

Ancient Sources for Acts

Chapter 8

8:1b–3

Testament of Levi 14.3

For as the heaven is purer in the Lord's sight than the earth, so also be ye, the lights of Israel, (purer) than all the Gentiles.

Sibylline Oracles 3.195

Egyptian yet again, then that of Rome.

Tg. Isa. 10:27

The Gentiles will be shattered before the Messiah.

m. Tohorot. 7.6

- A. The tax collector who entered the house—
- B. the house is unclean.
- C. If there is a gentile with them,
- D. they are believed to state, “We did not enter.”
- E. But they are not believed to state, “we entered, but we did not touch [anything].”
- F. The thieves who entered the house—
- G. unclean is only the place [trodden by] the feet of the thieves.
- H. And what do they render unclean?
- I. The foods, and the liquids, and clay utensils which are open.
- J. But the couches and the seats and clay utensils which are sealed with a tight seal are clean.
- K. If there is a gentile with them, or a woman,
- L. everything is unclean.

Wisdom of Solomon 12:10–11

¹⁰But judging them little by little thou gavest them a chance to repent,

though thou wast not unaware that their origin was evil
and their wickedness inborn,
and that their way of thinking would never change.
"For they were an accursed race from the beginning,
and it was not through fear of any one that
thou didst leave them unpunished for their sins.

1 Enoch 48:4

He shall be a staff to the righteous whereon to stay themselves and not fall,
And he shall be the light of the Gentiles,
And the hope of those who are troubled of heart.

Josephus, *Antiquities* 11.4.3 §84

But when the Samaritans, who were still enemies to the tribes of Judah and Benjamin, heard the sound of the trumpets, they came running together, and desired to know what was the occasion of this tumult; and when they perceived that it was from the Jews, who had been carried captive to Babylon, and were rebuilding their temple, they came to Zorobabel and to Jeshua, and to the heads of the families, and desired that they would give them leave to build the temple with them, and to be partners with them in building it

Josephus, *Antiquities*. 11.8.2 §310

And then Sanballat promised him not only to preserve to him the honor of his priesthood, but to procure for him the power and dignity of a high priest, and would make him governor of all the places he himself now ruled, if he would keep his daughter for his wife. He also told him further, that he would build him a temple like that at Jerusalem upon Mount Gerizzim, which is the highest of all the mountains that are in Samaria;

Josephus, *Antiquities* 13.9.1 §254–258

BUT when Hyrcanus heard of the death of Antiochus, he presently made an expedition against the cities of Syria, hoping to find them destitute of fighting men, and of such as were able to defend them. However, it was not till the sixth month that he took Medaba, and that not without the greatest distress of his army. After this he took Samega, and the neighboring places; and besides these, Shechem and Gerizzim, and the nation of the Cutheans, who dwelt at the temple which resembled that temple which was at Jerusalem, and which Alexander permitted Sanballat, the general of his army, to build for the sake of Manasseh, who was son-in-law to Jaddua the high priest, as we have formerly related; which temple was now deserted two hundred years after it was built. Hyrcanus took also Dora and Marissa, cities of Idumea, and subdued all the Idumeans; and permitted them to stay in that country, if they would circumcise their genitals, and make use of the laws of the Jews; and they were so desirous of living in the country of their forefathers, that they submitted to the use of circumcision, and of the rest of the Jewish ways of living; at which time therefore this befell them, that they were hereafter no other than Jews.

Josephus, *Antiquities* 18.2.2 §29–30

As Coponius, who we told you was sent along with Cyrenius, was exercising his office of procurator, and governing Judea, the following accidents happened. As the Jews were celebrating the feast of unleavened bread, which we call the Passover, it was customary for the priests to open the temple-gates just after midnight. When, therefore, those gates were first opened, some of the Samaritans came privately into Jerusalem, and threw about dead men's bodies, in the cloisters; on which account the Jews afterward excluded them out of the temple, which they had not used to do at such festivals; and on other accounts also they watched the temple more carefully than they had formerly done

m. Roš. Haš. 2:2

A. At first they would kindle flares.

B. Once the Samaritans had spoiled matters, they made the rule that agents would go forth.

Sirach 50:25–26

²⁵For two nations doth my soul feel abhorrence,

(Yea), and (for) a third, which is not a people;

²⁶The inhabitants of Seir and Philistia,

And that foolish nation that dwelleth in Sichem.

m. Demai 5.9

A. They separate tithes from [produce] of Israelites for [produce] of gentiles,

B. from [produce] of gentiles for [produce] of Israelites,

C. from [produce] of Israelites for [produce] of Samaritans,

D. [and] from [produce] of Samaritans for [produce] of [other] Samaritans,

E. R. Eleazar prohibits [separating tithes] from [produce] of [other] Samaritans for [produce] of [other] Samaritans.

m. Torobot 5.8

A. [If there is] one [female] idiot in the village—

B. or [one] gentile woman—

C. or one Samaritan woman—

D. all drops of spit which are in the village are unclean.

E. He on whose garments a woman has stepped,

F. or next to whom a woman sat down on a ship—

G. if he knows him, that he eats heave offering—

H. his utensils are clean.

I. And if not, he will interrogate her.

m. Qidd. 4.3 f-g

F. And who are those who are of doubtful status?

G. The “silenced one,” the foundling, and the Samaritan.

m. Niddab 4.1

A. Samaritan women are deemed menstruants from their cradle

B. And the Samaritans convey uncleanness to a couch beneath as to a cover above,

C. because they have intercourse with menstruating women,

D. and continue unclean for any sort of blood.

E. But those [who have contact] with them are not liable for entering the sanctuary and do not burn heave offering on their account,

F. because their uncleanness is a matter of doubt

Eusebius, *Ecc. Hist.* 5.13

1. AT this time Rhodo, a native of Asia, who had been instructed, as he himself states, by Tatian, with whom we have already become acquainted, having written several books, published among the rest one against the heresy of Marcion. He says that this heresy was divided in his time into various opinions; and while describing those who occasioned the division, he refutes accurately the falsehoods devised by each of them.

2. But hear what he writes:

“Therefore also they disagree among themselves, maintaining an inconsistent opinion. For Apelles, one of the herd, priding himself on his manner of life and his age, acknowledges one principle, but says that the prophecies are from an opposing spirit, being led to this view by the responses of a maiden by name Philumene, who was possessed by a demon.

3. But others, among whom are Potitus and Basilicus, hold to two principles, as does the mariner Marcion himself.

4. These following the wolf of Pontus, and, like him, unable to fathom the division of things, became reckless, and without giving any proof asserted two principles. Others, again, drifting into a

worse error, consider that there are not only two, but three natures. Of these, Syneros is the leader and chief, as those who defend his teaching say.”

