

<p>Hindley, David C (©2018)</p>	<p>The Natural History. Pliny the Elder. John Bostock, M.D., F.R.S. H.T. Riley, Esq., B.A. London. Taylor and Francis, Red Lion Court, Fleet Street. 1855. (Some clauses relocated to match Latin order) ca 1C CE, source may be 1C BCE</p>	<p>Philo (De Jonge) <i>De vita contemplativa</i>, ca. mid 30s CE</p>	<p>Philo (De Jonge) <i>Quod omnis probus liber sit</i>, ca. mid 30s CE</p>	<p>Josephus (Whiston) <i>Wars of the Jews</i>, ca 75 CE</p>	<p>Josephus (Whiston) <i>Antiquities</i>, ca. 95 CE</p>	<p>Hippolytus (MacMahon, ANF vol 5) <i>Refutation of all Heresy</i>, ca. 218-235</p>	<p>Eusebius (McGiffert, NPNF series 2 vol 1) <i>Church History</i> ca.320 CE.</p>	<p>Epiphanius (sects 1-46 Frank Williams, ch 47 & up Philip Amadon) <i>Panarion</i> ca. 378 CE</p>
<p>Pharisees</p>		<p>None</p>	<p>None</p>	<p>2:162-163; 162 But then as to the two other orders at first mentioned, the Pharisees are those who are esteemed most skilful in the exact explanation of their laws, and introduce the first sect. These ascribe all to fate [or providence], and to God, 163 and yet allow, that to act what is right, or the contrary, is principally in the power of men, although fate does cooperate in every action. They say that all souls are incorruptible; but that the souls of good men only are moved into other bodies,—but that the souls of bad men are subject to eternal punishment. ... 166a Moreover, the Pharisees are friendly to one another, and are for the exercise of concord, and regard for the public;</p>	<p>13:172a 172 Now for the Pharisees, they say that some actions, but not all, are the work of fate, and some of them are in our own power, and that they are liable to fate, but are not caused by fate. ... 13:288b 288b ... the Pharisees, who were one of the sects of the Jews, as we have informed you already. These have so great a power over the multitude, that when they say anything against the king, or against the high priest, they are presently believed. 13:297a 297 but of these matters we shall speak hereafter. What I would now explain is this, that the Pharisees have delivered to the people a great many observances by succession from their fathers, which are not written in the laws of Moses; 13:298c</p>	<p>9:23b-24a 23b But there are also others who themselves practise the Jewish customs; and these, both in respect of caste and in respect of the laws, are called Pharisees. Now the greatest part of these is to be found in every locality, inasmuch as, though all are styled Jews, yet, on account of the peculiarity of the opinions advanced by them, they have been denominated by titles proper to each. These, then, firmly hold the ancient tradition, and continue to pursue in a disputative spirit a close investigation into the things regarded according to the Law as clean and not clean. And they interpret the regulations of the Law, and put forward teachers, whom they qualify for giving instruction in such things. These Pharisees affirm the existence of fate, and that some things are in our power, whereas others are under the control of destiny. In this</p>	<p>4.22.7 7 The same writer (Hegesippus) also records the ancient heresies which arose among the Jews, in the following words: "There were, moreover, various opinions in the circumcision, among the children of Israel. The following were those that were opposed to the tribe of Judah and the Christ: Essenes, Galileans, Hemerobaptists, Masbothaeans, Samaritans, Sadducees, Pharisees."</p>	<p>Sect #16 16. Against Pharisees, < Sect > three from Judaism, but sixteen of the series. 1,1 Another sect, that of the Pharisees, follows next after these two. They had the same ideas as they, I mean as the Scribes — whose name means “teachers of the Law,” for the Lawyers were associated with them as well. (2) But again, the Pharisees also thought differently, since they had more regulations. For some of them, when they were practicing asceticism and had marked off a ten- or eight-year period or, similarly, a four-year period of chastity or continence, would quite often, along with constant prayer, enter upon the following ordeal — to avoid an accident or wet dream, if you please! (3) In order to live as much as possible without sleep, they would make their beds on benches only a span wide and</p>

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					<p>298 ... but the Pharisees have the multitude on their side.</p> <p>18:12-15; 12 Now, for the Pharisees, they live lowly, and despise delicacies in diet; and they follow the conduct of reason, and what that prescribes to them as good for them, they do; and they think they ought earnestly to strive to observe reason's dictates for practice. They also pay a respect to such as are in years; nor are they so bold as to oppose them in anything which they have introduced; 13 and, when they determine that all things are done by fate, they do not take away the freedom from men of acting as they think fit; since their notion is, that it has pleased God to make a temperament whereby what he wills is done, but so that the will of man can act virtuously or viciously. 14 They also believe that souls have an immortal</p>	<p>way they maintain that some actions depend upon ourselves, whereas others upon fate. But (they assert) that God is a cause of all things, and that nothing is managed or happens without His will. These likewise acknowledge that there is a resurrection of flesh, and that there will be a judgment and conflagration, and that the righteous will be imperishable, but that the wicked will endure everlasting punishment in unquenchable fire. 24 These, then, are the opinions even of the Pharisees.</p>		<p>stretch out on these at evening so that, if one went to sleep and fell on the floor, he could get up again for prayer. (4) Others would gather pebbles and scatter them under their bedclothes, so that they would be pricked and not fall fast asleep, but be forced to keep themselves awake. Others would even use thorns as a mattress, for the same reason. 1,5 They fasted twice a week, on the second and fifth days. They paid the tithe, gave the firstfruits — those of the thirtieth and those of the fiftieth days — and rendered the sacrifices and prayers without fail. (6) They went out in the Scribes' style of dress which we have been speaking of, with the shawl, the other fashions, and women's cloaks, and they walked in wide boots, and with wide tongues on their sandals. (7) But they were called "Pharisees" because they were separated from the others by the</p>

