

## Ancient Sources for Acts

### Chapter 1

#### Acts 1:3

Aristotle, *Rhetoric* 1.2.16

As to signs, some are related as the particular to the universal, others as the universal to the particular. Necessary signs are called *tekmeria*; those which are not necessary have no distinguishing name.

Wisdom of Solomon 5:11

<sup>11</sup>or as, when a bird flies through the air, no evidence of its passage is found; the light air, lashed by the beat of its pinions and pierced by the force of its rushing flight, is traversed by the movement of its wings, and afterward no *sign* (τεκμηρίων) of its coming is found there.

3 Maccabees 3:24

<sup>24</sup>Therefore, fully convinced by these *indications* (τεκμηρίων) that they are ill-disposed toward us in every way, we have taken precautions so that, if a sudden disorder later arises against us, we shall not have these impious people behind our backs as traitors and barbarous enemies.

Josephus, *Antiquities* 5.1.13 §38

<sup>38</sup>When Joshua saw the army so much afflicted, and possessed with forebodings of evil as to their whole expedition, he used freedom with God, and said, “We are not come thus far out of any rashness of our own, as though we thought ourselves able to subdue this land with our own weapons, but at the instigation of Moses thy servant for this purpose, because thou hast promised us, by many *signs* (τεκμηρίων), that thou wouldst give us this land for a possession, and that thou wouldst make our army always superior in war to our enemies, and accordingly some success has already attended upon us agreeably to thy promises; but because we have now unexpectedly been foiled, and have lost some men out of our army, we are grieved at it, as fearing what thou hast promised us, and what Moses foretold us, cannot be depended on by us; and our future expectation troubles us the more, because we have met with such a disaster in this our first attempt. But do thou, O Lord, free us from these suspicions, for thou art able to find a cure for these disorders, by giving us victory, which will both take away the grief we are in at present, and prevent our distrust as to what is to come.”

*Jubilees* 1:28

<sup>28</sup>And the Lord will appear to the eyes of all, and all shall know that I am the God of Israel and the Father of all the children of Jacob, and King on Mount Zion for all eternity. And Zion and Jerusalem shall be holy.’

*Psalms of Solomon* 17:4

<sup>4</sup> And the kingdom of our God is forever over the nations in judgment.

Testament of Benjamin 9:1

And I believe that there will be also evil-doings among you, from the words of Enoch the righteous: that ye shall commit fornication with the fornication of Sodom, and shall perish, all save a few, and shall renew wanton deeds with women; and the kingdom of the Lord shall not be among you, for straightway He shall take it away.

War Scroll (1QM) 12:7

For Thou art [terrible], O God, in the glory of Thy kingdom, and the congregation of Thy Holy Ones is among us foreverlasting succor.

Blessings (1QSM) 4:25–26

... May you be as an Angel of the Presence in the Abode of Holiness to the glory of the God of [hosts]. May you attend upon the service in the Temple of the Kingdom.

War Scroll (1QM) 6:6

And to the God of Israel shall be the kingdom, and by the saints of his people will he display might.

Blessings (1QSB) 5:21

The Master shall bless the Prince of the Congregation ... and shall renew for him the Covenant of the Community that he may establish the kingdom of His people forever.

**Acts 1:6–7**

Baruch 4:36–37

<sup>36</sup>Look to the east, Jerusalem! Behold the joy that comes to you from God. <sup>37</sup>Here come your sons whom you once let go, gathered in from the east and from the west. By the word of the Holy One, rejoicing in the glory of God.

Baruch 5:5–9

<sup>5</sup>Arise, O Jerusalem, stand upon the height

and look toward the east,

and see your children gathered from west and east,

at the word of the Holy One,

rejoicing that God has remembered them. <sup>6</sup>For they went forth from you on foot,

led away by their enemies;

but God will bring them back to you,

carried in glory, as on a royal throne. <sup>7</sup>For God has ordered that every high mountain and the everlasting hills be made low

and the valleys filled up, to make level ground,

so that Israel may walk safely in the glory of God. <sup>8</sup>The woods and every fragrant tree

have shaded Israel at God's command. <sup>9</sup>For God will lead Israel with joy,

in the light of his glory,

with the mercy and righteousness that come from him.

Philo, Rewards. 28.164

(164) For even though they may be at the very extremities of the earth, acting as slaves to those enemies who have led them away in captivity, still they shall all be restored to freedom in one day, as at a given signal; their sudden and universal change to virtue causing a panic among their masters; for they will let them go, because they are ashamed to govern those who are better than themselves.

2 Esdras 13:39–47

<sup>39</sup>And whereas thou sawest that he gathered another peaceable multitude unto him; <sup>40</sup>Those are the ten tribes, which were carried away prisoners out of their own land in the time of Osea the king, whom Salmanasar the king of Assyria led away captive, and he carried them over the waters, and so came they into another land. <sup>41</sup>But they took this counsel among themselves, that they would leave the multitude of the heathen, and go forth into a further country, where never mankind dwelt, <sup>42</sup>That they might there keep their statutes, which they never kept in their own land. <sup>43</sup>And they entered into Euphrates by the narrow places of the river. <sup>44</sup>For the Most High then shewed signs for them, and held still the flood, till they were passed over. <sup>45</sup>For through that country there was a great way to go, namely, of a year and a half: and the same region is called Arsareth. <sup>46</sup>Then dwelt they there until the latter time; and now when they shall begin to come, <sup>47</sup>The Highest shall stay the springs of the stream again, that they may go through: therefore sawest thou the multitude with peace.

Psalms of Solomon 17:25, 33

<sup>25</sup>And that he may purge Jerusalem from nations that trample (her) down to destruction. Wisely, righteously... <sup>33</sup>And he shall purge Jerusalem, making it holy as of old:

1 Enoch 53:6

<sup>6</sup>And after this the Righteous and Elect One shall cause the house of his congregation to appear: henceforth they shall be no more hindered in the name of the Lord of Spirits.

1 Enoch 90:28–29

<sup>28</sup>And I stood up to see till they folded up that old house; and carried off all the pillars, and all the beams and ornaments of the house were at the same time folded up with it, and they carried <sup>29</sup>it off and laid it in a place in the south of the land. And I saw till the Lord of the sheep brought a new house greater and loftier than that first, and set it up in the place of the first which had been folded up: all its pillars were new, and its ornaments were new and larger than those of the first, the old one which He had taken away, and all the sheep were within it.

2 Esdras 7:26

<sup>26</sup>For behold, the time will come, when the signs which I have foretold to you will come to pass, that the city which now is not seen shall appear, and the land which now is hidden shall be disclosed.

2 Esdras 13:36

<sup>36</sup>And Zion will come and be made manifest to all people, prepared and built, as you saw the mountain carved out without hands.

*Psalms of Solomon 17:1–4*

<sup>1</sup>O Lord, Thou art our King forever and ever,

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

<sup>2</sup>How long are the days of man's life upon the earth?

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

<sup>3</sup>But we hope in God, our deliverer;

For the might of our God is forever with mercy, <sup>4</sup>and the kingdom of our God is forever over the nations in judgment.

*Psalms of Solomon 17:38*

<sup>38</sup>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,

War Scroll (1QM) 19

For our Sovereign is holy and the King of Glory is with us; the [host of his spirits is with our foot-soldiers and horsemen. They are as clouds, as clouds of dew] covering the earth, and as a shower of rain shedding righteousness on [all that grows there]. [Rise up, O Hero! Lead off Thy captives, O Glorious One! Gather up] Thy spoils, O Author of mighty deeds! Lay Thy hand on the neck of Thine enemies And Thy feet [on the pile of the slain! Smite the nations, Thine adversaries], And devour flesh with Thy sword! Fill thy land with glory And Thine inheritance with blessing! [Let there be a multitude of cattle in Thy fields, and in] Thy palaces [Silver and gold and precious stones]! O Zion, rejoice greatly! Rejoice all you cities of Judah! [Keep your gates ever open that the] hosts of the nations [may be brought in]! Their kings shall serve you and all your oppressors shall bow down before you; [they shall lick the dust of you feet. Shout for joy, O daughters of] my people! Deck

yourselves with glorious jewels [and rule over the kingdom of the nations! Sovereignty shall be to the Lord] And everlasting dominion to Israel.[Then the shall gather in] the camp that night to rest until the morning. And in the morning {the shall go to the place where the formation stood before the} warriors of the Kittim fell, as well as the multitudes of Assyria, and the hosts of all the [assembled] nations {to discover whether} the multitude of the stricken are dead {with none to bury them}, those near, [with his vicar, and the chief Priests] {and the Levites} with the Prince of the battle, and all the chiefs of the formations and their numbered men; [they shall return to the positions which they held before the] slain [began to fall] from among the Kittim, and there they shall praise the God {the Most High}...