5. The same author writes that he engaged in conversation with Apelles. He speaks as follows: “For the old man Apelles, when conversing with us, was refuted in many things which he spoke falsely; whence also he said that it was not at all necessary to examine one’s doctrine, but that each one should continue to hold what he believed. For he asserted that those who trusted in the Crucified would be saved, if only they were found doing good works. But as we have said before, his opinion concerning God was the most obscure of all. For he spoke of one principle, as also our doctrine does.”

6. Then, after stating fully his own opinion, he adds: “When I said to him, Tell me how you know this or how can you assert that there is one principle, he replied that the prophecies refuted themselves, because they have said nothing true; for they are inconsistent, and false, and self-contradictory. But how there is one principle he said that he did not know, but that he was thus persuaded.

7. As I then adjured him to speak the truth, he swore that he did so when he said that he did not know how there is one unbegotten God, but that he believed it. Thereupon I laughed and reproved him because, though calling himself a teacher, he knew not how to confirm what he taught.”

8. In the same work, addressing Callistio, the same writer acknowledges that he had been instructed at Rome by Tatian. And he says that a book of Problems had been prepared by Tatian, in which he promised to explain the obscure and hidden parts of the divine Scriptures. Rhodo himself promises to give in a work of his own solutions of Tatian’s problems. There is also extant a Commentary of his on the Hexaemeron.

9. But this Apelles wrote many things, in an impious manner, of the law of Moses, blaspheming the divine words in many of his works, being, as it seemed, very zealous for their refutation and overthrow? So much concerning these.

m. Sanhedrin 6.6

A. When the flesh had rotted, they [then do] collect the bones and bury them in their appropriate place.

B. And the relatives [of the felon] come and inquire after the welfare of the judges and of the witnesses,

C. as if to say, “We have nothing against you, for you judged honestly.”

D. And they did not go into mourning.

E. But they observe a private grief, for grief is only in the heart.

8:4–8

2 Baruch 1.4

I will scatter this people among the Gentiles, that they may do good to the Gentiles.

Justin, *Apology* 1.26

And, thirdly, because after Christ's ascension into heaven the devils put forward certain men who said that they themselves were gods; and they were not only not persecuted by you, but even deemed worthy of honors. There was a Samaritan, Simon, a native of the village called Gitta, who in the reign of Claudius Caesar, and in your royal city of Rome, did mighty acts of magic, by virtue of the art of the devils operating in him. He was considered a god, and as a god was honored by you with a statue, which statue was erected on the river Tiber, between the two bridges, and bore this inscription, in the language of Rome: "Simoni Deo Sancto, To Simon the holy God." And almost all the Samaritans, and a few even of other nations, worship him, and acknowledge him as the first god; and a woman, Helena, who went about with him at that time, and had formerly been a prostitute, they say is the first idea generated by him. And a man, Meander, also a Samaritan, of the town Capparetaea, a disciple of Simon, and inspired by devils, we know to have deceived many while he was in Antioch by his magical art. He persuaded those who adhered to him that they should never die, and even now there are some living who hold this opinion of his. And there is Marcion, a man of Pontus, who is even at this day alive, and teaching his disciples to believe in some other god greater than the Creator. And he, by the aid of the devils, has caused many of every nation to speak blasphemies, and to deny that God is the maker of this universe, and to assert that some other being, greater than He, has done greater works. All who take their opinions from these men, are, as we before said, called Christians; just as also those who do not agree with the philosophers in their doctrines, have yet in common with them the name of philosophers given to them. And whether they perpetrate those fabulous and shameful deeds—the upsetting of the lamp, and promiscuous intercourse, and eating human flesh—we know not; but we do know that they are neither persecuted nor put to death by you, at least on account of their opinions. But I have a treatise against all the heresies that have existed already composed, which, if you wish to read it, I will give you.

8:9–13

Hippolytus, *Refutation* 5.2, 15

Chapter II. It seems, then, expedient likewise to explain now the opinions of Simon, a native of Gitta, a village of Samaria; and we shall also prove that his successors, taking a starting-point from him, have endeavored (to establish) similar opinions under a change of name. This Simon being an adept in sorceries, both making a mockery of many, partly according to the art of Thrasymedes, in the manner in which we have explained above, and partly also by the assistance of demons perpetrating his villany, attempted to deify himself. (But) the man was a (mere) cheat, and full of folly, and the Apostles reprov'd him in the Acts. With much greater wisdom and moderation than Simon, did Apsethus the Libyan, inflamed with a similar wish, endeavor to have himself considered a god in Libya, And inasmuch as his legendary system does not present any wide divergence from the inordinate desire of that silly Simon, it seems expedient to furnish an explanation of it, as one worthy of the attempt made by this man.

Chapter XV. The disciples, then, of this (Magus), celebrate magical rites, and resort to incantations. And (they profess to) transmit both love-spells and charms, and the demons said to be senders of dreams, for the purpose of distracting whomsoever they please. But they also employ those denominated Paredroi. "And they have an image of Simon (fashioned) into the figure of Jupiter, and

(an image) of Helen in the form of Minerva; and they pay adoration to these.” But they call the one Lord and the other Lady. And if any one amongst them, on seeing the images of either Simon or Helen, would call them by name, he is cast off, as being ignorant of the mysteries. This Simon, deceiving many in Samaria by his sorceries, was reprov'd by the Apostles, and was laid under a curse, as it has been written in the Acts. But he afterwards abjured the faith, and attempted these (aforesaid practices). And journeying as far as Rome, he fell in with the Apostles; and to him, deceiving many by his sorceries, Peter offered repeated opposition. This man, ultimately repairing to ... (and) sitting under a plane tree, continued to give instruction (in his doctrines). And in truth at last, when conviction was imminent, in case he delayed longer, he stated that, if he were buried alive, he would rise the third day. And accordingly, having ordered a trench to be dug by his disciples, he directed himself to be interred there. They, then, executed the injunction given; whereas he remained (in that grave) until this day, for he was not the Christ. This constitutes the legendary system advanced by Simon, and from this Valentinus derived a starting-point (for his own doctrine. This doctrine, in point of fact, was the same with the it Simonian, though Valentinus) denominated under different titles: for “Nous,” and “Aletheia,” and “Logos,” and “Zoe,” and “Anthropos,” and “Ecclesia,” and Aeons of Valentinus, are confessedly the six roots of Simon, viz., “Mind” and “Intelligence,” “Voice” and “Name,” “Ratiocination” and “Reflection.” But since it seems to us that we have sufficiently explained Simon’s tissue of legends, let us see what also Valentinus asserts.

