

Ancient Sources for Acts

Chapter 5

5:1–4

2 Maccabees 4:32

³²Then Menelaus, thinking this a good opportunity, stole some gold vessels from the temple and presented them to Andronicus; he had already sold some other vessels in Tyre and in the neighboring cities.

1QS 5.1–3 (See 4:32–35)

1QS 9:3–11 (See 4:32–35)

Josephus *Jewish Wars* 2.8.3 §122 (See 4:32–35)

Philo *Hypothetica* 11.4–11 (See 4:32–35)

CD 14.11b–15

And whoever has anything to say with regard to any suit or judgment, let him say it to the Guardian.

This is the Rule for the Congregation by which it shall provide for all its needs.

They shall place the earnings of at least two days out of every month into the hands of the Guardian and the Judges, and from it they shall give to the fatherless, and from it they shall succor the poor and the needy, the aged sick and the man who is stricken (with disease), the captive taken by a foreign people, the virgin with no near kin, and the ma[id for] whom no man cares...

CD 9.10–14

Whoever causes another to swear in the field instead of before the Judges, or at their decree, takes the law into his own hands. When anything is lost, and it is not known who has stolen it from the property of the camp in which it was stolen, its owner shall pronounce a curse, and any man who, on hearing (it), knows but does not tell, shall himself be guilty.

When anything is returned which is without an owner, whoever returns it shall confess to the Priest, and apart from the ram of the sin-offering, it shall be his.

1QS 7.6–8

If he has failed to care for his companion, he shall do penance for three months. But if he has failed to care for the property of the Community, thereby causing its loss, he shall restore it in full. And if he be unable to restore it, he shall do penance for sixty days.

1QS 6.25

If one of them has lied deliberately in matters of property, he shall be excluded from the pure Meal of the Congregation for one year and shall do penance with respect to one quarter of his good.

5:12–16

Pliny, *Natural History* 17.18

The shadows of trees are possessed of certain properties. That of the walnut is baneful and injurious to man, in whom it is productive of head-ache, and it is equally noxious to everything that grows in its vicinity. The shadow, too, of the pine has the effect of killing the grass beneath it; but in both of these trees the foliage presents an effectual resistance to the winds, while, at the same time, the vine is destitute of such protection. The drops of water that fall from the pine, the quercus, and the holm-oak are extremely heavy, but from the cypress none fall; the shadow, too, thrown by this last tree is extremely small, its foliage being densely packed. The shadow of the fig, although widely spread, is but light, for which reason it is allowed to be planted among vines. The shadow of the elm is refreshing and even nutrimental to whatever it may happen to cover; though, in the opinion of Atticus, this tree is one of the most injurious of them all; and, indeed, I have no doubt that such may be the case when the branches are allowed to become too long; but at the same time I am of opinion that when they are kept short it can be productive of no possible harm. The plane also gives a very pleasant shade, though somewhat dense: but in this case we must look more to the luxuriant softness of the grass beneath it than the warmth of the sun; for there is no tree that forms a more verdant couch on which to recline. The poplar gives no shade whatever, in consequence of the incessant quivering of its leaves: while that of the alder is very dense, but remarkably nutritive to plants. The vine affords sufficient shade for its wants, the leaf being always in motion, and from its repeated movement tempering the heat of the sun with the shadow that it affords; at the same time too it serves as an effectual protection against heavy rains. In nearly all trees the shade is thin, where the footstalks of the leaves are long. This branch of knowledge is one by no means to be despised or deserving to be placed in the lowest rank, for in the case of every variety of plant the shade is found to act either as a kind nurse or a harsh step-mother. There is no doubt that the shadow of the walnut, the pine, the pitch-tree, and the fir is poisonous to everything it may chance to light upon.

5:33–38

Josephus, *Antiquities* 18.1.4 §17

¹⁷but this doctrine is received but by a few, yet by those still of the greatest dignity. But they are able to do almost nothing of themselves; for when they become magistrates, as they are unwillingly and by force sometimes obliged to be, they addict themselves to the notions of the Pharisees, because the multitude would not otherwise bear them.