### Shemoneh Esreh 11

Restore our judges as in former times,  
and our counselors as at the beginning; and remove from us sorrow and  
sighing. Reign over us, thou alone, O LORD, with loving-kindness and  
compassion, and clear us in judgment. Blessed art thou, O LORD, the King  
who loveth righteousness and justice.

### *Psalms of Solomon 17:23–41*

<sup>23(21)</sup> 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.  
<sup>24(22)</sup> And gird him with strength, that he may shatter unrighteous rulers,  
<sup>25</sup> And that he may purge Jerusalem from nations that trample (her) down to destruction.  
<sup>(23)</sup> Wisely, righteously <sup>26</sup> he shall thrust out sinners from (the) inheritance,  
He shall destroy the pride of the sinner as a potter's vessel.  
<sup>(24)</sup> With a rod of iron he shall break in pieces all their substance,  
<sup>27</sup> He shall destroy the godless nations with the word of his mouth;  
<sup>(25)</sup> At his rebuke nations shall flee before him,  
And he shall reprove sinners for the thoughts of their heart.  
<sup>28(26)</sup> 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.

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

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

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

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

<sup>31</sup> And neither sojourner nor alien shall sojourn with them anymore.

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

<sup>32(30)</sup> 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;

<sup>33</sup> And he shall purge Jerusalem, making it holy as of old:

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

Bringing as gifts her sons who had fainted,

<sup>35</sup> And to see the glory of the Lord, wherewith God hath glorified her.

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

<sup>36</sup> 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.

<sup>37(33)</sup> 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.

<sup>38(34)</sup> 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,

<sup>39(35)</sup> 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,

<sup>41(36)</sup> 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;

War Scroll (1QM) 15–19

XV For this shall be a time of distress for Israel, [and of the summons] to war against all the nations. There shall be eternal deliverance for the company of God, but destruction for all the nations of wickedness. All those [who are ready] for battle shall march out and shall pitch their camp before the king of the Kittim and before all the host of Belial gathered about him for the Day [of Revenge] by the sword of God.

Then the High Priest shall rise, with the [Priests], his brethren, and the Levites, and all the men of the army, and he shall recite aloud the Prater in Time of War [written in the Book] of the Rule concerning this time, and also all their Hymns. He shall marshal all the formations there, as is [written in the Book of War], and the priest appointed for the Day of Revenge by the voice of all his brethren shall go forward to strengthen the [hearts of the fighting men]. Speaking, he shall say:

Be strong and valiant; be warriors! Fear not! Do not be [confused and do not let your hearts be afraid!] Do not be fearful; fear them not! Do not fall back... for they are a congregation of wickedness and all their works are in Darkness; they tend towards Darkness. [They are for themselves] a refuge [in falsehood] and their power shall vanish like smoke. All the multitudes of their community... shall not be found. Damned as they are, all the substance of thief wickedness shall quickly fade, like a flower in [the summer-time]. [Be brave and] strong for the battle of God! For this day is [the time of the battle of] God against the host of Belial, [and of the judgment of] all flesh. The God of Israel lifts His hand in His marvelous [might] against all the spirits of wickedness. [the host of] the warrior 'gods' gird themselves for battle, [and the] formations of the Holy Ones [prepare themselves], for the Day [of Revenge]... XVI ...For the God of Israel has called out the sword against all the nations; and He will do mighty deeds by the saints of His people.

And they shall obey all this Rule [on] the [day] when they stand before the camps of the Kittim. The Priests shall afterwards sound for them the trumpets of the Reminder, and the gates of war shall open; the foot-soldiers shall advance and the columns shall station themselves between the formations. The Priests shall sound for them the signal, 'Battle Array', and at the sound of the trumpets the columns [shall deploy] until every man is in his place. The Priests shall then sound a second signal [for them to advance], and when they are within throwing distance of the formation of the Kittim, each man shall seize his weapon of war. Then the six [Priests shall blow on] the trumpets of Massacre a shrill staccato blast to direct the battle, and the Levites and all the blowers of rams' horns shall sound [a battle alarm], a mighty clamor; and with this clamor they shall begin to bring down the slain from among the Kittim. All the people shall cease their clamor, [but the Priests shall continue to] sound the trumpets of Massacre, and battle shall be fought against the Kittim (vacat). And when [Belial] girds himself to come to the aid of the sons of darkness, and when the slain all the men appointed for battle are put to ordeal by them, the Priests shall sound the trumpets of Summons for another formation of the reserve to advance into battle; and they shall take up their stand between the formations. And for those engaged [in battle] they shall sound the 'Retreat'.

Then the High Priest shall draw near, and standing before the formation, he shall strengthen by the power of God their hearts [and hands] in His battle. Speaking he shall say:... the slain, for you have heard from ancient times through the mysteries of God.....XVII He will pay their reward with burning [fire by the hand of] those tested in the crucible. He will sharpen His weapons and will not tire until all the wicked nations are destroyed. Remember the judgment [of Nadab and Abijah], sons of Aaron by whose judgment God showed Himself holy in the eyes [of Israel. But Eleazar] and Ithamar He confirmed in an everlasting [priestly] Covenant.

Be strong and fear not; [for they tend] towards chaos and confusion, and they lean on that which is not and [shall not be. To the God] of Israel belongs all that is and shall be; [He knows] all the happenings of eternity. This is the day appointed by Him for the defeat and overthrow of the Prince of the kingdom of wickedness, and He will send eternal succour to the company of His redeemed by the might of the princely Angel of the kingdom of Michael. With everlasting light He will enlighten with joy [the children] of Israel; peace and blessing shall be with the company of God. He will raise up the kingdom of Michael in the midst of the gods, and the realm of Israel in the mist of all flesh. Righteousness shall rejoice on high, and all the children of His truth shall jubilate in eternal knowledge. And you, the sons of His Covenant, be strong in the ordeal of God! His mysteries shall uphold you until He moves His hand for His trials to come to an end.

After these words, the Priests shall sound to marshal them into the divisions of the formation; and at the sound of the trumpets the columns shall deploy until [every man is] in his place. Then the Priests shall sound a second signal on the trumpets for them to advance, and when the [foot-]soldiers approach throwing distance of the formation of the Kittim, every man shall seize his weapon of war. The Priests shall blow the trumpets of Massacre, [and the Levites and all] the blowers of rams' horns shall sound a battle alarm, and the foot-soldiers shall stretch out their hands against the host of Kittim; [and at the sound of the alarm] they shall begin to bring down the slain. All the people shall cease their clamor, but the Priests shall continue to blow [the trumpets of Massacre and battle shall be fought against the Kittim.]... and in the third lot... that the slain may fall [by the mysteries] of God... XVIII [In the seventh lot] when the great hand of God is raised in an everlasting blow against Belial and all the hosts of his kingdom, and when Assyria is pursued [amidst the shouts of Angels] and the clamor of the Holy Ones, the sons of Japheth shall fall to rise no more. The Kittim shall be crushed with [remnant, and no man shall be saved among them]. [At that time, on the day] when the hand of the God of Israel is raised against all the multitude of Belial, the Priests shall blow [the six trumpets] of the Reminder and all the ballet formations shall rally to them and shall divide against all the [camps of the] Kittim to destroy them utterly. [And as] the sun speeds to its setting on that day, the High Priest shall stand, together [with the Levites] who are with him and the [tribal] chiefs [and the elder] of the army, and they shall bless the God of Israel there. Speaking they shall say:

Blessed be Thy Name, O God [of gods], for Thou hast worked great marvels [with Thy people]! Thou hast kept Thy Covenant with us from of old, and hast opened to us the gates of salvation many times. For the [sake of Thy Covenant Thou hast removed our misery, in accordance with] Thy [goodness] towards us. Thou hast acted for the sake of Thy Name, O God of righteousness . . . [Thou hast worked a marvelous] miracle [for us], and from ancient times there never was anything like it. For Thou didst know the time appointed for us and it has appeared [before us] this day . . . [Thou hast shown] us [The merciful hand] in everlasting redemption by causing [the dominion of] the enemy to fall back forever. (Thou hast shown us) Thy mighty hand in [a stroke of destruction in the war against all] our enemies.

And now the day speeds us to the pursuit of their multitude . . . thou hast delivered up the hearts of the brave so that they stand no more. For Thine is the power, and the battle is in Thy hands. XIX For our Sovereign is holy and the King of Glory is with us; the [host of his spirits is with our foot-soldiers and horsemen. They are as clouds, as clouds of dew] covering the earth, and as a shower of rain shedding righteousness on [all that grows there].

