48(43) His words (shall be) more refined than costly gold, the choicest;

In the assemblies he will judge the peoples, the tribes of the sanctified.

49 His words (shall be) like the words of the holy ones in the midst of sanctified peoples.

50 Blessed be they that shall be in those days,

In that they shall see the good fortune of Israel which God shall bring to pass in the gathering together of the tribes.

51 May the Lord hasten His mercy upon Israel!

May He deliver us from the uncleanness of unholy enemies!

The Lord Himself is our king forever and ever.

Sirach 47

¹And after him Nathan rose up to prophesy in the days of David. ²As the fat is selected from the peace offering, so David was selected from the sons of Israel. ³He played with lions as with young goats, and with bears as with lambs of the flock. ⁴In his youth did he not kill a giant, and take away reproach from the people, when he lifted his hand with a stone in the sling and struck down the boasting of Goliath? ⁵For he appealed to the Lord, the Most High, and he gave him strength in his right hand to slay a man mighty in war, to exalt the power of his people. ⁶So they glorified him for his ten thousands, and praised him for the blessings of the Lord, when the glorious diadem was bestowed upon him. ⁷For he wiped out his enemies on every side, and annihilated his adversaries the Philistines; he crushed their power even to this day. ⁸In all that he did he gave thanks to the Holy One, the Most High, with ascriptions of glory; he sang praise with all his heart, and he loved his Maker. ⁹He placed singers before the altar, to make sweet melody with their voices. ¹⁰He gave beauty to the feasts, and arranged their times throughout the year, while they praised God's holy name, and the sanctuary resounded from early morning. ¹¹The Lord took away his sins, and exalted his power forever; he gave him the covenant of kings and a throne of glory in Israel. ¹²After him rose up a wise son who fared amply because of him; ¹³Solomon reigned in days of peace, and God gave him rest on every side, that he might build a house for his name and prepare a sanctuary to stand forever. ¹⁴How

wise you became in your youth! You overflowed like a river with understanding. ¹⁵Your soul covered the earth, and you filled it with parables and riddles. ¹⁶Your name reached to far-off islands, and you were loved for your peace. ¹⁷For your songs and proverbs and parables, and for your interpretations, the countries marveled at you. ¹⁸In the name of the Lord God, who is called the God of Israel, you gathered gold like tin and amassed silver like lead. ¹⁹But you laid your loins beside women, and through your body you were brought into subjection. ²⁰You put stain upon your honor, and defiled your posterity, so that you brought wrath upon your children and they were grieved at your folly, ²¹so that the sovereignty was divided and a disobedient kingdom arose out of Ephraim. ²²But the Lord will never give up his mercy, nor cause any of his works to perish; he will never blot out the descendants of his chosen one, nor destroy the posterity of him who loved him; so he gave a remnant to Jacob, and to David a root of his stock. ²³Solomon rested with his fathers, and left behind him one of his sons, ample in folly and lacking in understanding, Rehoboam, whose policy caused the people to revolt. Also Jeroboam the son of Nebat, who caused Israel to sin and gave to Ephraim a sinful way. ²⁴Their sins became exceedingly many, so as to remove them from their land. ²⁵For they sought out every sort of wickedness, till vengeance came upon them.

4QFlor (See above)

4QBt3⁸ (504)

Acts 13:32–41

4QFlor (See Above)

1QpHab 2.1

[Interpreted, this concerns] those who were unfaithful together with the Liar, in that they did not [listen to the word received by] the Teacher of Righteousness from the mouth of God.

Acts 13:48–52

Jubilees 30:20, 22

²⁰And we remember the righteousness which the man fulfilled during his life, at all periods of the year; until a thousand generations they will record it, and it will come to him and to his descendants after him, and he has been recorded on the heavenly tablets as a friend and a righteous man... ²²But if they transgress and work uncleanness in every way, they will be recorded on the heavenly tablets as adversaries, and they will be destroyed out of the book of life, and they will be recorded in the book of those who will be destroyed and with those who will be rooted out of the earth.

1 Enoch 47:3

In those days I saw the Head of Days when He seated himself upon the throne of His glory,

And the books of the living were opened before Him: And all His host which is in heaven above and His counselors stood before Him.

1 Enoch 104:1

I swear unto you, that in heaven the angels remember you for good before the glory of the Great One: and your names are written before the glory of the Great One.

1 Enoch 108:3

And wait ye indeed till sin has passed away, for their names shall be blotted out of the book of life and out of the holy books, and their seed shall be destroyed forever, and their spirits shall be slain, and they shall cry and make lamentation in a place that is a chaotic wilderness, and in the fire shall they burn; for there is no earth there.

b. Roš. Haš. 16b

R. Kruspedai said in the name of R. Johanan: Three books are opened [in heaven] on New Year, one for the thoroughly wicked, one for the thoroughly righteous, and one for the intermediate.

Tg. Isa. 4:3

And it shall come to pass that he that shall be left shall return to Zion, and he that hath kept the law shall be established in Jerusalem, holy shall he be called; everyone that is written down for eternal life shall see the consolation of Jerusalem.

Josephus, J.W. 2.20.2 §560

[In Damascus:] Yet did they distrust their own wives, which were almost all of them addicted to the Jewish religion.

Juvenal, Sat. 6.542–45

No sooner has he gone than a palsied Jewish woman will abandon her hay-lined chest and tart begging into her private ear. She's the expounder of the laws of Jerusalem, high priestess of the tree, reliable intermediary of highest heaven.