Irenaeus, *Contra Haereses* 1.23

1. Simon the Samaritan was that magician of whom Luke, the disciple and follower of the apostles, says, “But there was a certain man, Simon by name, who beforetime used magical arts in that city, and led astray the people of Samaria, declaring that he himself was some great one, to whom they all gave heed, from the least to the greatest, saying, This is the power of God, which is called great. And to him they had regard, because that of long time he had driven them mad by his sorceries.” This Simon, then—who feigned faith, supposing that the apostles themselves performed their cures by the art of magic, and not by the power of God; and with respect to their filling with the Holy Ghost, through the imposition of hands, those that believed in God through Him who was preached by them, namely, Christ Jesus—suspecting that even this was done through a kind of greater knowledge of magic, and offering money to the apostles, thought he, too, might receive this power of bestowing the Holy Spirit on whomsoever he would,—was addressed in these words by Peter: “Thy money perish with thee, because thou hast thought that the gift of God can be purchased with money: thou hast neither part nor lot in this matter, for thy heart is not right in the sight of God; for I perceive that thou art in the gall of bitterness, and in the bond of iniquity.” He, then, not putting faith in God a whit the more, set himself eagerly to contend against the apostles, in order that he himself might seem to be a wonderful being, and applied himself with still greater zeal to the study of the whole magic art, that he might the better bewilder and overpower multitudes of men. Such was his procedure in the reign of Claudius Caesar, by whom also he is said to have been honored with a statue, on account of his magical power. This man, then, was glorified by many as if he were a god; and he taught that it was himself who appeared among the Jews as the Son, but descended in Samaria as the Father while he came to other nations in the character of the Holy Spirit. He represented himself, in a word, as being the loftiest of all powers, that is, the Being who is the Father over all, and he allowed himself to be called by whatsoever title men were pleased to address him.

2. Now this Simon of Samaria, from whom all sorts of heresies derive their origin, formed his sect out of the following materials:—Having redeemed from slavery at Tyre, a city of Phoenicia, a certain woman named Helena, he was in the habit of carrying her about with him, declaring that this

woman was the first conception of his mind, the mother of all, by whom, in the beginning, he conceived in his mind [the thought] of forming angels and archangels. For this Ennoea leaping forth from him, and comprehending the will of her father, descended to the lower regions [of space], and generated angels and powers, by whom also he declared this word was formed. But after she had produced them, she was detained by them through motives of jealousy, because they were unwilling to be looked upon as the progeny of any other being. As to himself, they had no knowledge of him whatever; but his Ennoea was detained by those powers and angels who had been produced by her. She suffered all kinds of contumely from them, so that she could not return upwards to her father, but was even shut up in a human body, and for ages passed in succession from one female body to another, as from vessel to vessel. She was, for example, in that Helen on whose account the Trojan war was undertaken; for whose sake also Stesichorus was struck blind, because he had cursed her in his verses, but afterwards, repenting and writing what are called palinodes, in which he sang her praise, he was restored to sight. Thus she, passing from body to body, and suffering insults in every one of them, at last became a common prostitute; and she it was that was meant by the lost sheep.

3. For this purpose, then, he had come that he might win her first, and free her from slavery, while he conferred salvation upon men, by making himself known to them. For since the angels ruled the world ill because each one of them coveted the principal power for himself, he had come to amend matters, and had descended, transfigured and assimilated to powers and principalities and angels, so that he might appear among men to be a man, while yet he was not a man; and that thus he was thought to have suffered in Judaea, when he had not suffered. Moreover, the prophets uttered their predictions under the inspiration of those angels who formed the world; for which reason those who place their trust in him and Helena no longer regarded them, but, as being free, live as they please; for men are saved through his grace, and not on account of their own righteous actions. For such deeds are not righteous in the nature of things, but by mere accident, just as those angels who made the world, have thought fit to constitute them, seeking, by means of such precepts, to bring men into bondage. On this account, he pledged himself that the world should be dissolved, and that those who are his should be freed from the rule of them who made the world.

4. Thus, then, the mystic priests belonging to this sect both lead profligate lives and practise magical arts, each one to the extent of his ability. They use exorcisms and incantations. Love-potions, too, and charms, as well as those beings who are called “Paredri” (familiar) and “Oniropompi” (dream-senders), and whatever other curious arts can be had recourse to, are eagerly pressed into their service. They also have an image of Simon fashioned after the likeness of Jupiter, and another of Helena in the shape of Minerva; and these they worship. In fine, they have a name derived from Simon, the author of these most impious doctrines, being called Simonians; and from them “knowledge, falsely so called,” received its beginning, as one may learn even from their own assertions.

5. The successor of this man was Menander, also a Samaritan by birth, and he, too, was a perfect adept in the practice of magic. He affirms that the primary Power continues unknown to all, but that he himself is the person who has been sent forth from the presence of the invisible beings as a Savior, for the deliverance of men. The world was made by angels, whom, like Simon, he maintains to have been produced by Ennoea. He gives, too, as he affirms, by means of that magic which he teaches, knowledge to this effect, that one may overcome those very angels that made the world; for his disciples obtain the resurrection by being baptized into him, and can die no more, but remain in the possession of immortal youth.

Justin Martyr, *Apology* 1.26 (See above)

Tobit 4:12

Beware, my son, of all immorality. First of all take a wife from among the descendants of your fathers and do not marry a foreign woman, who is not of your father's tribe; for we are the sons of the prophets. Remember, my son, that Noah, Abraham, Isaac, and Jacob, our fathers of old, all took wives from among their brethren. They were blessed in their children, and their posterity will inherit the land.

Sirach 11:33

Beware of a scoundrel, for he devises evil, lest he give you a lasting blemish.

Sirach 17:14

And he said to them, "Beware of all unrighteousness."

And he gave commandment to each of them concerning his neighbor.

Sirach 18:27

A wise man is cautious in everything, and in days of sin he guards against wrongdoing.

Sirach 37:1

Every friend will say, "I too am a friend"; but some friends are friends only in name.

8:18–25

2 Maccabees 4:7–10

⁷When Seleucus died and Antiochus who was called Epiphanes succeeded to the kingdom, Jason the brother of Onias obtained the high priesthood by corruption, ⁸promising the king at an interview three hundred and sixty talents of silver and, from another source of revenue, eighty talents. ⁹In addition to this he promised to pay one hundred and fifty more if permission were given to establish by his authority a gymnasium and a body of youth for it, and to enroll the men of Jerusalem as citizens of Antioch. ¹⁰When the king assented and Jason came to office, he at once shifted his countrymen over to the Greek way of life.