[Rise up, O Hero! Lead off Thy captives, O Glorious One! Gather up] They spoils, O Author of mighty deeds!

Lay Thy hand on the neck of Thine enemies And They feet [on the pile of the slain! Smite the nations, Thine adversaries], And devour flesh with Thy sword!

Fill thy land with glory And Thine inheritance with blessing! [Let there be a multitude of cattle in Thy fields, and in] Thy palaces [Silver and gold and precious stones]!

O Zion, rejoice greatly! Rejoice all you cities of Judah! [Keep your gates ever open that the] hosts of the nations [may be brought in]! Their kings shall serve you And all your oppressors shall bow down before you; [they shall lick the dust of you feet. Shout for joy, O daughters of] my people! Deck yourselves with glorious jewels [and rule over the kingdom of the nations]!

Sovereignty shall be to the Lord] And everlasting dominion to Israel. [Then the shall gather in] the camp that night to rest until the morning. And in the morning {the shall go to the place where the formation stood before the} warriors of the Kittim fell, as well as the multitudes of Assyria, and the hosts of all the [assembled] nations {to discover whether} the multitude of the stricken are dead {with none to bury them}, those near, [with his vicar, and the chief Priests] {and the Levites} with the Prince of the battle, and all the chiefs of the formations and their numbered men; [they shall return to the positions which they held before the] slain [began to fall] from among the Kittim, and there they shall praise the God {the Most High} ...

## 2 Esdras 13:33–38

<sup>33</sup>And when all the nations hear his voice, every man shall leave his own land and the warfare that they have against one another; <sup>34</sup>and an innumerable multitude shall be gathered together, as you saw, desiring to come and conquer him. <sup>35</sup>But he shall stand on the top of Mount Zion. <sup>36</sup>And Zion will come and be made manifest to all people, prepared and built, as you saw the mountain carved out without hands. <sup>37</sup>And he, my Son, will reprove the assembled nations for their ungodliness (this was symbolized by the storm), <sup>38</sup>and will reproach them to their face with their evil thoughts and the torments with which they are to be tortured (which were symbolized by the flames), and will destroy them without effort by the law (which was symbolized by the fire).

## 1 Enoch 52:4–9

<sup>4</sup>And he said unto me: 'All these things which thou hast seen shall serve the dominion of His Anointed that he may be potent and mighty on the earth.' <sup>5</sup>And that angel of peace answered, saying unto me: 'Wait a little, and there shall be revealed unto thee all the secret things which surround the Lord of Spirits. <sup>6</sup>And these mountains which thine eyes have seen, The mountain of iron, and the mountain of copper, and the mountain of silver, And the mountain of gold, and the mountain of soft metal, and the mountain of lead, All these shall be in the presence of the Elect One As wax: before the fire, And like the water which streams down from above [upon those mountains], And they shall become powerless before his feet. <sup>7</sup>And it shall come to pass in those days that none shall be saved, Either by gold or by silver, And none be able to escape. <sup>8</sup>And there shall be no iron for war, Nor shall one clothe oneself with a breastplate. Bronze shall be of no service, And tin [shall be of no service and] shall not be esteemed, And lead shall not be desired. <sup>9</sup>And all these things shall be

[denied and] destroyed from the surface of the earth, When the Elect One shall appear before the face of the Lord of Spirits.'

1 Enoch 45:3

<sup>3</sup>On that day Mine Elect One shall sit on the throne of glory, and shall try their works, And their places of rest shall be innumerable.

1 Enoch 55:4

<sup>4</sup>God, the Lord of Spirits. Ye mighty kings who dwell on the earth, ye shall have to behold Mine Elect One, how he sits on the throne of glory and judges Azazel, and all his associates, and all his hosts in the name of the Lord of Spirits.'

1 Enoch 61:8–10

<sup>8</sup>And the Lord of Spirits placed the Elect one on the throne of glory. And he shall judge all the works of the holy above in the heaven, And in the balance shall their deeds be weighed <sup>9</sup>And when he shall lift up his countenance to judge their secret ways according to the word of the name of the Lord of Spirits, and their path according to the way of the righteous judgment of the Lord of Spirits. Then shall they all with one voice speak and bless, and glorify and extol and sanctify the name of the Lord of Spirits. <sup>10</sup>And He will summon all the host of the heavens, and all the holy ones above, and the host of God, the Cherubic, Seraphin and Ophannin, and all the angels of power, and all the angels of principalities, and the Elect One, and the other powers on the earth (and) over the water On that day shall raise one voice, and bless and glorify and exalt in the spirit of faith, and in the spirit of wisdom, and in the spirit of patience, and in the spirit of mercy, and in the spirit of judgment and of peace, and in the spirit of goodness, and shall all say with one voice: “ Blessed is He, and may the name of the Lord of Spirits be blessed forever and ever.”

Psalms of Solomon 17:28

<sup>28</sup>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.

Psalms of Solomon 17:31

<sup>31</sup>And neither sojourner nor alien shall sojourn with them anymore. He shall judge peoples and nations in the wisdom of his righteousness. Selah.

Psalms of Solomon 17:48

<sup>48</sup>His words (shall be) more refined than costly gold, the choicest; In the assemblies he will judge the peoples, the tribes of the sanctified.

2 Esdras 12:32–33

<sup>32</sup>this is the Messiah whom the Most High has kept until the end of days, who will arise from the posterity of David, and will come and speak to them; he will denounce them for their ungodliness and for their wickedness, and will cast up before them their contemptuous dealings. <sup>33</sup>For first he

will set them living before his judgment seat, and when he has reproved them, then he will destroy them.

## 2 Baruch 40:1

<sup>1</sup>The last leader of that time will be left alive, when the multitude of his hosts will be put to the sword, and he will be bound, and they will take him up to Mount Zion, and My Messiah will convict him of all his impieties, and will gather and set before him all the works of his hosts.

## Philo, Rewards 16.91–97

<sup>91</sup>Thus, then, the most ancient war, both in point of time and in nature, will be put an end to, when all the wild beasts will be tamed and will have altered their dispositions so as to become manageable. But the more modern war, which has arisen out of the deliberate purposes of men from their covetousness, will be likewise easily put an end to, as it appears to me, since men will be ashamed to be seen to be more savage than even the brute beasts, after they have escaped all injury and damage from them; <sup>92</sup>for it will naturally appear a most shameful thing for venomous, carnivorous, man-devouring, unsociable, ferocious animals to have become friendly to man, changing to a peaceful disposition, and for man, who is by nature a gentle animal, with a natural inclination to sociality and unanimity, to renounce peace and seek the destruction of his fellows. <sup>93</sup>Therefore, says the lawgiver, peace shall never come at all into the country of the pious, but shall fall to pieces of itself, and shall be dashed to pieces against itself, when the enemies perceive against what fierce and invincible enemies the contest is, and employ against them the irresistible alliance of justice; for virtue is a great, and dignified, and very venerable thing, and is by itself, when in tranquility, able to alleviate the attacks of great evils. <sup>94</sup>And even if some men are in their frenzy driven to quarrel, indulging their spontaneous and implacable desire for war, until indeed they are actually engaged, they will, being full of confidence, behave with great insolence, but after they have once come to a regular contest they will then find that they have made an empty boast, and that they are unable to gain the victory; for as they will be repelled by force equal to their own, (Lev. 26:8.) or even more powerful still, they will flee in great confusion, a hundred fleeing before five, and a host of ten thousand before a hundred men, and those who had come by one road fleeing by a great number. <sup>95</sup>Some will even flee when no one pursues at all except fear, turning their backs towards the enemy, so as to afford a full mark for shooting, so that it will be very easy for the whole army to fall, being slain to a man; for a man will come forth, (Num. 24:7) says the word of God, leading a host and warring furiously, who will subdue great and populous nations, God sending that assistance which is suitable for pious men; and this assistance is an intrepid hardihood of soul, and an irresistible strength of body, either of which things is formidable to the enemy, and if both qualities are united they are completely invincible. <sup>96</sup>Moreover he says, “That some of the enemy will be unworthy of being defeated and of perishing by the hands of men, to which he will oppose swarms of wasps, (Ex. 23:28) who shall fight for the pious, so as to overwhelm their enemies with shameful destruction; <sup>97</sup>and he predicts, that he will not only always firmly retain the bloodless victory thus gained, but that he will also have an irresistible power of dominion, so as to be able to benefit the people subject to him, who may become so, whether out of good will, or out of fear, or out of shame; for he will have in him three things of the greatest importance, all contributing greatly to rendering his authority indestructible, namely, dignity, and terror, and beneficence, by means of which qualities the ends above-mentioned will be gained; for dignity causes respect, and terror causes fear, and beneficence causes good will; which, when they are mixed together, and adapted, and united in the soul, render subjects obedient to their rulers.

