

## Ancient Sources for Acts

### Chapter 20

#### 20:26–30

##### 4 Ezra 5:18

Rouse thyself, then, and eat a morsel of bread, and do not desert us as a shepherd does (who leaves) his flock in the power of noxious wolves!

##### 1 Enoch 89.13–15

<sup>13</sup>And when those twelve sheep had grown, they gave up one of them to the asses, and those asses again gave up that sheep to the wolves, and that sheep grew up among the wolves. <sup>14</sup>And the Lord brought the eleven sheep to live with it and to pasture with it among the wolves: and they multiplied and became many flocks of sheep. <sup>15</sup>And the wolves began to fear them, and they oppressed them until they destroyed their little ones, and they cast their young into a river of much water: but those sheep began to cry aloud on account of their little ones, and to complain unto their Lord.

##### CD 13.7–12

##### *This is the Rule for the Guardian of the Camp*

He shall instruct the congregation in the works of God. He shall cause them to consider His mighty deeds and shall recount all the happenings of eternity to them [according to] their [ex]planation. He shall love them as a father loves his children, and shall carry them in all their distress like a shepherd his sheep. He shall loosen all the fetter which bind them that in his Congregation there may be none that are oppressed or broken. He shall examine every man entering his Congregation with regard to his deeds, understanding, strength, ability, and possessions, and shall inscribe him in his place according to his rank in the lot of L[ight].

#### 20:31–35

##### Thucydides, *History* 2.97.4

For they had a custom, which also was general to all Thrace contrary to that of the kingdom of Persia, to receive rather than to give; and it was there a greater shame to be asked and deny than to ask and go without. Nevertheless they held this custom long by reason of their power, for without gifts there was nothing to be gotten done amongst them. So that this kingdom arrived thereby to great power.

##### Plutarch, *Moralia* 2.173d

Artaxerxes, the son of Xerxes, surnamed Longimanus (or Long-hand) because he had one hand longer than the other, said, it was more princely to add than to take away. He first gave leave to those that hunted with him, if they would and saw occasion, to throw their darts before him. He also first ordained that punishment for his nobles who had offended, that they should be stripped and their garments scourged instead of their bodies; and whereas then, hair should have been

plucked out, that the same should be done to their turbans. When Satibarzanes, his chamberlain, petitioned him in an unjust matter, and he understood he did it to gain thirty thousand darics.

Sirach 4.31

Let not thy hand be stretched out to take, and closed at the time of giving back.