Josephus, *Antiquities* 18.1.2 §11

The Jews had for a great while had three sects of philosophy peculiar to themselves; the sect of the Essenes, and the sect of the Sadducees, and the third sort of opinions was that of those called Pharisees; of which sects, although I have already spoken in the second book of the Jewish War, yet will I a little touch upon them now.

m. *Sotah* 9.15

- A. When R. Meir died, makers of parables came to an end.
- B. When Ben Azzai died, diligent students came to an end.
- C. When Be Zoma died, exegetes came to an end.
- D. When R. Joshua died, goodness went away from the world.
- E. When Rabban Simeon b. Gamaliel died, the locust came, and troubles multiplied.
- F. When R. Eleazar b. Azariah died, wealth went away from the sages.
- G. When R. Aqiba died, the glory of the Torah came to an end.
- H. When R. Hanina b. Dosa died, wonder workers came to an end.
- I. When R. Yose Qatnuta died, pietists went away.
- J. (And why was he called Qatnuta? Because he was the least of the pietists)
- K. When Rabban Yohanan b. Zakkai died, the splendor of wisdom came to an end.
- L. When Rabban Gamaliel the Elder died, the glory of the Torah came to an end.
- M. When R. Ishmael b. Phabi died, the splendor of the priesthood came to an end.
- N. When Rabbi died, modesty and fear of sin came to an end.
- O. R. Pinhas b. Yair says, “when the Temple was destroyed, associates became ashamed and so did free men, and they covered their heads.
- P. “And wonder workers became feeble. And violent men and big talkers grew strong.”
- Q. “And none expounds and none seeks [learning] and none asks.
- R. “upon whom shall we depend? Upon our Father in heaven.”
- S. R. Eliezer the Great says, “From the day on which the Temple was destroyed, sages began to be like scribes, and scribes like ministers, and ministers like ordinary folk.
- T. “And the ordinary folk have become feeble.
- U. “And none seeks.
- V. “Upon whom shall we depend? Upon our Father in heaven.”
- W. With the footprints of the Messiah: presumption increases, and dearth increases
- X. The vine gives its fruit and wine at great cost.

Y. and the government turns to heresy.

Z. And there is no reproof.

AA. The gathering place will be for prostitution.

BB. And Galilee will be laid waste.

CC. And the Gabaon will be made desolate.

DD. And the men of the frontier will go about from town to town, and none will take pity on them.

EE. And the wisdom of scribes will putrefy.

FF. And those who fear sin will be rejected.

GG. And the truth will be locked away.

HH. Children will shame elders, and elders will stand up before children.

II. *For the son dishonors the father and the daughter rises up against her mother, the daughter-in-law against her mother-in-law; a man's enemies are the men of his own house* (Mic. 7.6)

JJ. The face of the generation in the face of a dog.

KK. A son is not ashamed before his father.

LL. Upon whom shall we depend? Upon our Father in heaven.

MM. R. Pinhas b. Yair says, "Heedfulness leads to cleanliness, cleanliness leads to cleanness, cleanness leads to abstinence, abstinence leads to holiness, holiness leads to modesty, modesty leads to the fear of sin, the fear of sin leads to piety, piety leads to the Holy Spirit, the Holy Spirit leads to the resurrection of the dead, and the resurrection of the dead come through Elijah, blessed be his memory, Amen."

Josephus, *Jewish Wars* 2.8.1 §118

Under his administration it was that a certain Galilean, whose name was Judas, prevailed with his countrymen to revolt, and said they were cowards if they would endure to pay a tax to the Romans and would after God submit to mortal men as their lords. This man was a teacher of a peculiar sect of his own, and was not at all like the rest of those their leaders.

Josephus *Antiquities*. 18.1.1 §4–10, 23

Yet was there one Judas, a Gaulonite, of a city whose name was Gamala, who, taking with him Sadduc, a Pharisee, became zealous to draw them to a revolt, who both said that this taxation was no better than an introduction to slavery, and exhorted the nation to assert their liberty; as if they could procure them happiness and security for what they possessed, and an assured enjoyment of a still greater good, which was that of the honor and glory they would thereby acquire for magnanimity.