2 Baruch 39:7–40:2

<sup>7</sup>And it will come to pass when the time of its consummation that it should fall has approached, then the principate of My Messiah will be revealed, which is like the fountain and the vine, and when it is revealed it will root out the multitude of its host. <sup>8</sup>And as touching that which you have seen, the lofty cedar, which was left of that forest, and the fact, that the vine spoke those words with it which you did hear, this is the word. <sup>40</sup><sup>1</sup>The last leader of that time will be left alive, when the multitude of his hosts will be put to the sword, and he will be bound, and they will take him up to Mount Zion, and My Messiah will convict him of all his impieties, and will gather and set before him all the works of his hosts. <sup>2</sup>And afterwards he will put him to death, and protect the rest of My people which shall be found in the place which I have chosen.

2 Baruch 70:2–6

<sup>2</sup>Behold! the days come, and it shall be when the time of the age has ripened, And the harvest of its evil and good seeds has come, That the Mighty One will bring upon the earth and its inhabitants and upon its rulers Perturbation of spirit and stupor of heart.<sup>3</sup>And they shall hate one another, And provoke one another to fight, And the mean shall rule over the honorable, And those of low degree shall be extolled above the famous. <sup>4</sup>And the many shall be delivered into the hands of the few, And those who were nothing shall rule over the strong, And the poor shall have abundance beyond the rich, And the impious shall exalt themselves above the heroic.<sup>5</sup>And the wise shall be silent, and the foolish shall speak, neither shall the thought of men be then confirmed, nor the counsel of the mighty, nor shall the hope of those who hope be confirmed. <sup>6</sup>And when those things which were predicted have come to pass, then shall confusion fall upon all men, and some of them shall fall in battle, And some of them shall perish in anguish.

1 Enoch 62:1–3

<sup>1</sup>And thus the Lord commanded the kings and the mighty and the exalted, and those who dwell on the earth, and said: “Open your eyes and lift up your horns if ye are able to recognize the Elect One.” <sup>2</sup>And the Lord of Spirits seated him on the throne of His glory, and the spirit of righteousness was poured out upon him, And the word of his mouth slays all the sinners, And all the unrighteous are destroyed from before his face. <sup>3</sup>And there shall stand up in that day all the kings and the mighty, and the exalted and those who hold the earth, And they shall see and recognize How he sits on the throne of his glory, And righteousness is judged before him, And no lying word is spoken before him.

2 Esdras 12:32–33

<sup>32</sup>this is the Messiah whom the Most High has kept until the end of days, who will arise from the posterity of David, and will come and speak to them; he will denounce them for their ungodliness and for their wickedness, and will cast up before them their contemptuous dealings. <sup>33</sup>For first he will set them living before his judgment seat, and when he has reproved them, then he will destroy them.

2 Esdras 13:27–28, 35–38

<sup>27</sup>And as for your seeing wind and fire and a storm coming out of his mouth, <sup>28</sup>and as for his not holding a spear or weapon of war, yet destroying the onrushing multitude which came to conquer

him, this is the interpretation: . . . <sup>35</sup>But he shall stand on the top of Mount Zion. <sup>36</sup>And Zion will come and be made manifest to all people, prepared and built, as you saw the mountain carved out without hands. <sup>37</sup>And he, my Son, will reprove the assembled nations for their ungodliness (this was symbolized by the storm), <sup>38</sup>and will reproach them to their face with their evil thoughts and the torments with which they are to be tortured (which were symbolized by the flames), and will destroy them without effort by the law (which was symbolized by the fire).

Tg. Ps. -J Gen. 49:11

How beautiful is the King, the Meshiha who will arise from the house of Jehuda! He hath girded his loins, and descended, and arrayed the battle against his adversaries, slaying kings with their rulers; neither is there any king or ruler who shall stand before him. The mountains become red with the blood of their slain; his garments, dipped in blood, are like the outpressed juice of grapes.

1QM 11:5-10

Truly the battle is Thine and the power from Thee! It is not ours. Our strength and the power of our hands accomplish no mighty deeds except by Thy power and by the might of Thy great valor. This Thou hast taught us from ancient times, saying, a star shall come from Jacob, and a scepter shall rise out of Israel. He shall smite the temples of Moab and destroy all the children of Sheth. He shall rule out of Jacob and shall cause the survivors of the city to perish. The enemy shall be his possession and Israel shall accomplish mighty deeds. (Num. 24:17-19) By the hand of Thine anointed, who discerned Thy testimonies, Thou hast revealed to us the [times] of the battles of Thy hands that Thou mayest glorify Thyself in our enemies by leveling the hordes of Belial, the seven nations of vanity, by the hand of Thy poor whom Thou has redeemed [by Thy might] and by the fullness of Thy marvelous power. (Thou hast opened) the door of hope to the melting heart: Thou wilt do to them as Thou didst to Pharaoh, and to the captains of his chariots in the Red Sea. Thou wilt kindle the downcast of spirit and they shall be a flaming torch in the straw to consume ungodliness and never to cease till iniquity is destroyed.

**Acts 1:9**

2 Maccabees 11:8

<sup>8</sup>And there, while they were still near Jerusalem, a horseman appeared at their head, clothed in white and brandishing weapons of gold.

1 Enoch 71:1

<sup>1</sup>And it came to pass after this that my spirit was translated and it ascended into the heavens: And I saw the holy sons of God. They were stepping on flames of fire: Their garments were white [and their raiment], and their faces shone like snow.

Testament of Levi 8:2

<sup>2</sup> And I saw seven men in white raiment saying unto me: Arise, put on the robe of the priesthood, and the crown of righteousness, and the breastplate of understanding, and the garment of truth, and the plate of faith, and the turban of the head, and the ephod of prophecy.

Josephus, *Antiquities* 4.8.48 §326

And as he was going to embrace Eleazar and Joshua, and was still discoursing with them, a cloud stood over him on the sudden, and he disappeared in a certain valley, although he wrote in the holy books that he died, which was done out of fear, lest they should venture to say that, because of his extraordinary virtue, he went to God.

Philo, *On the Life of Moses* 2.291

For when he was now on the point of being taken away, and was standing at the very starting-place, as it were, that he might fly away and complete his journey to heaven, he was once more inspired and filled with the Holy Spirit, and while still alive, he prophesied admirably what should happen to himself after his death, relating, that is, how he had died when he was not as yet dead, and how he was buried without any one being present so as to know of his tomb, because in fact he was entombed not by mortal hands, but by immortal powers, so that he was not placed in the tomb of his forefathers, having met with particular grace which no man ever saw; and mentioning further how the whole nation mourned for him with tears a whole month, displaying the individual and general sorrow on account of his unspeakable benevolence towards each individual and towards the whole collective host, and of the wisdom with which he had ruled them.

*Ass. Mos.* (See entire work)

*b. Sotah* 13b

And where was Moses buried? In the portion of Gad, for it is written, *And he provided the first part for himself* etc. Now what was the distance between the portion of Reuben and that of Gad? Four *mil*. Who carried him those four *mil*? It teaches that Moses was laid upon the wings of the *Shechinah*, and the Ministering Angels kept proclaiming, *He executed the justice of the Lord, and His judgments with Israel*. ...Others declare that Moses never died; it is written here, *So Moses died there*, and elsewhere it is written, *And he was there with the Lord*. As in the latter passage it means standing and ministering, so also in the former it means standing and ministering. *And He buried him in the valley in the land*