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					<p>rigor in them, and that under the earth there will be rewards or punishments, according as they have lived virtuously or viciously in this life; and the latter are to be detained in an everlasting prison, but that the former shall have power to revive and live again; 15 on account of which doctrines, they are able greatly to persuade the body of the people; and whatever they do about divine worship, prayers, and sacrifices, they perform them according to their direction; insomuch that the cities give great attestations to them on account of their entire virtuous conduct, both in the actions of their lives and their discourses also.</p>			<p>extra voluntary ceremonies they believed in; “pharesh” is Hebrew for “separation.” 2,1 They acknowledged the resurrection of the dead and believed in angels and a Spirit, but like the others they knew nothing of the Son of God. (2) ... 3,3 But (all this [interest in astrology]) is their ultimate embarrassment, and for people who acknowledge the resurrection and believe in a just judgment it is uncommon silliness. (4,1-4,3) ... 4,4 Thus the notion of those who believe in fate is mistaken, most of all the Pharisees.</p>
<p>Sadducees</p>		<p>None</p>	<p>None</p>	<p>2:164-166 164 But the Sadducees are those who compose the second order, and take away fate entirely, and suppose that God is not concerned in our doing or not doing what is evil; and they say, that</p>	<p>13:173a 173 And for the Sadducees, they take away fate, and say there is no such thing, and that the events of human affairs are not at its disposal; but they suppose that all our</p>	<p>9.24 24 The Sadducees, however, are for abolishing fate, and they acknowledge that God does nothing that is wicked, nor exercises providence over (earthly concerns); but they</p>	<p>4.22.7 7 The same writer (Hegesippus) also records the ancient heresies which arose among the Jews, in the following words: "There were, moreover, various opinions in the</p>	<p>Sect #14 Against Sadducees, Sect one from Judaism, but fourteen of the series 2, First are the Sadducees, who were an offshoot of Dositheus. These give themselves the name of</p>

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				<p>to act what is good, or what is evil, 165 is at men's own choice, and that the one or the other belongs so to everyone, that they may act as they please. They also take away the belief of the immortal duration of the soul, and the punishments and rewards in Hades. 166 Moreover, ... the behaviour of the Sadducees one toward another is in some degree wild; and their conduct with those who are of their own party is as barbarous as if they were strangers to them.</p>	<p>actions are in our own power, so that we are ourselves the causes of what is good, and receive what is evil from our own folly. 13:297b-298b 297b and for that reason it is that the Sadducees reject them, and say that we are to esteem those observances to be obligatory which are in the written word, but are not to observe what are derived from the tradition of our forefathers. 298 And concerning these things it is that great disputes and differences have arisen among them, while the Sadducees are able to persuade none but the rich, and have not the populace favourable to them, 18:16-17 16 But the doctrine of the Sadducees is this:--That souls die with the bodies; nor do they regard the observation of anything besides what the law enjoins them, for they</p>	<p>contend that the choice between good and evil lies within the power of men. And they deny that there is a resurrection not only of flesh, but also they suppose that the soul does not continue after death. The soul they consider nothing but mere vitality, and that it is on account of this that man has been created. However, (they maintain) that the notion of the resurrection has been fully realized by the single circumstance, that we close our days after having left children upon earth. But (they still insist) that after death one expects to suffer nothing, either bad or good; for that there will be a dissolution both of soul and body, and that man passes into non-existence, similarly also with the material of the animal creation. But as regards whatever wickedness a man may have committed in life, provided he may have been reconciled to the injured party, he has been a gainer (by</p>	<p>circumcision, among the children of Israel. The following were those that were opposed to the tribe of Judah and the Christ: Essenes, Galileans, Hemerobaptists, Masbothaeans, Samaritans, Sadducees, Pharisees."</p>	<p>“Sadducees,” and the title is derived from “righteousness,” if you please; “zedek” means “righteousness.” (But anciently there was also a priest named Zadok.) 2,2 However, these did not abide by their master’s teaching. They rejected the resurrection of the dead and held an opinion like the Samaritans’. But they do not admit the existence of angels, though Samaritans do not deny this. And they do not know the Holy Spirit,⁵ for they have not been deemed worthy of him. All their observances are just like the Samaritans’. (3) But they were Jews, not Samaritans; for they offered sacrifice in Jerusalem, and cooperated with Jews in everything else. 3,1 But they too will be demolished by the Lord’s trustworthy saying, which they brought on themselves through his solution to their problem, when they came to him</p>

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					<p>think it an instance of virtue to dispute with those teachers of philosophy whom they frequent; 17 but this doctrine is received but by a few, yet by those still of the greatest dignity; but they are able to do almost nothing by 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.</p>	<p>transgression), inasmuch as he has escaped the punishment (that otherwise would have been inflicted) by men. And whatever acquisitions a man may have made. and (in whatever respect), by becoming wealthy, he may have acquired distinction, he has so far been a gainer. But (they abide by their assertion), that God has no solicitude about the concerns of an individual here. And while the Pharisees are full of mutual affection, the Sadducees, on the other hand, are actuated by self-love. This sect had its stronghold especially in the region around Samaria. And these also adhere to the customs of the law, saying that one ought so to live, that he may conduct himself virtuously, and leave children behind him on earth. They do not, however, devote attention to prophets, but neither do they to any other sages, except to the law</p>		<p>and said, “Can there be a resurrection of the dead?” And “There were seven brothers,” they said, “and the first married a wife and died childless. And the second took her — Moses commands a man to perform the levirate for his wife if he has died childless, and marry her for his brother’s sake, to beget offspring in the name of the deceased. So the first took her, and the second,” they said, “and died, and so with all seven. But at the resurrection of the dead whose wife will she be, since all seven knew her?” 3,2 But the Lord replied, “Ye do err, not knowing the scriptures nor the power of God. In the resurrection of the dead they neither marry nor are given in marriage, but are equal unto the angels. But that the dead will be raised Moses will teach you, as God declared to him and said, ‘I am the God of Abraham, and the God of Isaac, and the</p>