Josephus, *Antiquities* 8.13.6 §346

So he came to the city Jezreel; and in a little time the air was all obscured, and covered with clouds, and a vehement storm of wind came upon the earth, and with it a great deal of rain; and the prophet was under a divine fury, and ran along with the king's chariot unto Jezreel, a city of Izard [Isachar].

Eusebius, *Ecc. Hist.* 2.1.13

But as the preaching of the Savior's Gospel was daily advancing, a certain providence led from the land of the Ethiopians an officer of the queen of that country, for Ethiopia even to the present day

is ruled, according to ancestral custom, by a woman. He, first among the Gentiles, received of the mysteries of the divine word from Philip in consequence of a revelation, and having become the first-fruits of believers throughout the world, he is said to have been the first on returning to his country to proclaim the knowledge of the God of the universe and the life-giving sojourn of our Savior among men; so that through him in truth the prophecy obtained its fulfillment, which declares that “Ethiopia stretcheth out her hand unto God.”

8:26–31

Diodorus 3.2–8

2. Now the Ethiopians, as historians relate, were the first of all men and the proofs of this statement, they say, are manifest. For that they did not come into their land as immigrants from abroad but were natives of it and so justly bear the name of “autochthones” is, they maintain, conceded by practically all men; furthermore, that those who dwell beneath the noon-day sun were, in all likelihood, the first to be generated by the earth, is clear to all; since, inasmuch as it was the warmth of the sun which, at the generation of the universe, dried up the earth when it was still wet and impregnated it with life, it is reasonable to suppose that the region which was nearest the sun was the first to bring forth living creatures. And they say that they were the first to be taught to honor the gods and to hold sacrifices and processions and festivals and the other rites by which men honor the deity; and that in consequence their piety has been published abroad among all men, and it is generally held that the sacrifices practiced among the Ethiopians are those which are the most pleasing to heaven. As witness to this they call upon the poet who is perhaps the oldest and certainly the most venerated among the Greeks; for in the *Iliad* he represents both Zeus and the rest of the gods with him as absent on a visit to Ethiopia to share in the sacrifices and the banquet which were given annually by the Ethiopians for all the gods together: For Zeus had yesterday to Ocean's bounds set forth to feast with Ethiop's faultless men, and he was followed there by all the gods. And they state that, by reason of their piety towards the deity, they manifestly enjoy the favor of the gods, inasmuch as they have never experienced the rule of an invader from abroad; for from all time they have enjoyed a state of freedom and of peace one with another, and although many and powerful rulers have made war upon them, not one of these has succeeded in his undertaking.

3. Cambyses, for instance, they say, who made war upon them with a great force, both lost all his army and was himself exposed to the greatest peril; Semiramis also, who through the magnitude of her undertakings and achievements has become renowned, after advancing a short distance into Ethiopia gave up her campaign against the whole nation; and Heracles and Dionysus, although they visited all the inhabited earth, failed to subdue the Ethiopians alone who dwell above Egypt, both because of the piety of these men and because of the insurmountable difficulties involved in the attempt. They say also that the Egyptians are colonists sent out by the Ethiopians, Osiris having been the leader of the colony. For, speaking generally, what is now Egypt, they maintain, was not land but sea when in the beginning the universe was being formed; afterwards, however, as the Nile during the times of its inundation carried down the mud from Ethiopia, land was gradually built up from the deposit. Also the statement that all the land of the Egyptians is alluvial silt deposited by the river receives the clearest proof, in their opinion, from what takes place at the outlets of the Nile; for as each year new mud is continually gathered together at the mouths of the river, the sea is observed being thrust back by the deposited silt and the land receiving the increase. And the larger part of the customs of the Egyptians are, they hold, Ethiopian, the colonists still preserving their ancient manners. For instance, the belief that their kings are gods, the very special attention which they pay

to their burials, and many other matters of a similar nature are Ethiopian practices, while the shapes of their statues and the forms of their letters are Ethiopian; for of the two kinds of writing which the Egyptians have, that which is known as “popular” (demotic) is learned by everyone, while that which is called “sacred” is understood only by the priests of the Egyptians, who learn it from their fathers as one of the things which are not divulged, but among the Ethiopians everyone uses these forms of letters. Furthermore, the orders of the priests, they maintain, have much the same position among both peoples; for all are clean who are engaged in the service of the gods, keeping themselves shaven, like the Egyptian priests, and having the same dress and form of staff, which is shaped like a plough and is carried by their kings, who wear high felt hats which end in a knob at the top and are circled by the serpents which they call asps; and this symbol appears to carry the thought that it will be the lot of those who shall dare to attack the king to encounter death-carrying stings. Many other things are also told by them concerning their own antiquity and the colony which they sent out that became the Egyptians, but about this there is no special need of our writing anything.

4. We must now speak about the Ethiopian writing which is called hieroglyphic among the Egyptians, in order that we may omit nothing in our discussion of their antiquities. Now it is found that the forms of their letters take the shape of animals of every kind, and of the members of the human body, and of implements and especially carpenters' tools; for their writing does not express the intended concept by means of syllables joined one to another, but by means of the significance of the objects which have been copied and by its figurative meaning which has been impressed upon the memory by practice. For instance, they draw the picture of a hawk, a crocodile, a snake, and of the members of the human body — an eye, a hand, a face, and the like. Now the hawk signifies to them everything which happens swiftly, since this animal is practically the swiftest of winged creatures. And the concept portrayed is then transferred, by the appropriate metaphorical transfer, to all swift things and to everything to which swiftness is appropriate, very much as if they had been named. And the crocodile is a symbol of all that is evil, and the eye is the warder of justice and the guardian of the entire body. And as for the members of the body, the right hand with fingers extended signifies a procuring of livelihood, and the left with the fingers closed, a keeping and guarding of property. The same way of reasoning applies also to the remaining characters, which represent parts of the body and implements and all other things; for by paying close attention to the significance which is inherent in each object and by training their minds through drill and exercise of the memory over a long period, they read from habit everything which has been written.