Life of Adam and Eve 33:1–37:6

33 <sup>1</sup>And Eve rose up and wiped off her tears with her hand, and the angel saith to her, 'Lift Up thyself <sup>2</sup>from the earth.' And she gazed steadfastly into heaven, and beheld a chariot of light, borne by four bright eagles, (and) it were impossible for any man born of woman to tell the glory of them or <sup>3</sup>behold their face -and angels going before the chariot- and when they came to the place where your father Adam was, the chariot halted and the Seraphim. And I beheld golden censers, between your father and the chariot, and all the angels with censers and frankincense came in haste to the <sup>5</sup>incense-offering and blew upon it and the smoke of the incense veiled the firmaments. And the angels fell down and worshipped God, crying aloud and saying, JA'EL, Holy One, have pardon, for he is Thy image, and the work of Thy holy hands.' 34 <sup>1</sup>And I Eve beheld two great and fearful wonders standing in the presence of God and I wept for <sup>2</sup>fear, and I cried aloud to my son Seth and said, 'Rise up, Seth, from the body of thy father Adam and come to me, and thou shalt see a spectacle which no man's eye hath yet beheld.' 35 <sup>1</sup>Then Seth arose and came to his mother and to her he saith: 'What is thy trouble? Why weepest thou?' (And) she saith to him: 'Look <sup>2</sup>up and see with thine eyes the seven heavens opened, and see how the soul of thy father lies on its face and all

the holy angels are praying on his behalf and saying: 'Pardon him, Father of All, for he is Thine image.' 'Pray, my child <sup>3</sup>Seth, what shall this mean? And will he one day be delivered into the hands of the Invisible Father, even our God? But who are the two <sup>4</sup>negroes who stand by at the prayers for thy father Adam?' <sup>36</sup>And Seth telleth his mother, that they are the sun and moon and themselves fall down and pray on behalf of my father Adam. Eve saith <sup>2</sup>to him: 'And where is their light and why have they taken on such a black appearance?' And <sup>3</sup>Seth answereth her, 'The light hath not left them, but they cannot shine before the Light of the Universe, the Father of Light; and on this account their light hath been hidden from them. <sup>37</sup><sup>1</sup>Now while Seth was saying this to his mother, lo, an angel blew the trumpet, and there stood up all the angels (and they were) lying on their faces, and they cried aloud in an awful voice and said: 'Blessed (be) the glory of the Lord from <sup>2</sup>the works of His making, for He hath pitied Adam the creature of His hands.' But when the <sup>3</sup>angels had said these words, lo, there came one of the seraphim with six wings and snatched up Adam and carried him off to the Acherusian lake, and washed him thrice, in the presence of God. <sup>4</sup>And he stayed there three hours, lying down, and thereafter the Father of all, sitting on his holy throne stretched out his hand, and took Adam and handed him over to the archangel Michael saying: 'Lift him up into Paradise unto the third Heaven, and leave him there until that fearful day of my reckoning, which I will make in the world.' Then Michael took Adam and left <sup>6</sup>him where God told him.

#### *Apocalypse of Abraham 15–29*

<sup>15</sup>And I uttered the words that the angel taught me. And then the angel said to me, "Answer him not! For God has given him power over those who answer him." And the angel spoke to me again saying, "However much he speak to you, answer him not, in order that he may have no free access to you, because the Eternal One has given him 'weight and will' in this respect." And I did that which was commanded me by the angel, and no matter how much he spoke to me, I answered him nothing whatsoever. <sup>16</sup>And it came to pass when the sun went down, behold there was the smoke as of a furnace. And the angels who had the portions of the sacrifice ascended from the top of the smoking furnace. And the angel took me with his right hand and set me upon the right wing of the pigeon, and set himself on the left wing of the turtle dove, neither of which birds had been slaughtered, and he bore me to the borders of the flaming fire, and we ascended upon many winds to the heavens which were above the firmament. And I saw in the air on the heights to which we ascended, a strong light impossible to describe, and within the light a fiercely burning fire of people, many people, of male appearance, all constantly changing in aspect and form, running and being transformed, and worshipping and crying with a sound of words that I could not recognize. <sup>17</sup>And I said to the angel, "Why have you now brought me up here, because my eyes cannot now see distinctly, and I am growing weak, and my spirit is departing from me?" And he said to me, "Remain close by me and do not fear, for the One whom you cannot see is now coming towards us with a great voice of holiness, even the Eternal One who loves you. But you yourself cannot see Him. But you must not allow your spirit to grow faint on account of the choirs of those who cry out, for I am with you to strengthen you." <sup>18</sup>And while he was thus speaking fire came all about us, and there was a voice within the fire like the sound of many waters, like the sound of the sea in violent motion. And I desired to fall down there and worship, and I saw that the angel who was with me bowed his head and worshipped, but the surface of the high place where I seemed to be standing changed its inclination constantly, rolling as the great waves on the surface of the sea. <sup>19</sup>And the angel said, "Worship, Abraham, and utter the song which I shall now teach you. Utter it without ceasing, that is, without pause, in one continuous strain from beginning to end. And the song which he taught me to sing had words appropriate to that sphere in which we then stood, for each sphere in heaven has

its own song of praise, and only those who dwell there know how to utter it, and those upon earth cannot know or utter it except they be taught by the messengers of heaven. And the words of that song were of this import and signification -'Eternal, Mighty, Holy El, God only-supreme' You who are the Self-originated, the Beginningless One, Incorruptible, Spotless, Uncreated, Immaculate, Immortal, Self-complete, Self-illuminating, without father, without mother, unbegotten, Exalted, Fiery One! Lover of men, Benevolent One, Bountiful One, Jealous over me, and very compassionate, Eli, My God, Eternal, Jehovah Zebaioth, Very Glorious El, El, El, El, Jah El! You are the One whom my soul has loved! Eternal Protector, Shining like Fire, Whose voice is like the thunder, Whose look is like the lightning, You are the All-seeing One, Who receives the prayers of all such as honor You, And turn away the requests of those who embarrass You with their provocations Who dissolves the confusions of the world, which arise from the ungodly and the righteous mixed up in the confusion of the corruptible age, And renewing the age of the righteous, Shine O Lord, shine as a light, even as that light with which you clothed Yourself on the first day of Creation, Shine as the Light of the Morning on Your creatures And let it be Day upon Earth, For in these heavenly dwelling places there is no need of any other light Than the unspeakable splendor from the light of Your Countenance, O answer my prayer, O be well-pleased with it, O accept my sacrifice which You have prepared for me to offer, Accept me favorably, and show me, teach me, all that You have promised!" <sup>20</sup>And while I was still reciting the song, the mouth of the fire that was on the surface rose up on high. And I heard a voice like the roaring of the sea, nor did it cease on account of the rich abundance of the fire. And as the fire raised itself up, ascending into the heights, I saw under the fire a throne of fire, and round about it the watchfulness of many eyes, even the all-seeing ones reciting their song, and under the throne four fiery Living Ones singing, and their appearance was one, and each one had four faces. And such was the appearance of their countenance, that each one had the face of a lion, a man, an ox and an eagle, and because of their four heads upon their bodies, they had sixteen faces, and each one had three pairs of wings, from their shoulders, from their sides, and from their loins. And with the wings from the shoulders they covered their faces, and with the wings from their loins they covered their feet, while the two middle wings were spread out for flying straight forward. <sup>21</sup>And it came to pass that when they had ended their singing they looked at one another and threatened one another. (Another mention of this 'praise-rivalry', which may seem strange to us, as indeed the Cherubim are altogether very strange and wonderful beings, and which we must accept as part of the vision as it was seen.) <sup>22</sup>And it came to pass that when the angel who was with me saw that they were threatening each other, he left me and went running to them and turned the countenance of each one away from the countenance immediately facing him, in order that they might not look upon each other. And he began to teach them the song of peace that has its origin in the Eternal One. <sup>23</sup>And as I stood alone and looked, I saw behind the Living Ones a chariot with fiery wheels, each wheel full of eyes round about, (In Hebrew, the Living Ones are Chayyim, whose other names are Cherubim, and Seraphim, depending upon which function they are fulfilling at any time, and the wheels are called Ophanim.) and over the wheels was the throne which I had seen, and which was covered with fire, and the fire encircled it round about, and behold, an indescribable fire contained a mighty fiery host, and I heard its holy voice like the voice of a man. <sup>24</sup>And a voice came to me out of the midst of the fire, saying, "Abraham! Abraham!" and I answered saying "Here am I!" And he said, "Consider the expanses which are under the firmament on which you are now placed (i.e. the 7th heavenly sphere) and see how on no single expanse is there any other than the One whom you have sought, even the One who loves you!" <sup>25</sup>And while he was yet speaking, the expanses opened, and there below me were the heavens, and I saw upon the seventh firmament upon which I stood a fire widely extended, and the light which is the treasury of life, and the dew with which God will awaken the dead, and the spirits of the departed righteous, and the spirits of those souls who have yet to be born, and

judgment and righteousness, peace and blessing, and an innumerable company of angels, and the Living Ones, and the Power of the Invisible Glory that sat above the Living Ones. <sup>26</sup>And I looked downwards from the mountain on which I stood to the sixth firmament, and there I saw a multitude of angels of pure spirit, without bodies, whose duty was to carry out the commands of the fiery angels who were upon the seventh firmament, as I was standing suspended over them. And behold, upon this sixth firmament there were no other powers of any form, save only the angels of pure spirit. <sup>27</sup>And He commanded that the sixth firmament should be removed from my sight, and I saw there on the fifth firmament the powers of the stars that carry out the commands laid upon them, and the elements of the earth obeyed them. <sup>28</sup>And the Eternal Mighty One said to me, "Abraham! Abraham!" And I said, "Here am I!" And He said to me, "Consider from above the stars which are beneath you, and number them for me, and make known to me their number." And I said, "How can I? For I am but a man of the dust of the earth." And He said to me, "As the number of the stars and their power, so will I make your seed a nation and a people set apart for me as my own inheritance, as distinct from that of Azazel. And yet I include Azazel in my house." <sup>29</sup>And I said, "O Eternal Mighty One! Let your servant speak before You, and let not your anger be kindled against your chosen one! For lo! before I came up hither, Azazel inveighed against me. How then, while he is not now before you, can you constitute yourself with him?"