They also said that God would not otherwise be assisting to them, than upon their joining with one another in such councils as might be successful, and for their own advantage; and this especially, if they would set about great exploits, and not grow weary in executing the same; so men received what they said with pleasure, and this bold attempt proceeded to a great height. All sorts of misfortunes also sprang from these men, and the nation was infected with this doctrine to an incredible degree; one violent war came upon us after another, and we lost our friends which used to alleviate our pains; there were also very great robberies and murder of our principal men. This was done in pretense indeed for the public welfare, but in reality for the hopes of gain to themselves; whence arose seditions, and from them murders of men, which sometimes fell on those of their own people, (by the madness of these men towards one another, while their desire was that none of the adverse party might be left,) and sometimes on their enemies; a famine also coming upon us, reduced us to the last degree of despair, as did also the taking and demolishing of cities; nay, the sedition at last increased so high, that the very temple of God was burnt down by their enemies' fire. Such were the consequences of this, that the customs of our fathers were altered, and such a change was made, as added a mighty weight toward bringing all to destruction, which these men occasioned by their thus conspiring together; for Judas and Sadduc, who excited a fourth philosophic sect among us, and had a great many followers therein, filled our civil government with tumults at present, and laid the foundations of our future miseries, by this system of philosophy, which we were before unacquainted withal, concerning which I will discourse a little, and this the rather because the infection which spread thence among the younger sort, who were zealous for it, brought the public to destruction.

Josephus, *Antiquities* 18.1.6 §23

But of the fourth sect of Jewish philosophy, Judas the Galilean was the author. These men agree in all other things with the Pharisaic notions; but they have an inviolable attachment to liberty, and say that God is to be their only Ruler and Lord. They also do not value dying any kinds of death, nor indeed do they heed the deaths of their relations and friends, nor can any such fear make them call any man lord.

Josephus, *Jewish Wars* 2.17.8 §433–34

⁴³³In the mean time, one Manahem, the son of Judas, that was called the Galilean, (who was a very cunning sophister, and had formerly reproached the Jews under Cyrenius, that after God they were subject to the Romans,) took some of the men of note with him, and retired to Masada, ⁴³⁴where he broke open king Herod's armory, and gave arms not only to his own people, but to other robbers also. These he made use of for a guard, and returned in the state of a king to Jerusalem; he became the leader of the sedition, and gave orders for continuing the siege;

Josephus *Jewish Wars* 7.8.1 §253

It was one Eleazar, a potent man, and the commander of these Sicarii, that had seized upon it. He was a descendant from that Judas who had persuaded abundance of the Jews, as we have formerly related, not to submit to the taxation when Cyrenius was sent into Judea to make one;

Josephus, *Antiquities* 20.5.1 §97–102

⁹⁷NOW it came to pass, while Fadus was procurator of Judea, that a certain magician, whose name was Theudas, persuaded a great part of the people to take their effects with them, and follow him to the river Jordan; for he told them he was a prophet, and that he would, by his own command, divide

the river, and afford them an easy passage over it; ⁹⁸and many were deluded by his words. However, Fadus did not permit them to make any advantage of his wild attempt, but sent a troop of horsemen out against them; who, falling upon them unexpectedly, slew many of them, and took many of them alive. They also took Theudas alive, and cut off his head, and carried it to Jerusalem. ⁹⁹This was what befell the Jews in the time of Cuspius Fadus's government. ¹⁰⁰Then came Tiberius Alexander as successor to Fadus; he was the son of Alexander the alabarch of Alexandria, which Alexander was a principal person among all his contemporaries, both for his family and wealth: he was also more eminent for his piety than this his son Alexander, for he did not continue in the religion of his country. ¹⁻¹⁰¹Under these procurators that great famine happened in Judea, in which queen Helena bought corn in Egypt at a great expense, and distributed it to those that were in want, as I have related already. ¹⁰²And besides this, the sons of Judas of Galilee were now slain; I mean of that Judas who caused the people to revolt, when Cyrenius came to take an account of the estates of the Jews, as we have showed in a foregoing book. The names of those sons were James and Simon, whom Alexander commanded to be crucified. ¹⁰³But now Herod, king of Chalcis, removed Joseph, the son of Camydus, from the high priesthood, and made Ananias, the son of Nebedeu, his successor. And now it was that Cumanus came as successor to Tiberius Alexander;