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						<p>of Moses only, in regard of which, however, they frame no interpretations. These, then, are the opinions which also the Sadducees choose to teach.</p>		<p>God of Jacob.’ But he is a God of the living, not of the dead.” And he “put them to silence.” For they are easily cured and cannot hold out even for an instant against the truth.</p>
<p>Essenes</p>	<p>Book 5, chapter (17.) Lying on the west [of Asphaltites], [[are the Esseni,]] and sufficiently distant to escape its noxious exhalations, [...] a people that live apart from the world, and marvellous beyond all others throughout the whole earth, for they have no women among them; to sexual desire they are strangers; money they have none; the palm-trees are their only companions. Day after day, however, their numbers are fully recruited by multitudes of strangers that resort to them, [[and wearied with the miseries of life]]</p>	<p>None</p>	<p>1:75-91 75 XII. Moreover Palestine and Syria too are not barren of exemplary wisdom and virtue, which countries no slight portion of that most populous nation of the Jews inhabits. There is a portion of those people called Essenes, in number something more than four thousand in my opinion, who derive their name from their piety, though not according to any accurate form of the Grecian dialect, because they are above all men devoted to the service of God, not sacrificing living animals, but studying rather to preserve their own minds in a state of holiness and purity. 76 These men, in the first place, live in</p>	<p>2:119b-161 119 For there are three philosophical sects among the Jews. ... the third sect, which pretends to a severer discipline, are called Essenes. These last are Jews by birth, and seem to have a greater affection for one another than the other sects have. 120 These Essenes reject pleasures as an evil, but esteem continence and the conquest over our passions, to be virtue. They neglect wedlock, but select other persons children, while they are pliable, and fit for learning, and esteem them to be of their kindred, and form them according to their own manners. 121 They do not absolutely deny the fitness of marriage, and</p>	<p>13:172b 172 But the sect of the Essenes affirm, that fate governs all things, and that nothing befalls men but what is according to its determination. 18:18-22 18 The doctrine of the Essenes is this:--That all things are best ascribed to God. They teach the immortality of souls, and esteem that the rewards of righteousness are to be earnestly striven for; 19 and when they send what they have dedicated to God into the temple, they do not offer sacrifices, {d} because they have more pure lustrations of their own; on which account they are excluded from the common court of the temple, but offer their</p>	<p>9.13-20 13 ... These [Essenes] practise a more devotional life, being filled with mutual love, and being temperate. And they turn away from every act of inordinate desire, being averse even to hearing of things of the sort. And they renounce matrimony, but they take the boys of others, and thus have an offspring begotten for them. And they lead these adopted children into an observance of their own peculiar customs, and in this way bring them up and impel them to learn the sciences. They do not, however, forbid them to marry, though themselves refraining from matrimony. Women, however, even though they may be disposed to</p>	<p>4.22.7 7 The same writer (Hegesippus) also records the ancient heresies which arose among the Jews, in the following words: "There were, moreover, various opinions in the circumcision, among the children of Israel. The following were those that were opposed to the tribe of Judah and the Christ: Essenes, Galileans, Hemerobaptists, Masbothaeans, Samaritans, Sadducees, Pharisees."</p>	<p>Sect # 10 Against Essenes, Sect one after Samaritans, but ten of the series. 1,1 The Samaritans were divided into four sects. These agreed < on > circumcision, the Sabbath and the < other provisions > of the Law. But each of the three differed from its fellows — with the sole exception of the Dositheans, in unimportant ways and to a limited extent. 1,2 The Essenes continued their original practice and never went beyond it. After them, the Gorothenes disagreed over a certain small point for a dispute has arisen between them, I mean between the Sebuaeans, Essenes and Gorothenes. (3) The nature of the</p>

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	<p>driven thither to adopt their usages by the tempests of fortune, [...]. Thus it is, that through thousands of ages, incredible to relate, this people eternally prolongs its existence, without a single birth taking place there; so fruitful a source of population to it is</p>		<p>villages, avoiding all cities on account of the habitual lawlessness of those who inhabit them, well knowing that such a moral disease is contracted from associations with wicked men, just as a real disease might be from an impure atmosphere, and that this would stamp an incurable evil on their souls. Of these men, some cultivating the earth, and others devoting themselves to those arts which are the result of peace, benefit both themselves and all those who come in contact with them, not storing up treasures of silver and of gold, nor acquiring vast sections of the earth out of a desire for ample revenues, but providing all things which are requisite for the natural purposes of life; 77 for they alone of almost all men having been originally poor and destitute, and that too rather from their own habits and ways of life than from any real</p>	<p>the succession of mankind thereby continued; but they guard against the lascivious behaviour of women, and are persuaded that none of them preserve their fidelity to one man. 122 These men are despisers of riches, and so very communicative as raises our admiration. Nor is there anyone to be found among them who has more than another; for it is a law among them, that those who come to them must let what they have be common to the whole order,--insomuch that among them all there is no appearance of poverty or excess of riches, but everyone's possessions are intermingled with everyone's possessions; and so there is, as it were, one patrimony among all the brethren. 123 They think that oil is a defilement; and if anyone of them be anointed without his own approbation, it is wiped off his body; for they think to be sweaty is a</p>	<p>sacrifices themselves; yet is their course of life better than that of other men; and they entirely give themselves over to husbandry. 20 It also deserves our admiration, how much they exceed all other men that give themselves over to virtue, and this in righteousness: and indeed to such a degree, that as it has never appeared among any other men, neither Greeks nor barbarians, no, not for a little time, so has it endured a long time among them. This is demonstrated by that institution of theirs, which will not allow anything to hinder them from having all things in common; so that a rich man enjoys no more of his own wealth than he who has nothing at all. There are about four thousand men that live in this way, 21 and neither marry wives, nor are desirous to keep servants; as thinking the latter tempts men to be unjust, and the former</p>	<p>adhere to the same course of life, they do not admit, inasmuch as in no way whatsoever have they confidence in women. 14 And they despise wealth, and do not turn away from sharing their goods with those that are destitute. No one amongst them, however, enjoys a greater amount of riches than another. For a regulation with them is, that an individual coming forward to join the sect must sell his possessions, and present the price of them to the community. And on receiving the money, the head of the order distributes it to all according to their necessities. Thus there is no one among them in distress. And they do not use oil, regarding it as a defilement to be anointed. And there are appointed overseers, who take care of all things that belong to them in common, and they all appear always in white clothing. 15 But there is not one city of them, but many of them settle in every city.</p>		<p>dispute is this. The Law directed the Jews to gather at Jerusalem from all quarters — often, < and > at three times of the year, the Feast of Unleavened Bread, Pentecost and Tabernacles. (4) There were Jews living here and there within the boundaries of both Judaea and Samaria, and they naturally used to cross Samaria on their way to Jerusalem. (5) Since (Jews and Samaritans) would meet at one season, (each) with their gathering for the festival, clashes would result. Besides, when Ezra was building Jerusalem after the return from Babylon, and the Samaritans asked if they could contribute aid to the Jews and take part in the building, and were refused by Ezra himself, and by Nehemiah.</p>