2 Baruch 46:77

<sup>77</sup>But with regard to the word that I was to be taken I did not make (it) known to them or to my son.]

2 Baruch 48:30

<sup>30</sup>Therefore you shall surely be taken up, as I before told you.

2 Esdras (4 Ezra) 14:9, 49

<sup>9</sup>for you shall be taken up from among men, and henceforth you shall live with my Son and with those who are like you, until the times are ended.

Sirach 48:9

<sup>9</sup>You who were taken up by a whirlwind of fire, in a chariot with horses of fire;

Euripides, *Heraclidae* 910

Your son has taken his place in heaven, old woman. I will not accept the story that he went down to the house of Hades, his body consumed by the dread flame.

Lucian, *Cynicus* 13

Take Heracles, the best man that ever lived, a divine man, <sup>13</sup>and rightly reckoned a God; was it wrong-headedness that made him go about in nothing but a lion's skin, insensible to all the needs you feel? No, he was not wrong-headed, who righted other people's wrongs; he was not poor, who was lord of land and sea. Wherever he went, he was master; he never met his superior or his equal as long as he lived. Do you suppose he could not get sheets and shoes, and therefore went as he did? Absurd! He had self-control and fortitude; he wanted power, and not luxury.

Apollodorus, *Bibliotheca* 2.7.7

Going through the country of the Dryopes and being in lack of food, Hercules met Thiodamas driving a pair of bullocks; so he unloosed and slaughtered one of the bullocks and feasted. And when he came to Ceyx at Trachis he was received by him and conquered the Dryopes. And afterwards setting out from there, he fought as an ally of Aegimius, king of the Dorians. For the Lapiths, commanded by Coronus, made war on him in a dispute about the boundaries of the country; and being besieged he called in the help of Hercules, offering him a share of the country. So Hercules came to his help and slew Coronus and others, and handed the whole country over to Aegimius free. He slew also Laogoras, king of the Dryopes, with his children, as he was banqueting in a precinct of Apollo; for the king was a wanton fellow and an ally of the Lapiths. And as he passed by Itonus he was challenged to single combat by Cycnus a son of Ares and Pelopia; and closing with him Hercules slew him also. But when he was come to Ormenium, king Amyntor took arms and forbade him to march through; but when he would have hindered his passage, Hercules slew him also. On his arrival at Trachis he mustered an army to attack Oechalia, wishing to punish Eurytus. Being joined by Arcadians, Melians from Trachis, and Epicnemidian Locrians, he slew Eurytus and his sons and took the city. After burying those of his own side who had fallen, to wit, Hippasus, son of Ceyx, and Argius and Melas, the sons of Licymnius, he pillaged the city and led Iole captive. And having put in at Ceneum, a headland of Euboea, he built an altar of Cenean Zeus. Intending to offer sacrifice, he sent the herald Lichas to Trachis to fetch fine raiment. From him Deianira learned about Iole, and fearing that Hercules might love that damsel more than herself, she supposed that the spilt blood of Nessus was in truth a love-charm, and with it she smeared the tunic. So Hercules put it on and proceeded to offer sacrifice. But no sooner was the tunic warmed than the poison of the hydra began to corrode his skin; and on that he lifted Lichas by the feet, hurled him down from the headland, and tore off the tunic, which clung to his body, so that his flesh was torn away with it. In such a sad plight he was carried on shipboard to Trachis: and Deianira, on learning what had happened, hanged herself. But Hercules, after charging Hyllus his elder son by Deianira, to marry Iole when he came of age, proceeded to Mount Oeta, in the Trachinian territory, and there constructed a pyre, mounted it, and gave orders to kindle it. When no one would do so, Poeas, passing by to look for his flocks, set a light to it. On him Hercules bestowed his bow. While the pyre was burning, it is said that a cloud passed under Hercules and with a peal of thunder wafted him up to heaven. Thereafter he obtained immortality, and being reconciled to Hera he married her daughter Hebe, by whom he had sons, Alexiares and Anicetus.

Plutarch, *Numa* 2.2–3

[2] Suddenly there was a great commotion in the air, and a cloud descended upon the earth bringing with it blasts of wind and rain. The throng of common folk were terrified and fled in all directions, but Romulus disappeared, and was never found again either alive or dead. Upon this a grievous suspicion attached itself to the patricians, and an accusing story was current among the people to the effect that they had long been weary of kingly rule, and desired to transfer the power to themselves, and had therefore made away with the king. And indeed it had been noticed for some time that he treated them with greater harshness and arrogance. [3] This suspicion the patricians sought to remove by ascribing divine honors to Romulus, on the ground that he was not dead, but blessed with a better lot. And Proculus, a man of eminence, took oath that he had seen Romulus ascending to heaven in full armor, and had heard his voice commanding that he be called Quirinus.

Plutarch, *Romulus* 27.6

Others think that it was neither in the temple of Vulcan nor when the senators alone were present that he disappeared, but that he was holding an assembly of the people outside the city near the so-called Goat's Marsh, when suddenly strange and unaccountable disorders with incredible changes filled the air; the light of the sun failed, and night came down upon them, not with peace and quiet, but with awful peals of thunder and furious blasts driving rain from every quarter,

Suetonius, *Augustus* 100.4

A man of praetorian rank affirmed upon oath, that he saw his spirit ascend from the funeral pile to heaven. The most distinguished persons of the equestrian order, bare-footed, and with their tunics loose, gathered up his relics, and deposited them in the mausoleum, which had been built in the sixth consulship between the Flaminian Way and the bank of the Tiber; at which time likewise he gave the groves and walks about it for the use of the people.

Sirach 50:20–22

<sup>20</sup>Then Simon came down, and lifted up his hands over the whole congregation of the sons of Israel, to pronounce the blessing of the Lord with his lips, and to glory in his name; <sup>21</sup>and they bowed down in worship a second time, to receive the blessing from the Most High. <sup>22</sup>And now bless the God of all, who in every way does great things; who exalts our days from birth, and deals with us according to his mercy.

*Assumption of Moses* 1:6–9

The Testament of Moses even the things which he commanded in the one hundred and twentieth year of his life, that is the two thousand five hundredth year from the creation of the world: [But according to oriental reckoning the two thousand and seven hundredth, and the four hundredth after the departure from Phoenicia], when the people had gone forth after the Exodus that was made by Moses to Amman beyond the Jordan, in the prophecy that was made by Moses in the book Deuteronomy: and he called to him Joshua the son of Nun, a man approved of the Lord, that he might be the minister of the people and of the tabernacle of the testimony with all its holy things, and that he might bring the people into the land given to their fathers, that it should be given to them according to the covenant and the oath, which He spoke in the tabernacle to give (it) by Joshua: saying to Joshua these words: '(Be strong) and of a good courage so as to do with thy might all that has been commanded that you may be blameless unto God.' So says the Lord of the world. For He has created the world on behalf of His people. But He was not pleased to manifest this purpose of creation from the foundation of the world, in order that the Gentiles might thereby be convicted, yea to their own humiliation might by (their) arguments convict one another. Accordingly He designed and devised me, and He prepared me before the foundation of the world, that I should be the mediator of His covenant. And now I declare unto you that the time of the years of my life is fulfilled and I am passing away to sleep with my fathers even in the presence of all the people And receive this writing that you may know how to preserve the books which I shall deliver unto you: and you shall set these in order and anoint them with oil of cedar and put them away in earthen vessels in the place which He made from the beginning of the creation of the world, that His name should be called upon until the day of repentance in the visitation wherewith the Lord will visit them in the consummation of the end of the days.

**Acts 1:12–14**

m. Sotah 5:3

II A. On that day did R. Aqiba expound as follows: “And you shall measure without the city for the east side two thousand cubits . . . (Num. 35:5). And another Scripture says, From the wall of the city and outward a thousand cubits round about (Num. 35:4).

B. “It is not possible to state that the required measure is a thousand amahs, for two thousand amahs already have been specified.

C. “But it is not possible to state that the required measure is two thousand amahs, for one thousand amahs already have been specified.