5. As for the customs of the Ethiopians, not a few of them are thought to differ greatly from those of the rest of mankind, this being especially true of those which concern the selection of their kings. The priests, for instance, first choose out the noblest men from their own number, and whichever one from this group the god may select, as he is borne about in a procession in accordance with a certain practice of theirs, him the multitude take for their king; and straightway it both worships and honors him like a god, believing that the sovereignty has been entrusted to him by Divine Providence. And the king who has been thus chosen both follows a regimen which has been fixed in accordance with the laws and performs all his other deeds in accordance with the ancestral custom, according neither favor nor punishment to anyone contrary to the usage which has been approved among them from the beginning. It is also a custom of theirs that the king shall put no one of his subjects to death, not even if a man shall have been condemned to death and is considered deserving of punishment, but that he shall send to the transgressor one of his attendants bearing a token of death; and the guilty person, on seeing the warning, immediately retires to his home and removes himself from life. Moreover, for a man to flee from his own into a neighboring country and thus by moving away from his native land to pay the penalty of his transgression, as is the custom

among the Greeks, is permissible under no circumstances. Consequently, they say, when a man to whom the token of death had been sent by the king once undertook to flee from Ethiopia, and his mother, on learning of this, bound his neck about with her girdle, he dared not so much as raise his hands against her in any way but submitted to be strangled until he died, that he might not leave a greater disgrace to his kinsmen.

6. Of all their customs the most astonishing is that which obtains in connection with the death of their kings. For the priests at Meroë who spend their time in the worship of the gods and the rites which do them honor, being the greatest and most powerful order, whenever the idea comes to them, dispatch a messenger to the king with orders that he die. For the gods, they add, have revealed this to them, and it must be that the command of the immortals should in no wise be disregarded by one of mortal frame. And this order they accompany with other arguments, such as are accepted by a simple-minded nature, which has been bred in a custom that is both ancient and difficult to eradicate and which knows no argument that can be set in opposition to commands enforced by no compulsion. Now in former times the kings would obey the priests, having been overcome, not by arms nor by force, but because their reasoning powers had been put under a constraint by their very superstition; but during the reign of the second Ptolemy the king of the Ethiopians, Ergamenes, who had had a Greek education and had studied philosophy, was the first to have the courage to disdain the command. For assuming a spirit which became the position of a king he entered with his soldiers into the unapproachable place where stood, as it turned out, the golden shrine of the Ethiopians, put the priests to the sword, and after abolishing this custom thereafter ordered affairs after his own will.

7. As for the custom touching the friends of the king, strange as it is, it persists, they said, down to our own time. For the Ethiopians have the custom, they say, that if their king has been maimed in some part of his body through any cause whatever, all his companions suffer the same loss of their own choice; because they consider that it would be a disgraceful thing if, when the king had been maimed in his leg, his friends should be sound of limb, and if in their goings forth from the palace they should not all follow the king limping as he did; for it would be strange that steadfast friendship should share sorrow and grief and bear equally all other things both good and evil, but should have no part in the suffering of the body. They say also that it is customary for the comrades of the kings even to die with them of their own accord and that such a death is an honorable one and a proof of true friendship. And it is for this reason, they add, that a conspiracy against the king is not easily raised among the Ethiopians, all his friends being equally concerned both for his safety and their own. These, then, are the customs which prevail among the Ethiopians who dwell in their capital and those who inhabit both the island of Meroë and the land adjoining Egypt.

8. But there are also a great many other tribes of the Ethiopians, some of them dwelling in the land lying on both banks of the Nile and on the islands in the river, others inhabiting the neighboring country of Arabia, and still others residing in the interior of Libya. The majority of them, and especially those who dwell along the river, are black in color and have flat noses and woolly hair. As for their spirit they are entirely savage and display the nature of a wild beast, not so much, however, in their temper as in their ways of living; for they are squalid all over their bodies, they keep their nails very long like the wild beasts, and are as far removed as possible from human kindness to one another; and speaking as they do with a shrill voice and cultivating none of the practices of civilized life as these are found among the rest of mankind, they present a striking contrast when considered in the light of our own customs. As for their arms, some of them use shields of raw ox-hide and short spears, others javelins without a slinging-thong and sometimes bows of wood, four cubits in

length, with which they shoot by putting their foot against them, and after their arrows are exhausted they finish the fight with wooden clubs. They also arm their women, setting an age limit for their service, and most of these observe the custom of wearing a bronze ring in the lip. As for clothing, certain of them wear none whatsoever, going naked all their life long and making for themselves of whatever comes to hand a rude protection from the heat alone; others, cutting off the tails and the ends of the hides of their sheep, cover their loins with them, putting the tail before them to screen, after a manner, the shameful part; and some make use of the skins of their domestic animals, while there are those who cover their bodies as far as the waist with shirts, which they weave of hair, since their sheep do not produce wool by reason of the peculiar nature of the land. For food some gather the fruits which are generated in their waters and which grow wild in both the lakes and marshy places, certain of them pluck off the foliage of a very tender kind of tree, with which they also cover their bodies in the midday and cool them in this way, some sow sesame and lotus, and there are those who are nourished by the most tender roots of the reeds. Not a few of them are also well trained in the use of the bow and bring down with good aim many birds, with which they satisfy their physical needs; but the greater number live for their entire life on the meat and milk and cheese of their herds.

Josephus, *Antiquities* 8.6.6 §165

There was then a woman, queen of Egypt and Ethiopia; she was inquisitive into philosophy, and one that on other accounts also was to be admired. When this queen heard of the virtue and prudence of Solomon, she had a great mind to see him; and the reports that went every day abroad induced her to come to him,

Josephus, *Antiquities* 8.10.3 §254

For this Shishak, in the fifth year of the reign of Rehoboam, made an expedition [into Judea] with many ten thousand men; for he had one thousand two hundred chariots in number that followed him, and threescore thousand horsemen, and four hundred thousand footmen. These he brought with him, and they were the greatest part of them Libyans and Ethiopians.

Josephus, *Antiquities* 8.12.1 §292–93

(292) but when he had already reigned ten years, Zerah, king of Ethiopia, made an expedition against him, with a great army of nine hundred thousand footmen, and one hundred thousand horsemen, and three hundred chariots, and came as far as Mareshah, a city that belonged to the tribe of Judah. Now when Zerah had passed so far with his own army, Asa met him, (293) and put his army in array over against him, in a valley called Zephathah, not far from the city; and when he saw the multitude of the Ethiopians, he cried out, and besought God to give him the victory, and that he might kill many ten thousands of the enemy: “For,” said he, “I depend on nothing else but that assistance which I expect from thee, which is able to make the fewer superior to the more numerous, and the weaker to the stronger; and thence it is alone that I venture to meet Zerah and fight him.”