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			<p>deficiency of good fortune, are nevertheless accounted very rich, judging contentment and frugality to be great abundance, as in truth they are. 78 Among those men you will find no makers of arrows, or javelins, or swords, or helmets, or breastplates, or shields; no makers of arms or of military engines; no one, in short, attending to any employment whatever connected with war, or even to any of those occupations even in peace which are easily perverted to wicked purposes; for they are utterly ignorant of all traffic, and of all commercial dealings, and of all navigation, but they repudiate and keep aloof from everything which can possibly afford any inducement to covetousness; 79 and there is not a single slave among them, but they are all free, aiding one another with a reciprocal interchange of good offices; and they</p>	<p>good thing, as they do also to be clothed in white garments. They also have stewards appointed to take care of their common affairs, the special services of each officer being determined by the whole body. 124 They have no one certain city, but many of them dwell in every city; and if any of their sect come from other places, what they have lies open for them, just as if it were their own; and they go in to such as they never knew before, as if they had been ever so long acquainted with them. 125 For which reason they carry nothing at all with them when they travel into remote parts, though still they take their weapons with them, for fear of thieves. Accordingly there is, in every city where they live, one appointed particularly to take care of strangers, and to provide garments and other necessities for them. 126 But the dress and</p>	<p>gives the handle to domestic quarrels; but as they live by themselves, they minister one to another. 22 They also appoint certain stewards to receive the incomes of their revenues, and of the fruits of the ground; such as are good men and priests, who are to get their grain and their food ready for them. They none of them differ from others of the Essenes in their way of living, but do the most resemble those Dacians who are called Ctistae {e} [dwellers in cities.]</p>	<p>And if any of the adherents of the sect may be present from a strange place, they consider that all things are in common for him, and those whom they had not previously known they receive as if they belonged to their own household and kindred. And they traverse their native land, and on each occasion that they go on a journey they carry nothing except arms. And they have also in their cities a president, who expends the moneys collected for this purpose in procuring clothing and food for them. And their robe and its shape are modest. And they do not own two cloaks, or a double set of shoes; and when those that are in present use become antiquated, then they adopt others. And they neither buy nor sell anything at all; but whatever any one has he gives to him that has not, and that which one has not he receives. 16 And they continue in an orderly manner, and</p>		

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			<p>condemn masters, not only as unjust, inasmuch as they corrupt the very principle of equality, but likewise as impious, because they destroy the ordinances of nature, which generated them all equally, and brought them up like a mother, as if they were all legitimate brethren, not in name only, but in reality and truth. But in their view this natural relationship of all men to one another has been thrown into disorder by designing covetousness, continually wishing to surpass others in good fortune, and which has therefore engendered alienation instead of affection, and hatred instead of friendship; 80 and leaving the logical part of philosophy, as in no respect necessary for the acquisition of virtue, to the word-catchers, and the natural part, as being too sublime for human nature to master, to those who love to converse about high objects</p>	<p>deportment of their bodies is such as children use who are in fear of their masters. Nor do they allow the replacement of garments or of shoes till be first torn to pieces, or worn out by time. 127 Nor do they either buy or sell anything to one another; but everyone of them gives what he has to him that needs it, and receives from him again in lieu of it what may be convenient for himself; and although there be no requital made, they are fully allowed to take what they want of whomever they please. 128 And as for their piety toward God, it is very extraordinary; for before sunrise they speak not a word about profane matters, but put up certain prayers which they have received from their forefathers, as if they made a supplication for its rising. 129 After this everyone of them are sent away by their curators, to exercise some of those arts wherein they are skilled,</p>		<p>with perseverance pray from early dawn, and they do not speak a word unless they have praised God in a hymn. And in this way they each go forth and engage in whatever employment they please; and after having worked up to the fifth hour they leave off. Then again they come together into one place, and encircle themselves with linen girdles, for the purpose of concealing their private parts. And in this manner they perform ablutions in cold water; and after being thus cleansed, they repair together into one apartment,--now no one who entertains a different opinion from themselves assembles in the house,--and they proceed to partake of breakfast. And when they have taken their seats in silence, they set down loaves in order, and next some one sort of food to eat along with the bread, and each receives from these a sufficient portion. No one, however, tastes these</p>		

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			<p>(except indeed so far as such a study takes in the contemplation of the existence of God and of the creation of the universe), they devote all their attention to the moral part of philosophy, using as instructors the laws of their country which it would have been impossible for the human mind to devise without divine inspiration. 81 Now these laws they are taught at other times, indeed, but most especially on the seventh day, for the seventh day is accounted sacred, on which they abstain from all other employments, and frequent the sacred places which are called synagogues, and there they sit according to their age in classes, the younger sitting under the elder, and listening with eager attention in becoming order. 82 Then one, indeed, takes up the holy volume and reads it, and another of the men of the greatest experience comes forward and explains</p>	<p>in which they labour with great diligence till the fifth hour. After which they assemble themselves together again into one place; and when they have clothed themselves in white veils, they then bathe their bodies in cold water. And after this purification is over, they all meet together in an apartment of their own, into which it is not permitted to any of another sect to enter; while they go, after a pure manner, into the dining room, as into a certain holy temple, 130 and quietly set themselves down; upon which the baker serves them loaves in order; the cook also brings a single plate of one sort of food, and sets it before everyone of them; 131 but a priest says grace before the meal; and it is unlawful for anyone to taste of the food before grace is said. The same priest, when he has dined, says grace again after the meal; and when they begin, and</p>		<p>before the priest utters a blessing, and prays over the food. And after breakfast, when he has a second time offered up supplication, as at the beginning, so at the conclusion of their meal they praise God in hymns. Next, after they have laid aside as sacred the garments in which they have been clothed while together taking their repast within the house--(now these garments are linen)--and having resumed the clothes which they had left in the vestibule, they hasten to agreeable occupations until evening. And they partake of supper, doing oil things in like manner to those already mentioned. And no one will at any time cry aloud, nor will any other tumultuous voice be heard. But they each converse quietly, and with decorum one concedes the conversation to the other, so that the stillness of those within the house</p>		