Josephus, *Antiquities* 19.8.2 §343–52

³⁴³Now when Agrippa had reigned three years over all Judea, he came to the city Cesarea, which was formerly called Strato's Tower; and there he exhibited shows in honor of Caesar, upon his being informed that there was a certain festival celebrated to make vows for his safety. At which festival a great multitude was gotten together of the principal persons, and such as were of dignity through his province. ³⁴⁴On the second day of which shows he put on a garment made wholly of silver, and of a contexture truly wonderful, and came into the theater early in the morning; at which time the silver of his garment being illuminated by the fresh reflection of the sun's rays upon it, shone out after a surprising manner, and was so resplendent as to spread a horror over those that looked intently upon him; ³⁴⁵and presently his flatterers cried out, one from one place, and another from another, (though not for his good,) that he was a god; and they added, "Be thou merciful to us; for although we have hitherto revered thee only as a man, yet shall we henceforth own thee as superior to mortal nature." ³⁴⁶Upon this the king did neither rebuke them, nor reject their impious flattery. But as he presently afterward looked up, he saw an owl³⁰ sitting on a certain rope over his head, and immediately understood that this bird was the messenger of ill tidings, as it had once been the messenger of good tidings to him; and fell into the deepest sorrow. A severe pain also arose in his belly, and began in a most violent manner. ³⁴⁷He therefore looked upon his friends, and said, "I, whom you call a god, am commanded presently to depart this life; while Providence thus reproves the lying words you just now said to me; and I, who was by you called immortal, am immediately to be hurried away by death. But I am bound to accept of what Providence allots, as it pleases God; for we have by no means lived ill, but in a splendid and happy manner." ³⁴⁸When he said this, his pain was become violent. Accordingly he was carried into the palace, and the rumor went abroad everywhere, that he would certainly die in a little time. ³⁴⁹But the multitude presently sat in sackcloth, with their wives and children, after the law of their country, and besought God for the king's recovery. All places were also full of mourning and lamentation. Now the king rested in a high chamber, and as he saw them below lying prostrate on the ground, he could not himself forbear weeping. ³⁵⁰And when he had been quite worn out by the pain in his belly for five days, he departed this life, being in the fifty-fourth year of his age, and in the seventh year of his reign; ³⁵¹for he reigned four years under Caius Caesar, three of them were over Philip's tetrarchy only, and on the fourth he had that of Herod added to it; and he reigned, besides those, three years under the reign of

Claudius Caesar; in which time he reigned over the forementioned countries, and also had Judea added to them, as well as Samaria and Cesarea. ³⁵²The revenues that he received out of them were very great, no less than twelve millions of drachme. Yet did he borrow great sums from others; for he was so very liberal that his expenses exceeded his incomes, and his generosity was boundless.

5:40–42

m. Makkot 3.14

A. And a reader reads: *If you will not observe to do... the Lord will have your stripes pronounced, and the stripes of your seed* (Dt. 28:58ff.) (and he goes back to the beginning of the passage). *And you will observe the words of this covenant* (Dt. 29:9), and he finishes with, *But he is full of compassion and forgave their iniquity* (Ps. 78:38), And he goes back to the beginning of the passage.

B. And if the victim dies under the hand of the one who does the flogging, the latter is exempt from punishment.

C. [But if] he added even a single stripe and the victim died, lo, this one goes into exile on his account.

D. If the victim dirtied himself, whether with excrement or urine, he is exempt [from further blows].

E. R. Judah says, “In the case of man, with excrement and in the case of a woman, with urine.”