Josephus, *Antiquities* 10.1.4 §17

But after a little while, the king of Assyria, when he had failed of his treacherous designs against the Egyptians, returned home without success on the following occasion:—He spent a long time in the siege of Pelusium; and when the banks that he had raised over against the walls were of a great

height, and when he was ready to make an immediate assault upon them, but heard that Trihaka, king of the Ethiopians, was coming, and bringing great forces to aid the Egyptians, and was resolved to march through the desert, and so to fall directly upon the Assyrians

Diodorus, 1.37.5

For from earliest times until Ptolemy who was called Philadelphus, not only did no Greeks ever cross over into Ethiopia, but none ascended even as far as the boundaries of Egypt — to such an extent were all these regions inhospitable to foreigners and altogether dangerous; but after this king had made an expedition into Ethiopia with an army of Greeks, being the first to do so, the facts about that country from that time forth have been more accurately learned.

Homer, *Odyssey* 1.23

Howbeit Poseidon had gone among the far-off Ethiopians—the Ethiopians who dwell sundered in twain, the farthermost of men, somewhere Hyperion sets and some where he rises,

Eusebius, *Ecc. Hist.* 2.1.13 (See above at 8:18–25)

m. Negaim 2.1

A. A bright spot appears in a German as dim, and the dim in an Ethiopian as bright [white].

B. R. Ishmael says, The children of Israel—I am their atonement!—lo, they are like boxwood, not dark and not white but intermediate.”

C. R. Aqiba says, 1. “The artists have colors, with which they paint black, white, and intermediate figures.

2. “One brings an intermediate color and encompasses it on the outer perimeter, and it will then appear [as on one whose skin is] intermediate.”

D. R. Judah says, “The appearances [colors] of plagues are meant to produce a lenient decision, but not to produce a rigorous one.

E. “Let a German be examined in accord with his skin for a lenient decision;

“And an Ethiopian [be judged] leniently by the intermediate color.”

F. And sages say, “Both this one and that one [should be judged by the standard color of] the intermediate [shade].”

Herodotus, 8.104–06

(104) With these sons he sent Hermotimus as guardian. This man was by birth of Pedasa, and the most honored by Xerxes of all his eunuchs. The people of Pedasa dwell above Halicarnassus. The following thing happens among these people: when anything untoward is about to befall those who dwell about their city, the priestess of Athena then grows a great beard. This had already happened to them twice. (105) Hermotimus, who came from Pedasa, had achieved a fuller vengeance for

wrong done to him than had any man whom we know. When he had been taken captive by enemies and put up for sale, he was bought by one Panionius of Chios, a man who had set himself to earn a livelihood out of most wicked practices. He would procure beautiful boys and castrate and take them to Sardis and Ephesus where he sold them for a great price, [2] for the barbarians value eunuchs more than perfect men, by reason of the full trust that they have in them. Now among the many whom Panionius had castrated was Hermotimus, who was not entirely unfortunate; he was brought from Sardis together with other gifts to the king, and as time went on, he stood higher in Xerxes' favor than any other eunuch. (106) Now while the king was at Sardis and preparing to lead his Persian army against Athens, Hermotimus came for some business down to the part of Mysia which is inhabited by Chians and called Atarneus. There he found Panionius. [2] Perceiving who he was, he held long and friendly converse with him, telling him that it was to him that he owed all this prosperity and promising that he would make him prosperous in return if he were to bring his household and dwell there. Panionius accepted his offer gladly, and brought his children and his wife. [3] When Hermotimus had gotten the man and all his household into his power, he said to him: "Tell me, you who have made a livelihood out of the wickedest trade on earth, what harm had I or any of my forefathers done to you or yours, that you made me to be no man, but a thing of nought? You no doubt thought that the gods would have no knowledge of your former practices, but their just law has brought you for your wicked deeds into my hands. Now you will be well content with the fullness of that justice which I will execute upon you." [4] With these words of reproach, he brought Panionius' sons before him and compelled him to castrate all four of them—his own children; this Panionius was compelled to do. When he had done this, the sons were compelled to castrate their father in turn. This, then, was the way in which Panionius was overtaken by vengeance at the hands of Hermotimus.

Josephus, *Antiquities* 4.8.39 §290–91

(290) Let those that have made themselves eunuchs be had in detestation; and do you avoid any conversation with them who have deprived themselves of their manhood, and of that fruit of generation which God has given to men for the increase of their kind; let such be driven away, as if they had killed their children, since they beforehand have lost what should procure them; (291) for evident it is, that while their soul is become effeminate, they have withal transfused that effeminacy to their body also. In like manner to you treat all that is of a monstrous nature when it is looked on; nor is it lawful to geld man or any other animals.

Philo, *Special Laws* 1.324–25

(324) But the law, being most especially an interpreter of equal communion, and of courteous humanity among men, has preserved the honor and dignity of each virtue; not permitting anyone who is incurably sunk in vice to flee to them, but rejecting all such persons and repelling them to a distance. (325) Therefore, as it was aware that no inconsiderable number of wicked men are often mingled in these assemblies, and escape notice by reason of the crowds collected there, in order to prevent that from being the case in this instance, he previously excludes all who are unworthy from the sacred assembly, beginning in the first instance with those who are afflicted with the disease of effeminacy, men-women, who, having adulterated the coinage of nature, are willingly driven into the appearance and treatment of licentious women. He also banishes all those who have suffered any injury or mutilation in their most important members, and those who, seeking to preserve the flower of their beauty so that it may not speedily wither away, have altered the impression of their natural manly appearance into the resemblance of a woman.

Lucian of Samosata, *the Eunuch*, 6–11

PAMPHILUS: No doubt, Lycinus, they were bickering about their doctrines, as usual, being of different sects?

LYCINUS: Not at all; this was something different, for they were of the same sect and agreed in their doctrines. Nevertheless, a trial had been arranged, and the judges, endowed with the deciding vote, were the most prominent and oldest and wisest men in the city, in whose presence one would have been ashamed even to strike a false note, let alone resorting to such shamelessness.

PAMPHILUS: Then do please tell me at once the point at issue in the trial, so that I may know what it is that has stirred up so much laughter in you.

LYCINUS: Well, Pamphilus, the Emperor has established, as you know, an allowance, not inconsiderable, for the philosophers according to sect—the Stoics, I mean, the Platonics, and the Epicureans; also those of the Walk, the same amount for each of these. It was stipulated that when one of them died another should be appointed in his stead, after being approved by vote of the first citizens. And the prize was not “a shield of hide or a victim,” as the poet has it, but a matter of ten thousand drachmas a year, for instructing boys.

PAMPHILUS: I know all that; and one of them died, they say, recently - one of the two Peripatetics, I think.

LYCINUS: That, Pamphilus, is the Helen for whom they were meeting each other in single combat. And up to this point there was nothing to laugh at except perhaps that men claiming to be philosophers and to despise lucre should fight for it as if for imperiled fatherland, ancestral fames, and graves of forefathers.