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			<p>what is not very intelligible, for a great many precepts are delivered in enigmatical modes of expression, and allegorically, as the old fashion was; 83 and thus the people are taught piety, and holiness, and justice, and economy, and the science of regulating the state, and the knowledge of such things as are naturally good, or bad, or indifferent, and to choose what is right and to avoid what is wrong, using a threefold variety of definitions, and rules, and criteria, namely, the love of God, and the love of virtue, and the love of mankind. 84 Accordingly, the sacred volumes present an infinite number of instances of the disposition devoted to the love of God, and of a continued and uninterrupted purity throughout the whole of life, of a careful avoidance of oaths and of falsehood, and of a strict adherence to the principle</p>	<p>when they end, they praise God, as he that bestows their food upon them; after which they lay aside their [white] garments, and betake themselves to their labours again till the evening; 132 then they return home to supper, after the same manner; and if there is any strangers there, they sit down with them. Nor is there ever any clamour or disturbance to pollute their house, but they give everyone permission to speak in their turn; 133 which silence thus kept in their house, appears to foreigners like some tremendous mystery; the cause of which is that perpetual sobriety they exercise, and the same settled measure of food and drink that is allotted them, and that such as is abundantly sufficient for them. 134 And truly, as for other things, they do nothing but according to the injunctions of their</p>		<p>appears a sort of mystery to those outside. And they are invariably sober, eating and drinking all things by measure. 17 All then pay attention to the president; and whatever injunctions he will issue, they obey as law. For they are anxious that mercy and assistance be extended to those that are burdened with toil. And especially they abstain from wrath and anger, and all such passions, inasmuch as they consider these to be treacherous to man. And no one amongst them is in the habit of swearing; but whatever any one says, this is regarded more binding than an oath. If, however, one will swear, he is condemned as one unworthy of credence. They are likewise solicitous about the readings of the law and prophets; and moreover also, if there is any treatise of the faithful, about that likewise. And they evince the utmost curiosity concerning</p>		

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			<p>of looking on the Deity as the cause of everything which is good and of nothing which is evil. They also furnish us with many proofs of a love of virtue, such as abstinence from all covetousness of money, from ambition, from indulgence in pleasures, temperance, endurance, and also moderation, simplicity, good temper, the absence of pride, obedience to the laws, steadiness, and everything of that kind; and, lastly, they bring forward as proofs of the love of mankind, goodwill, equality beyond all power of description, and fellowship, about which it is not unreasonable to say a few words. 85 In the first place, then, there is no one who has a house so absolutely his own private property, that it does not in some sense also belong to every one: for besides that they all dwell together in companies, the house is open to all those of the same notions,</p>	<p>curators; only these two things are done among them at everyone's own freewill, which are, to assist those who need it, and to show mercy; for they are permitted of their own accord to afford assistance to such as deserve it, when they stand in need of it, and to bestow food on those who are in distress; but they cannot give anything to their kindred without the permission of their curators. 135 They dispense their anger after a just manner, and restrain their passion. They are eminent for fidelity, and are the ministers of peace; whatever they say also is firmer than an oath; but swearing is avoided by them, and they esteem it worse than perjury; {a} for they say that he who cannot be believed without [swearing by] God is already condemned. 136 They also take great pains in studying the writings of the ancients, and choose out of them</p>		<p>plants and stones, rather busying themselves as regards the operative powers of these, saying that these things were not created in vain. 18 But to those who wish to become disciples of the sect, they do not immediately deliver their rules, unless they have previously tried them. Now for the space of a year they set before (the candidates) the same food, while the latter continue to live in a different house outside the Essenes' own place of meeting. And they give (to the probationists) a hatchet and the linen girdle, and a white robe. When, at the expiration of this period, one affords proof of self-control, he approaches nearer to the sect's method of living, and he is washed more purely than before. Not as yet, however, does he partake of food along with the Essenes. For, after having furnished evidence as to whether he is able to acquire self-control,--but for two</p>		

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			<p>who come to them from other quarters; 86 then there is one magazine among them all; their expenses are all in common; their garments belong to them all in common; their food is common, since they all eat in messes; for there is no other people among which you can find a common use of the same house, a common adoption of one mode of living, and a common use of the same table more thoroughly established in fact than among this tribe: and is not this very natural? For whatever they, after having been working during the day, receive for their wages, that they do not retain as their own, but bring it into the common stock, and give any advantage that is to be derived from it to all who desire to avail themselves of it; 87 and those who are sick are not neglected because they are unable to contribute to the common stock, inasmuch as the tribe have in their</p>	<p>what is most for the advantage of their soul and body; and they inquire after such roots and medicinal stones as may cure their distempers. 137 But now, if anyone has a mind to come over to their sect, he is not immediately admitted, but he is prescribed the same method of living which they use, for a year, while he continues excluded: and they give him also a small hatchet, and the before mentioned belt, and the white garment. 138 And when he has given evidence, during that time, that he can observe their continence, he approaches nearer to their way of living, and is made a partaker of the waters of purification; yet is he not even now admitted to live with them; for after this demonstration of his fortitude, his temperament is tried two more years, and if he appear to be worthy, they then admit him into their</p>		<p>years the habit of a person of this description is on trial,--and when he has appeared deserving, he is thus reckoned amongst the members of the sect. Previous, however, to his being allowed to partake of a repast along with them, he is bound under fearful oaths. First, that he will worship the Divinity; next, that he will observe just dealings with men, and that he will in no way injure any one, and that he will not hate a person who injures him, or is hostile to him, but pray for them. He likewise swears that he will always aid the just, and keep faith with all, especially those who are rulers. For, they argue, a position of authority does not happen to any one without God. And if the Essene himself be a ruler, he swears that he will not conduct himself at any time arrogantly in the exercise of power, nor be prodigal, nor resort to any adornment, or a greater state of magnificence</p>		