D. “So how shall we rule?

E. “A thousand amahs form the outskirts, while two thousand amahs form the Sabbath limit.”

F. R. Eliezer the son of R. Yose the Galilean says, “A thousand amahs form the outskirts, and two thousand amahs cover the surrounding fields and vineyards.”

m. Sanhedrin 1:6

A. The great Sanhedrin was [made up of] seventy-one members,

B. and the small one was [made up of] twenty-three.

C. And how do we know that the great Sanhedrin was to have seventy-one members?

D. Since it is said, Gather to me seventy men of the elders of Israel (Num. 11:16).

E. Since Moses was in addition to them, lo, there were seventy-one.

F. R. Judah says, “It is seventy.”

G. And how do we know that a small one was twenty-three?

H. Since it is said, The congregation shall judge, and The congregation shall deliver (Num. 35:24, 25)

I. One congregation judges, and one congregation saves, thus there are twenty.

J. And how do we know that a congregation is ten? Since it is said, How long shall I bear with this evil congregation [of the ten spies] (Num. 14:27) – excluding Joshua and Caleb.

K. And how do we know that we should add three more?

L. From the implication of that which is said, You shall not follow after the many to do evil (Ex. 23:20), I derive the inference that I should be with them to do good.

M. If so, why is it said, After many to do evil?

N. Your verdict of acquittal is not equivalent to your verdict of guilt.

O. Your verdict of acquittal may be on the vote of a majority of one, but your vote for guilt must be by a majority of two.

P. Since there cannot be a court of an even number of members [twenty-two], they add yet another – thus twenty three.

Q. And how many residents must there be in a town so that it may be suitable for a Sanhedrin?

R. One hundred and twenty

S. R. Nehemiah says, “Two hundred and thirty, equivalent in number to the chiefs of groups of ten [Ex. 18:21].”

#### 1QS 6.3–4

These are the ways in which all of them shall walk, each man with his companion, wherever they dwell. The man of lesser rank shall obey the greater in matters of work and money. They shall eat in common and bless in common and deliberate in common. Wherever there are ten men in the Council of the Community there shall not lack a Priest among them. And they shall all sit before him according to their rank and shall be asked their counsel in all things in that order.

#### CD 13.1–2

And Israel shall form groups of at least ten men, by thousands, Hundreds, Fifties, and Tens (Exod. 28:25). And where ten are, there shall never be lacking a Priest learned in the Book of Meditation; they shall all be ruled by him.

#### **Acts 1:18–19**

#### Papias by Apollinaris, *Fragments* 18.1

Judas did not die by hanging, but lived on, having been cut down before he was suffocated. And the acts of the apostles show this, that falling head long he burst asunder in the midst, and all his bowels gushed out. This fact is related more clearly by Papias, the disciple of John, and the fourth book of the Expositions of the Oracles of the Lord as follows: Judas walked about in this world a terrible example of impiety; his flesh swollen to such an extent that, where hay wagon can pass with ease, he was not able to pass, no, not even the mass of his head merely. They say that his eyelids swelled to such an extent that he could not see the light at all, while as for his eyes they were not visible even by a physician looking through an instrument, so far have they sunk from the surface. His genitals appeared entirely disfigured, nauseous and large. When he carried himself about discharge and worms flowed from his entire body through his private areas only, on account of his outrages. After many agonies and punishments, he died in his own place. And on account of this the place is desolate and uninhabited even now. And to this day no one is able to go by that place, except if they block their noses with their hands. Such judgment was spread through his body and upon the earth.

## 2 Macc 9:9–10

<sup>9</sup>And so the ungodly man's body swarmed with worms, and while he was still living in anguish and pain, his flesh rotted away, and because of his stench the whole army felt revulsion at his decay.

<sup>10</sup>Because of his intolerable stench no one was able to carry the man who a little while before had thought that he could touch the stars of heaven.

## Josephus Ant. 17.6.1–8.1 §146–92

<sup>146</sup> NOW Herod's ambassadors made haste to Rome; but sent, as instructed beforehand, what answers they were to make to the questions put to them. They also carried the epistles with them. But Herod now fell into a distemper, and made his will, and bequeathed his kingdom to [Antipas], his youngest son; and this out of that hatred to Archelaus and Philip, which the calumnies of Antipater had raised against them. He also bequeathed a thousand talents to Caesar, and five hundred to Julia, Caesar's wife, to Caesar's children, and friends and freed-men. He also distributed among his sons and their sons his money, his revenues, and his lands. He also made Salome his sister very rich, because she had continued faithful to him in all his circumstances, and was never so rash as to do him any harm; and as he despaired of recovering, for he was about the seventieth year of his age, he grew fierce, and indulged the bitterest anger upon all occasions; the cause whereof was this, that he thought himself despised, and that the nation was pleased with his misfortunes; besides which, he resented a sedition which some of the lower sort of men excited against him, the occasion of which was as follows.... <sup>164</sup>But the people, on account of Herod's barbarous temper, and for fear he should be so cruel and to inflict punishment on them, said what was done was done without their approbation, and that it seemed to them that the actors might well be punished for what they had done. But as for Herod, he dealt more mildly with others [of the assembly] but he deprived Matthias of the high priesthood, as in part an occasion of this action, and made Joazar, who was Matthias's wife's brother, high priest in his stead. Now it happened, that during the time of the high priesthood of this Matthias, there was another person made high priest for a single day, that very day which the Jews observed as a fast. The occasion was this: This Matthias the high priest, on the night before that day when the fast was to be celebrated, seemed, in a dream, to have conversation with his wife; and because he could not officiate himself on that account, Joseph, the son of Ellemus, his kinsman, assisted him in that sacred office. But Herod deprived this Matthias of the high priesthood, and burnt the other Matthias, who had raised the sedition, with his companions, alive. And that very night there was an eclipse of the moon. <sup>168</sup>But now Herod's distemper greatly increased upon him after a severe manner, and this by God's judgment upon him for his sins; for a fire glowed in him slowly, which did not so much appear to the touch outwardly, as it augmented his pains inwardly; for it brought upon him a vehement appetite to eating, which he could not avoid to supply with one sort of food or other. His entrails were also ex-ulcerated, and the chief violence of his pain lay on his colon; an aqueous and transparent liquor also had settled itself about his feet, and a like matter afflicted him at the bottom of his belly. Nay, further, his privy-member was putrefied, and produced worms; and when he sat upright, he had a difficulty of breathing, which was very loathsome, on account of the stench of his breath, and the quickness of its returns; he had also convulsions in all parts of his body, which increased his strength to an insufferable degree. It was said by those who pretended to divine, and who were endued with wisdom to foretell such things, that God inflicted this punishment on the king on account of his great impiety; yet was he still in hopes of recovering, though his afflictions seemed greater than anyone could bear. He also sent for physicians, and did not refuse to follow what they prescribed for his assistance, and went beyond the river Jordan, and bathed himself in the warm baths that were at Callirrhoe, which, besides their other general virtues,

were also fit to drink; which water runs into the lake called Asphaltiris. And when the physicians once thought fit to have him bathed in a vessel full of oil, it was supposed that he was just dying; but upon the lamentable cries of his domestics, he revived; and having no longer the least hopes of recovering, he gave order that every soldier should be paid fifty drachmae; and he also gave a great deal to their commanders, and to his friends, and came again to Jericho, where he grew so choleric, that it brought him to do all things like a madman; and though he were near his death, he contrived the following wicked designs. He commanded that all the principal men of the entire Jewish nation, wheresoever they lived, should be called to him. Accordingly, they were a great number that came, because the whole nation was called, and all men heard of this call, and death was the penalty of such as should despise the epistles that were sent to call them. And now the king was in a wild rage against them all, the innocent as well as those that had afforded ground for accusations; and when they were come, he ordered them to be all shut up in the hippodrome, and sent for his sister Salome, and her husband Alexas, and spake thus to them: "I shall die in a little time, so great are my pains; which death ought to be cheerfully borne, and to be welcomed by all men; but what principally troubles me is this, that I shall die without being lamented, and without such mourning as men usually expect at a king's death. For that he was not unacquainted with the temper of the Jews, that his death would be a thing very desirable, and exceedingly acceptable to them, because during his lifetime they were ready to revolt from him, and to abuse the donations he had dedicated to God that it therefore was their business to resolve to afford him some alleviation of his great sorrows on this occasion; for that if they do not refuse him their consent in what he desires, he shall have a great mourning at his funeral, and such as never had any king before him; for then the whole nation would mourn from their very soul, which otherwise would be done in sport and mockery only. He desired therefore, that as soon as they see he hath given up the ghost, they shall place soldiers round the hippodrome, while they do not know that he is dead; and that they shall not declare his death to the multitude till this is done, but that they shall give orders to have those that are in custody shot with their darts; and that this slaughter of them all will cause that he shall not miss to rejoice on a double account; that as he is dying, they will make him secure that his will shall be executed in what he charges them to do; and that he shall have the honor of a memorable mourning at his funeral. So he deplored his condition, with tears in his eyes, and obtested them by the kindness due from them, as of his kindred, and by the faith they owed to God, and begged of them that they would not hinder him of this honorable mourning at his funeral. So they promised him not to transgress his commands.<sup>180</sup> Now any one may easily discover the temper of this man's mind, which not only took pleasure in doing what he had done formerly against his relations, out of the love of life, but by those commands of his which savored of no humanity; since he took care, when he was departing out of this life, that the whole nation should be put into mourning, and indeed made desolate of their dearest kindred, when he gave order that one out of every family should be slain, although they had done nothing that was unjust, or that was against him, nor were they accused of any other crimes; while it is usual for those who have any regard to virtue to lay aside their hatred at such a time, even with respect to those they justly esteemed their enemies.<sup>182</sup> As he was giving these commands to his relations, there came letters from his ambassadors, who had been sent to Rome unto Caesar, which, when they were read, their purport was this: That Acme was slain by Caesar, out of his indignation at what hand, she had in Antipater's wicked practices; and that as to Antipater himself, Caesar left it to Herod to act as became a father and a king, and either to banish him, or to take away his life, which he pleased. When Herod heard this, he was some-what better, out of the pleasure he had from the contents of the letters, and was elevated at the death of Acme, and at the power that was given him over his son; but as his pains were become very great, he was now ready to faint for want of somewhat to eat; so he called for an apple and a knife; for it was his custom formerly to pare the apple himself, and soon afterwards to cut it, and eat it. When he had got the