PAMPHILUS: Yes, but that is the doctrine of the Peripatetics, not to despise wealth vehemently but to think it a third “supreme good.”

LYCINUS: Right you are; they do say that, and the war that they were waging was on traditional lines. But listen now to the sequel. Many competitors took part in the funeral games of the deceased, but two of them in particular were the most favored to win, the aged Diocles (you know the man I mean, the dialectician) and Bagoas, the one who is reputed to be a eunuch. The matter of doctrines had been thrashed out between them already, and each had displayed his familiarity with their tenets and his adherence to Aristotle and his placita; and by Zeus neither of them had the better of it. The close of the trial, however, took a new turn; Diocles, discontinuing the advertisement of his own merits, passed over to Bagoas and made a great effort to show up his private life, and Bagoas met this attack by exploring the history of Diocles in like manner.

Plutarch, *Demetrius* 25.5

When this was reported to these kings, they all laughed at Demetrius, except Lysimachus; he was incensed that Demetrius considered him a eunuch (it was the general practice to have eunuchs for treasurers).

Pseudo-Callisthenes 226–27

Alexander in turn sent her a third letter, which went thus: 'King Alexander greets Queen Candace, who is in Meroë, and the kings under her command. I reached Egypt and heard about you there from the priests while I was visiting your graves; and the characteristic of the later made it clear that a certain period you ruled Egypt and Ammon led your armies. And after a short time, there was an oracle from Ammon, and you turned back your land....And then Queen Candace wrote him a letter which went thus: 'Queen Candace of Meroë and the kings under her command greet Alexander....My messengers are bringing to you from us round bricks, 500 young Ethiopians, and 200 parrots; and from Ammon, our god, who presides over the boundaries of Egypt, this crown made of pierced emeralds and pearls; 50 necklaces and 10 saters more of whole pearls and whole emeralds, and 80 ivory dishes and chests. And with my possessions are being sent a variety of beasts from us: 360 Elephants; 300 leopards; 13 rhinoceros; 4 panthers; 90 man-eating dogs with cages; 300 fighting bulls; 90 elephant tusks; 300 leopard skins; 7,500 ebony Indian staff. Now send anyone you wish to take these things forthwith. And write us when you have conquered the whole world.

Strabo, *Geography* 17.1.54

The Ethiopians, emboldened in consequence of a part of the forces in Egypt being drawn off by Ælius Gallus, who was engaged in war with the Arabs, invaded the Thebais, and attacked the garrison, consisting of three cohorts, near Syene; surprised and took Syene, Elephantina, and Philæ, by a sudden inroad; enslaved the inhabitants, and threw down the statues of Cæsar. But Petronius, marching with less than 10,000 infantry and 800 horse against an army of 30,000 men, first compelled them to retreat to Pselchis, an Ethiopian city. He then sent deputies to demand restitution of what they had taken, and the reasons which had induced them to begin the war. On their alleging that they had been ill treated by the nomarchs, he answered, that these were not the sovereigns of the country, but Cæsar. When they desired three days for consideration, and did nothing which they were bound to do, Petronius attacked and compelled them to fight. They soon fled, being badly commanded, and badly armed; for they carried large shields made of raw hides, and hatchets for offensive weapons; some, however, had pikes, and others swords. Part of the insurgents were driven into the city, others fled into the uninhabited country; and such as ventured upon the passage of the river escaped to a neighboring island, where there were not many crocodiles on account of the current. Among the fugitives, were the generals of Candace, queen of the Ethiopians in our time, a masculine woman, and who had lost an eye. Petronius, pursuing them in rafts and ships, took them all and despatched them immediately to Alexandria. He then attacked Pselchis¹ and took it. If we add the number of those who fell in battle to the number of prisoners, few only could have escaped.

From Pselchis Petronius went to Premnis, a strong city, travelling over the hills of sand, beneath which the army of Cambyses was overwhelmed by the setting in of a whirlwind. He took the fortress at the first onset, and afterwards advanced to Napata. This was the royal seat of Candace; and her son was there, but she herself was in a neighboring stronghold. When she sent ambassadors to treat of peace, and to offer the restitution of the prisoners brought from Syene, and the statues, Petronius attacked and took Napata, from which her son had fled, and then razed it. He made prisoners of the inhabitants, and returned back again with the booty, as he judged any farther advance into the country impracticable on account of the roads. He strengthened, however, the fortifications of Premnis, and having placed a garrison there, with two years' provisions for four hundred men, returned to Alexandria. Some of the prisoners were publicly sold as booty, and a thousand were sent to Cæsar, who had lately returned from the Cantabrians, others died of various diseases.

In the mean time Candace attacked the garrison with an army of many thousand men. Petronius came to its assistance, and entering the fortress before the approach of the enemy, secured the place by many expedients. The enemy sent ambassadors, but he ordered them to repair to Cæsar: on their replying, that they did not know who Cæsar was, nor where they were to find him, Petronius appointed persons to conduct them to his presence. They arrived at Samos, where Cæsar was at that time, and from whence he was on the point of proceeding into Syria, having already despatched Tiberius into Armenia. The ambassadors obtained all that they desired, and Cæsar even remitted the tribute which he had imposed.

Pliny, *Nat. Hist.* 6.35

The buildings in the city, they said, were but few in number, and they stated that a female, whose name was Candace, ruled over the district, that name having passed from queen to queen for many years.

Irenæus, *Against Heresies* 3.12.8

But again: Whom did Philip preach to the eunuch of the queen of the Ethiopians, returning from Jerusalem, and reading Esaias the prophet, when he and this man were alone together? Was it not He of whom the prophet spoke: “He was led as a sheep to the slaughter, and as a lamb dumb before the shearer, so He opened not the mouth?” “But who shall declare His nativity? for His life shall be taken away from the earth.” [Philip declared] that this was Jesus, and that the Scripture was fulfilled in Him; as did also the believing eunuch himself: and, immediately requesting to be baptized, he said, “I believe Jesus Christ to be the Son of God.” This man was also sent into the regions of Ethiopia, to preach what he had himself believed, that there was one God preached by the prophets, but that the Son of this [God] had already made [His] appearance in human nature (*secundum hominem*), and had been led as a sheep to the slaughter; and all the other statements which the prophets made regarding Him.