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			<p>public stock a means of supplying their necessities and aiding their weakness, so that from their ample means they support them liberally and abundantly; and they cherish respect for their elders, and honor them and care for them, just as parents are honored and cared for by their lawful children: being supported by them in all abundance both by their personal exertions, and by innumerable contrivances. 88 XIII. Such diligent practicers of virtue does philosophy, unconnected with any superfluous care of examining into Greek names render men, proposing to them as necessary exercises to train them towards its attainment, all praiseworthy actions by which a freedom, which can never be enslaved, is firmly established. 89 And a proof of this is that, though at different times a great number of chiefs of every variety of disposition and character,</p>	<p>society. 139 And before he is allowed to touch their common food, he is obliged to take tremendous oaths; that, in the first place, he will exercise piety toward God; and then, that he will observe justice toward men; and that he will do no harm to anyone, either of his own accord, or by the command of others; that he will always hate the wicked, and assist the righteous; 140 that he will ever show fidelity to all men, and especially to those in authority, because no one obtains the government without God's assistance; and that if he is in authority, he will at no time whatever abuse his authority, nor endeavour to outshine his subjects either in his garments, or any other finery; 141 that he will be perpetually a lover of truth, and propose to himself to reprove those who tell lies; that he will keep his hands clear from</p>		<p>than the usage permits. He likewise swears, however, to be a lover of truth, and to reprove him that is guilty of falsehood, neither to steal, nor pollute his conscience for the sake of iniquitous gain, nor conceal aught from those that are members of his sect, and to divulge nothing to others, though one should be tortured even unto death. And in addition to the foregoing promises, he swears to impart to no one a knowledge of the doctrines in a different manner from that in which he has received them himself. 19 With oaths, then, of this description, they bind those who come forward. If, however, any one may be condemned for any sin, he is expelled from the order; but one that has been thus excommunicated sometimes perishes by an awful death. For, inasmuch as he is bound by the oaths and rites of the sect, he is not able to</p>		

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			<p>have occupied their country, some of whom have endeavored to surpass even ferocious wild beasts in cruelty, leaving no sort of inhumanity unpracticed, and have never ceased to murder their subjects in whole troops, and have even torn them to pieces while living, like cooks cutting them limb from limb, till they themselves, being overtaken by the vengeance of divine justice, have at last experienced the same miseries in their turn: 90 others again having converted their barbarous frenzy into another kind of wickedness, practicing an ineffable degree of savageness, talking with the people quietly, but through the hypocrisy of a more gentle voice, betraying the ferocity of their real disposition, fawning upon their victims like treacherous dogs, and becoming the causes of irremediable miseries to them, have left in all their cities monuments of their</p>	<p>theft, and his soul from unlawful gains; and that he will neither conceal anything from those of his own sect, nor reveal any of their doctrines to others, no, not though anyone should compel him so to do at the hazard of his life. 142 Moreover, he swears to communicate their doctrines to no one any otherwise than as he received them himself; that he will abstain from robbery, and will equally preserve the books belonging to their sect, and the names of the angels {b} [or messengers]. These are the oaths by which they secure their proselytes to themselves. 143 But for those who are caught in any heinous sins, they cast them out of their society; and he who is thus separated from, them does often die after a miserable manner; for as he is bound by the oath he has taken, and by the customs he has been engaged in, he is not at liberty to partake of that</p>		<p>partake of the food in use among other people. Those that are excommunicated, occasionally, therefore, utterly destroy the body through starvation. And so it is, that when it comes to the last the Essenes sometimes pity many of them who are at the point of dissolution, inasmuch as they deem a punishment even unto death, thus inflicted upon these culprits, a sufficient penalty. 20 But as regards judicial decisions, the Essenes are most accurate and impartial. And they deliver their judgments when they have assembled together, numbering at the very least one hundred; and the sentence delivered by them is irreversible. And they honour the legislator next after God; and if any one is guilty of blasphemy against this framer of laws, he is punished. And they are taught to yield obedience to rulers and elders; and if ten occupy seats in the</p>		

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			<p>impiety, and hatred of all mankind, in the never to be forgotten miseries endured by those whom they oppressed: 91 and yet no one, not even of those immoderately cruel tyrants, nor of the more treacherous and hypocritical oppressors was ever able to bring any real accusation against the multitude of those called Essenes or Holy. But everyone being subdued by the virtue of these men, looked up to them as free by nature, and not subject to the frown of any human being, and have celebrated their manner of messing together, and their fellowship with one another beyond all description in respect of its mutual good faith, which is an ample proof of a perfect and very happy life.</p>	<p>food that he meets with elsewhere, but is forced to eat grass, and to famish his body with hunger, till he perish; 144 for which reason they receive many of them again when they are at their last gasp, out of compassion to them, as thinking the miseries they have endured till they came to the very brink of death, to be a sufficient punishment for the sins they had been guilty of. 145 But in the judgments they exercise they are most accurate and just, nor do they pass sentence by the votes of a court that is fewer than a hundred. And as to what is once determined by that number, it is unalterable. What they most of all honour, after God himself, is the name of their legislator [Moses]; whom, if anyone blaspheme, he is punished capitally. 146 They also think it a good thing to obey their elders, and the majority. Accordingly, if ten of them are sitting together,</p>		<p>same room, one of them will not speak unless it will appear expedient to the nine. And they are careful not to spit out into the midst of persons present, and to the right hand. They are more solicitous, however, about abstaining from work on the Sabbath-day than all other Jews. For not only do they prepare their victuals for themselves one day previously, so as not (on the Sabbath) to kindle a fire, but not even would they move a utensil from one place to another (on that day), nor ease nature; nay, some would not even rise from a couch. On other days, however, when they wish to relieve nature, they dig a hole a foot long with the mattock,--for of this description is the hatchet, which the president in the first instance gives those who come forward to gain admission as disciples,--and cover (this cavity) on all sides with their garment, alleging that they do not</p>		