knife, he looked about, and had a mind to stab himself with it; and he had done it, had not his first cousin, Achiabus, prevented him, and held his hand, and cried out loudly. Whereupon a woeful lamentation echoed through the palace, and a great tumult was made, as if the king were dead. Upon which Antipater, who verily believed his father was deceased, grew bold in his discourse, as hoping to be immediately and entirely released from his bonds, and to take the kingdom into his hands without any more ado; so he discoursed with the jailer about letting him go, and in that case promised him great things, both now and hereafter, as if that were the only thing now in question. But the jailer did not only refuse to do what Antipater would have him, but informed the king of his intentions, and how many solicitations he had had from him [of that nature]. Hereupon Herod, who had formerly no affection nor good-will towards his son to restrain him, when he heard what the jailer said, he cried out, and beat his head, although he was at death's door, and raised himself upon his elbow, and sent for some of his guards, and commanded them to kill Antipater without tiny further delay, and to do it presently, and to bury him in an ignoble manner at Hyrcania.<sup>188</sup> AND now Herod altered his testament upon the alteration of his mind; for he appointed Antipas, to whom he had before left the kingdom, to be tetrarch of Galilee and Perea, and granted the kingdom to Archclaus. He also gave Gaulonitis, and Trachonitis, and Paneas to Philip, who was his son, but own brother to Archclaus by the name of a tetrarchy; and bequeathed Jarnnia, and Ashdod, and Phasaelis to Salome his sister, with five hundred thousand [drachmae] of silver that was coined. He also made provision for all the rest of his kindred, by giving them sums of money and annual revenues, and so left them all in a wealthy condition. He bequeathed also to Caesar ten millions [of drachmae] of coined money, besides both vessels of gold and silver, and garments exceeding costly, to Julia, Caesar's wife; and to certain others, five millions. When he had done these things, he died, the fifth day after he had caused Antipater to be slain; having reigned, since he had procured Antigonus to be slain, thirty-four years; but since he had been declared king by the Romans, thirty-seven. A man he was of great barbarity towards all men equally, and a slave to his passion; but above the consideration of what was right; yet was he favored by fortune as much as any man ever was, for from a private man he became a king; and though he were encompassed with ten thousand dangers, he got clear of them all, and continued his life till a very old age. But then, as to the affairs of his family and children, in which indeed, according to his own opinion, he was also very fortunate, because he was able to conquer his enemies, yet, in my opinion, he was herein very unfortunate.

## 1:21–25

Eusebius, *Ecc. Hist.* 3:39

That Philip the apostle dwelt at Hierapolis with his daughters has been already stated. But it must be noted here that Papias, their contemporary, says that he heard a wonderful tale from the daughters of Philip. For he relates that in his time one rose from the dead. And he tells another wonderful story of Justus, surnamed Barsabbas: that he drank a deadly poison, and yet, by the grace of the Lord, suffered no harm.

## 1:26

*m. Yoma* 3.9

A. He came to the east side of the courtyard, to the north of the altar, with the perfect at his right hand and the head of his father's house at the left.

- B. There were two goats.
- C. There also was a box with two lots.
- D. They used to be a boxwood, but Ben Gamla made them of gold.
- E. Consequently he was remembered with honor.

m. Yoma 4.1

- A. he shook the box [with the lots] and brought up the two lots.
- B. On one was written, “For the Lord,” and on one was written, “For Azazel.”
- C. the prefect was at his right, and the head of the ministering family [father’s house] at his left.
- D. If the lot “for the Lord” came up in his right hand, the prefect says to him, “My lord, high priest, raise up your right hand.”
- E. If the lot “for the Lord” came up in his left hand, the head of the ministering family says to him, “My Lord, high priest, raise up your left hand.”
- F. He put them on the goats and says, “For the Lord, a sin offering.”
- G. R. Ishmael says, “He did not have to say, ‘Sin Offering,’ but only ‘For the Lord.’”
- H. And they respond to him, “Blessed is the name of the glory of his kingdom forever and ever.”

1QS 1.9–11

That they may be joined to the counsel of God and may live perfectly before him in accordance with all that has been revealed concerning their appointed times and that they may love all the sons of light, each according to his lot in God’s design, and hate all the sons of darkness, each according to his guilt in God’s vengeance.

1QS 2.2

And the Priests shall bless all the men of the lot of God who walk perfectly in all His ways.

1QS 2.4

And the Levites shall curse all the men of the lot of Belial.

1QS 2.23

No man shall move down from his place nor move up from his allotted position.

### 1QS 4.25–26

For God has established the two spirits in equal measure until the determined end, and until the Renewal, and He knows the reward of their deeds from all eternity. He has allotted them to the children of men that they may know good [and evil, and] that the destiny of all the living may be according to the spirit within [them at the time] of the visitation.

### 1QS 5.3

Every decision concerning doctrine, property, and justice shall be determined by them. They shall practice truth and humility in common, and justice and uprightness and charity and modesty in all their ways.

### 1QS 6.18–19

Then when he has complete one year within the Community, the Congregation shall deliberate his case with regard to his understanding and observance of the Laws. And if it be his destiny, according to the judgment of the Priests and the multitude of the men of their covenant, to enter the company of the Community, his property and earnings shall be handed over to the Bursar of the Congregation who shall register it to his account and shall not spend it for the Congregation.

### Aristotle , *Ath Resp.* 8

For the offices of state he instituted election by lot from candidates selected by the tribes severally by a preliminary vote. For the Nine Archons each tribe made a preliminary selection of ten, and the election was made from among these by lot; hence there still survives with the tribes the system that each elects ten by lot and then they choose from among these by ballot. And a proof that he made the offices elective by lot according to assessments is the law in regard to the Treasurers that remains in force even at the present day; for it orders the Treasurers to be elected by lot from the Five-hundred-measure men.[2] Solon, therefore, legislated thus about the Nine Archons; for in ancient times the Council on the Areopagus used to issue a summons and select independently the person suitable for each of the offices, and commission him to hold office for a year.[3] And there were four Tribes, as before, and four Tribal Kings. And from each Tribe there had been assigned three Thirds and twelve Ship-boards to each, and over the Ship-boards there was established the office of Ship-commissioners, appointed for the levies and the expenditures that were made; because of which in the laws of Solon, which are no longer in force, the clauses frequently occur, 'the Ship-commissioner to levy' and 'to spend out of the Ship-commission Fund.' [4] And he made a Council of four hundred members, a hundred from each tribe, but appointed the Council of the Areopagus to the duty of guarding the laws, just as it had existed even before as overseer of the constitution, and it was this Council that kept watch over the greatest and the most important of the affairs of state, in particular correcting offenders with sovereign powers both to fine and punish, and making returns of its expenditure to the Acropolis without adding a statement of the reason for the outlay, and trying persons that conspired to put down the democracy, Solon having laid down a law of impeachment in regard to them.[5] And as he saw that the state was often in a condition of party strife, while some of the citizens through slackness were content to let things slide, he laid down a special law to deal with them, enacting that whoever when civil strife prevailed did not join forces with either party was to be disfranchised and not to be a member of the state.