Augustine, *Confessions* 6.3

Nor did I now groan in my prayers that Thou wouldest help me; but my mind was wholly intent on knowledge, and eager to dispute. And Ambrose himself I esteemed a happy man, as the world counted happiness, in that such great personages held him in honor; only his celibacy appeared to me a painful thing. But what hope he cherished, what struggles he had against the temptations that beset his very excellences, what solace in adversities, and what savoury joys Thy bread possessed for the hidden mouth of his heart when ruminating on it, I could neither conjecture, nor had I experienced. Nor did he know my embarrassments, nor the pit of my danger. For I could not request of him what I wished as I wished, in that I was debarred from hearing and speaking to him by crowds of busy people, whose infirmities he devoted himself to. With whom when he was not engaged (which was but a little time), he either was refreshing his body with necessary sustenance, or his mind with reading. But while reading, his eyes glanced over the pages, and his heart searched out the sense, but his voice and tongue were silent. Ofttimes, when we had come (for no one was forbidden to enter, nor was it his custom that the arrival of those who came should be announced to him), we saw him thus reading to himself, and never otherwise; and, having long sat in silence (for who durst interrupt one so intent?), we were fain to depart, inferring that in the little time he secured for the recruiting of his mind, free from the clamor of other men’s business, he was unwilling to be taken off. And perchance he was fearful lest, if the author he studied should express aught vaguely,

some doubtful and attentive hearer should ask him to expound it, or to discuss some of the more abstruse questions, as that, his time being thus occupied, he could not turn over as many volumes as he wished; although the preservation of his voice, which was very easily weakened, might be the truer reason for his reading to himself. But whatever was his motive in so doing, doubtless in such a man was a good one.

Tg. Isa. 53:3

He was despised and forsaken of men, a man of torments and acquainted with infirmity, and like one from whom one hides his face, he was despised and we esteemed him not.” Targum: “Then the glory of all the kingdoms will be for contempt and cease; they will be faint and mournful, behold, as a man of sorrows and appointed for sicknesses; and as when the face of the Shekhinah was taken up from us, they are despised and not esteemed.” Isaiah 53:4, “Surely he has borne our infirmities and carried our torments, but we considered him smitten with disease, stricken by God, and afflicted.” Targum: “Then he will beseech concerning our sins and our iniquities for his sake will be forgiven; yet we were esteemed wounded, smitten before the LORD it was a pleasure to forgive the sins of us all for his sake.” Isaiah 53:5, “And he was wounded by our transgressions, he was crushed by our iniquities; the chastisement of our peace was upon him, and with his stripes we were healed.” Targum, “And he will build the sanctuary which was profaned for our sins, handed over for our iniquities; and by his teaching his peace will increase upon us, and in that we attach ourselves to his words our sins will be forgiven us

8:32–35

2 Esdras 7:29

And after these years my son the Messiah shall die, and all who draw human breath.

8:36–40

Eusebius, *Onomasticon*, 104.31

(In) tribe of Juda or Simeon. There is now a large village twenty miles south of Hebron in which a garrison of (Roman) soldiers is stationed. Here the territory of Judaea begins extending up to Dan near Paneas. Bersabee is interpreted “well of the oath” because there Abraham and Isaac swore (a pact of alliance) with Abimelech. It is not necessary to move the cities reported in Juda which are also found in Simeon and/or Benjamin. For since the tribe of Juda excelled in war it is likely that through a successful action, in the final description of the territory it was given a share of the inheritance allotted to the other tribes. Scripture indicates quite clearly that Simeon lived in the midst of Juda. [Once the men of the tribe of Juda were most warlike, strong and numerous, dominating all as the chief tribe and so therefore the lots of other tribes are occasionally reported as bound to it. Scripture also teaches quite clearly that Simeon dwelled in the midst of the tribe of Juda.]

Jerome, *Epistle*, 103

From Jerome to Augustine (A.D. 397)

To My Lord Augustin, a Father Truly Holy and Most Blessed, Jerome Sends Greeting in Christ.

1. Last year I sent by the hand of our brother, the subdeacon Asterius, a letter conveying to your Excellency a salutation due to you, and readily rendered by me; and I think that my letter was delivered to you. I now write again, by my holy brother the deacon Præsidius, begging you in the first place not to forget me, and in the second place to receive the bearer of this letter, whom I commend to you with the request that you recognize him as one very near and dear to me, and that you encourage and help him in whatever way his circumstances may demand; not that he is in need of anything (for Christ has amply endowed him), but that he is most eagerly desiring the friendship of good men, and thinks that in securing this he obtains the most valuable blessing. His design in travelling to the West you may learn from his own lips.

2. As for us, established here in our monastery, we feel the shock of waves on every side, and are burdened with the cares of our lot as pilgrims. But we believe in Him who has said, "Be of good cheer, I have overcome the world," John 16:33 and are confident that by His grace and guidance we shall prevail against our adversary the devil. I beseech you to give my respectful salutation to the holy and venerable brother, our father Alypius. The brethren who, with me, devote themselves to serve the Lord in this monastery, salute you warmly. May Christ our Almighty God guard you from harm, and keep you mindful of me, my lord and father truly holy and venerable.

Eusebius, *Ecc. Hist.* 3.31.3–5

3. "For in Asia also great lights have fallen asleep, which shall rise again on the last day, at the coming of the Lord, when he shall come with glory from heaven and shall seek out all the saints. Among these are Philip, one of the twelve apostles, who sleeps in Hierapolis, and his two aged virgin daughters, and another daughter who lived in the Holy Spirit and now rests at Ephesus; and moreover John, who was both a witness and a teacher, who reclined upon the bosom of the Lord, and being a priest wore the sacerdotal plate. He also sleeps at Ephesus."

4. So much concerning their death. And in the Dialogue of Caius which we mentioned a little above, Proclus, against whom he directed his disputation, in agreement with what has been quoted, speaks thus concerning the death of Philip and his daughters: "After him there were four prophetesses, the daughters of Philip, at Hierapolis in Asia. Their tomb is there and the tomb of their father." Such is his statement.

5. But Luke, in the Acts of the Apostles, mentions the daughters of Philip who were at that time at Caesarea in Judea with their father, and were honored with the gift of prophecy. His words are as follows: "We came unto Caesarea; and entering into the house of Philip the evangelist, who was one of the seven, we abode with him. Now this man had four daughters, virgins, which did prophesy."

Eusebius, *Ecc. Hist.* 3.39.9

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.

Eusebius, *Ecc. Hist.* 5.24.2

“We observe the exact day; neither adding, nor taking away. For in Asia also great lights have fallen asleep, which shall rise again on the day of the Lord’s coming, when he shall come with glory from heaven, and shall seek out all the saints. Among these are Philip, one of the twelve apostles, who fell asleep in Hierapolis; and his two aged virgin daughters, and another daughter, who lived in the Holy Spirit and now rests at Ephesus; and, moreover, John, who was both a witness and a teacher, who reclined upon the bosom of the Lord, and, being a priest, wore the sacerdotal plate.