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				<p>no one of them will speak while the other nine are against it. 147 They also avoid spitting in the midst of them, or on the right side. Moreover, they are stricter than any other of the Jews in resting from their labours on the seventh day; for they not only get their food ready the day before, that they may not be obliged to kindle a fire on that day, but they will not move any vessel out of its place, nor go to stool thereon. 148 Nay, on other days they dig a small pit, a foot deep, with a paddle (which kind of hatchet is given to them when they are first admitted among them;) and covering themselves around with their garment, that they may not affront the divine rays of light, they ease themselves into that pit, 149 after which they put the earth that was dug out again into the pit; and even this they do only in the more lonely places, which they choose out for</p>		<p>necessarily insult the sunbeams. They then replace the upturned soil into the pit; and this is their practice, choosing the more lonely spots. But after they have performed this operation, immediately they undergo ablution, as if the excrement pollutes them. 21 ... 22 Now the doctrine of the resurrection has also derived support among these; for they acknowledge both that the flesh will rise again, and that it will be immortal, in the same manner as the soul is already imperishable. And they maintain that the soul, when separated in the present life, (departs) into one place, which is well ventilated and lightsome, where, they say, it rests until judgment. And this locality the Greeks were acquainted with by hearsay, and called it "Isles of the Blessed." And there are other tenets of these which many of</p>		

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				<p>this purpose; and although this easement of the body be natural, yet it is a rule with them to wash themselves after it, as if it were a defilement to them. 150 Now after the time of their preparatory trial is over, they are divided into four classes; and so far are the juniors inferior to the seniors, that if the seniors should be touched by the juniors, they must wash themselves as if they had intermixed themselves with the company of a foreigner. 151 They are long lived also; insomuch that many of them live more than a hundred years, by means of the simplicity of their diet; nay, as I think, by means of the regular course of life they observe also. They condemn the miseries of life, and are above pain, by the generosity of their mind. And as for death, if it will be for their glory, they esteem it better than living always; 152 and indeed our war with the Romans gave</p>		<p>the Greeks have appropriated, and thus have from time to time formed their own opinions. For the disciplinary system in regard of the Divinity, according to these (Jewish sects), is of greater antiquity than that of all nations. And so it is that the proof is at hand, that all those (Greeks) who ventured to make assertions concerning God, or concerning the creation of existing things, derived their principles from no other source than from Jewish legislation. And among these may be particularized Pythagoras especially, and the Stoics, who derived (their systems) while resident among the Egyptians, by having become disciples of these Jews. Now they affirm that there will be both a judgment and a conflagration of the universe, and that the wicked will be eternally punished. And among them is cultivated the</p>		

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				<p>abundant evidence of what great souls they had in their trials, wherein, although they were tortured and distorted, burnt and torn to pieces, and went through all kinds of instruments of torment, that they might be forced either to blaspheme their legislator, or to eat what was forbidden them, yet could they not be made to do either of them, no, nor once to flatter their tormentors, or to shed a tear; 153 but they smiled in their very pains, and laughed those to scorn who inflicted the torments upon them, and resigned up their souls with great alacrity, as expecting to receive them again. 154 For their doctrine is this:--That bodies are corruptible, and that the matter they are made of is not permanent; but that the souls are immortal, and continue for ever; and that they come out of the most subtle air, and are united to their bodies</p>		<p>practice of prophecy, and the prediction of future events. ... 23 There is then another order of the Essenes who use the same customs and prescribed method of living with the foregoing sects, but make an alteration from these in one respect, viz., marriage. Now they maintain that those who have abrogated matrimony commit some terrible offence, which is for the destruction of life, and that they ought not to cut off the succession of children; far, that if all entertained this opinion, the entire race of men would easily be exterminated. However, they make a trial of their betrothed women for a period of three years; and when they have been three times purified, with a view of proving their ability of bringing forth children, so then they wed. They do not, however, cohabit with pregnant women, evincing that they marry not from sensual motives,</p>		

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				<p>as in prisons, into which they are drawn by a certain natural enticement; 155 but that when they are set free from the bonds of the flesh, they then, as released from a long bondage, rejoice and mount upward. And this is like the opinion of the Greeks, that good souls have their habitations beyond the ocean, in a region that is neither oppressed with storms of rain, or snow, or with intense heat, but that this place is such as is refreshed by the gentle breezes of a west wind, that is perpetually blowing from the ocean; while they allot to bad souls a dark and tempestuous den, full of never ceasing punishments. 156 And indeed the Greeks seem to me to have followed the same notion, when they allot the islands of the blessed to their brave men, whom they call heroes and demigods; and to the souls of the wicked, the</p>		<p>but from the advantage of children. And the women likewise undergo ablution in a similar manner (with their husbands), and are themselves also arrayed in a linen garment, after the mode in which the men are with their girdles. These things, then, are the statements which I have to make respecting the Esseni.</p>		

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				<p>region of the ungodly, in Hades, where their fables relate that certain persons, such as Sisyphus, and Tantalus, and Ixion, and Tityus, are punished; which is built on this first supposition, that souls are immortal; and from this are those exhortations to virtue and exhortations from wickedness collected; 157 whereby good men are bettered in the conduct of their life, by the hope they have of reward after their death, and whereby the vehement inclinations of bad men to vice are restrained, by the fear and expectation they are in, that although they should lie concealed in this life, they should suffer immortal punishment after their death. 158 These are the divine doctrines of the Essenes {c} about the soul, which lay an unavoidable bait for such as have once had a taste of their philosophy. 159 There are also those among them who</p>				

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				<p>undertake to foretell things to come, {d} by reading the holy books, and using various sorts of purifications, and being perpetually conversant in the discourses of the prophets; and it is but seldom that they miss in their predictions. 160 Moreover, there is another order of Essenes, {e} who agree with the rest as to their way of living, and customs, and laws, but differ from them in the point of marriage, as thinking that by not marrying they cut off the principal part of human life, which is the prospect of succession; nay rather, that if all men should be of the same opinion, the whole race of mankind would fail. 161 However, they try their spouses for three years' probation; and if they find that they have their natural purgations thrice, as trials that they are likely to be fruitful, they then actually marry them. But they do not use to accompany with their wives when they are with</p>				

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				<p>child, as a demonstration that they do not marry out of regard to pleasure, but for the sake of posterity. Now the women go into the baths with some of their garments on, as the men do with something girded about them. And these are the customs of this order of Essenes.</p>				
<p>4th Philosophy or Judas the Galilean</p>		<p>None</p>	<p>None</p>	<p>2:118 118 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 [having had Judean kings report to no one but] 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 their leaders.</p>	<p>18:4-10, 4 yet was there one Judas, a Gaulonite, {a} 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: 5 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 honour and glory they would thereby acquire for magnanimity. They also said that God would not otherwise be assisting to</p>	<p>9.21 21 The Essenes have, however, in the lapse of time, undergone divisions, and they do not preserve their system of training after a similar manner, inasmuch as they have been split up into four parties. For some of them discipline themselves above the requisite rules of the order, so that even they would not handle a current coin of the country, saying that they ought not either to carry, or behold, or fashion an image: <u>wherefore no one of those goes into a city, lest (by so doing) he should enter through a gate at which statues are erected, regarding it a violation of</u></p>	<p>1.5.5-6 5. And after a little he says: "But Judas, a Gaulonite, from a city called Gamala, taking with him Sadduchus, a Pharisee, urged the people to revolt, both of them saying that the taxation meant nothing else than downright slavery, and exhorting the nation to defend their liberty." 6 And in the second book of his History of the Jewish War, he [Josephus] writes as follows concerning the same man: "At this time a certain Galilean, whose name was Judas, persuaded his countrymen to revolt, declaring that they were cowards if they</p>	<p>None</p>

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					<p>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; 6 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; 7 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 pretence indeed for the public welfare, but in reality for the hopes of gain to themselves; 8 where arose seditions, and from them murders of men, which sometimes fell on those of their own</p>	<p><u>law to pass beneath images.</u> (This seems to be related to the case of Judas & Matthias who pulled down Herod's golden eagle around 7 BCE) But the adherents of another party, if they happen to hear any one maintaining a discussion concerning God and His laws -- supposing such to be an uncircumcised person, they will closely watch him and when they meet a person of this description in any place alone, they will threaten to slay him if he refuses to undergo the rite of circumcision. Now, if the latter does not wish to comply with this request, an Essene spares not, but even slaughters. And it is from this occurrence that they have received their appellation, being denominated (by some) Zelotae, but by others Sicarii. And the adherents of another party call no one Lord except the Deity, even though one should put them to the torture, or even kill them. But there</p>	<p>submitted to pay tribute to the Romans, and if they endured, besides [having had] God [as master, under the Judean kings], masters who were mortal [he means, "Roman"]." These things are recorded by Josephus. 4.22.7 7 The same writer (Hegesippus) also records the ancient heresies which arose among the Jews, in the following words: "There were, moreover, various opinions in the circumcision, among the children of Israel. The following were those that were opposed to the tribe of Judah and the Christ: Essenes, Galileans, Hemerobaptists, Masbothaeans, Samaritans, Sadducees, Pharisees."</p>	

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					<p>people, (by the madness of these men toward 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. 9 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, {c} who started 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</p>	<p>are others of a later period, who have to such an extent declined from the discipline (of the order), that, as far as those are concerned who continue in the primitive customs, they would not even touch these. And if they happen to come in contact with them, they immediately resort to ablution, as if they had touched one belonging to an alien tribe.</p>		

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					<p>our future miseries, by this system of philosophy, which we were before unacquainted with, 10 concerning which I will discourse a little, and this the rather, because the infection which spread there among the younger sort, who were zealous for it, brought the public to destruction.</p> <p>23-25 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 relatives and friends, nor can any such fear make them call any man lord; 24 and since this immovable resolution of theirs is well known to a great many, I shall speak</p>			

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					<p>no further about that matter; nor am I afraid that anything I have said of them should be disbelieved, but rather fear that what I have said is beneath the resolution they show when they undergo pain; 25 and it was in Gessius Florus' time that the nation began to grow mad with this distemper, who was our procurator, and who occasioned the Jews to go wild with it by the abuse of his authority, and to make them revolt from the Romans.</p>			

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<p>Therapeutae</p>		<p>1:1-90 1 I. Having mentioned the Essenes, who in all respects selected for their admiration and for their especial adoption the practical course of life, and who excel in all, or what perhaps may be a less unpopular and invidious thing to say, in most of its parts, I will now proceed, in the regular order of my subject, to speak of those who have embraced the speculative life, and I will say what appears to me to be desirable to be said on the subject, not drawing any fictitious statements from my own head for the sake of improving the appearance of that side of the question which nearly all poets and essayists are much accustomed to do in the scarcity of good actions to extol, but with the greatest simplicity adhering strictly to the truth itself, to which I know well that even the most eloquent men do not keep close in their speeches. Nevertheless we must make the endeavor and labor to attain to this virtue; for it</p>	<p>None</p>	<p>None</p>	<p>None</p>	<p>None</p>	<p>2.17.3-24 3 In the work to which he gave the title, <i>On a Contemplative Life</i> or on <i>Suppliants</i>, after affirming in the first place that he will add to those things which he is about to relate nothing contrary to truth or of his own invention, he says that these men were called Therapeutae and the women that were with them Therapeutrides. He then adds the reasons for such a name, explaining it from the fact that they applied remedies and healed the souls of those who came to them, by relieving them like physicians, of evil passions, or from the fact that they served and worshipped the Deity in purity and sincerity. 4 Whether Philo himself gave them this name, employing an epithet well suited to their mode of life, or whether the first of them really called themselves so in the beginning, since the name of Christians was not yet everywhere known, we need not discuss here.</p>	<p>Sect #29 But at that time all Christians alike ... also came to be called "Jessaeans" [Ἰεσσαίους] for a short while, before the disciples began to be called Christians at Antioch," and "If you enjoy study and have read the passage about them in Philo's historical writings, in his book entitled "Jessaeans," you can find that ... Philo described none other than Christians."</p>
		<p>is not right that the greatness of the virtue of</p>					<p>5 He bears witness, however, that first of all</p>	

