

Hindley, David C	Philo (De Jonge)	Philo (De Jonge)	Josephus (Whiston)	Josephus (Whiston)	Hippolytus (MacMahon, ANF vol 5)	Epiphanius (sects 1-46 Frank Williams, ch 47 & up Philip Amadon)	Eusebius (McGiffert, NPNF series 2 vol 1)
©2018	<i>De vita contemplativa</i> , ca. mid 30s CE	<i>Quod omnis probus liber sit</i> , ca. mid 30s CE	<i>Wars of the Jews</i> , ca 75 CE	<i>Antiquities</i> , ca. 95 CE	<i>Refutation of all heresy</i> , ca. 218-235	<i>Panarion</i> ca. 378 CE	<i>Church History</i> ca.
Pharisees	None	None	2:162-163; 162 But then as to the two other orders at first mentioned, the <b>Pharisees</b> 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 co-operate 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 <b>Pharisees</b> are friendly to one another, and are for the exercise of concord, and regard for the public;	13:172a 172 Now for the <b>Pharisees</b> , 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. 288b, ... the <b>Pharisees</b> , 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. 297a, 297 but of these matters we shall speak hereafter. What I would now explain is this, that the <b>Pharisees</b> have delivered to the people a great many observances by succession from their fathers, which are not written in the laws of Moses; 298c; but the	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 <b>Pharisees</b> . 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	sect 16 16. Against <b>Pharisees</b> , < Sect > three from Judaism, but sixteen of the series. 1,1 Another sect, that of the <b>Pharisees</b> , 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 <b>Pharisees</b> 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	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: <b>Essenes</b> , <b>Galileans</b> , Hemerobaptists, Masbothaeans, Samaritans, <b>Sadducees</b> , <b>Pharisees</b> ."

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				<p><b>Pharisees</b> have the multitude on their side.</p> <p>18:12-15 12 Now, for the <b>Pharisees</b>, 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;</p> <p>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.</p> <p>14 They also believe that souls have an</p>	<p><b>Pharisees</b> affirm the existence of fate, and that some things are in our power, whereas others are under the control of destiny. In this 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 soul is immortal, 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.</p> <p>24 These, then, are the opinions even of the <b>Pharisees</b>.</p>	<p>please!</p> <p>(3) In order to live as much as possible without sleep, they would make their beds on benches only a span wide and 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.</p> <p>(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.</p> <p>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.</p> <p>(6) They went out in the Scribes' style of dress which we have been speaking of,</p>	

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				immortal 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.		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 " <b>Pharisees</b> " because they were separated from the others by the 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,	

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						most of all the <b>Pharisees</b> .	
<b>Sadducees</b>	None	None	2:164-166; 164 But the <b>Sadducees</b> 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 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 <b>Sadducees</b> 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.	13:173a, 173 And for the <b>Sadducees</b> , 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 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. 297b-298b; and for that reason it is that the <b>Sadducees</b> 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 <b>Sadducees</b> are able to persuade none but the rich, and have not the populace favourable	9.24 The <b>Sadducees</b> , however, are for abolishing fate, and they acknowledge that God does nothing that is wicked, nor exercises providence over (earthly concerns); but they 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	sect 14 Against <b>Sadducees</b> , Sect one from Judaism, but fourteen of the series 2, First are the <b>Sadducees</b> , who were an offshoot of Dositheus. These give themselves the name of " <b>Sadducees</b> ," 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, <sup>5</sup> for they have not been deemed worthy of him. All their observances are just	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: <b>Essenes</b> , <b>Galileans</b> , Hemerobaptists, Masbothaeans, Samaritans, <b>Sadducees</b> , <b>Pharisees</b> ."

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				<p>to them, 18:16-17 16 But the doctrine of the <b>Sadducees</b> is this:-- That souls die with the bodies; nor do they regard the observation of anything besides what the law enjoins them, for they 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 <b>Pharisees</b>, because the multitude would not otherwise bear them.</p>	<p>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 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 <b>Pharisees</b> are full of mutual affection, the</p>	<p>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 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 brother's 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</p>	

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					<p><b>Sadducees</b>, 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 of Moses only, in regard of which, however, they frame no interpretations. These, then, are the opinions which also the <b>Sadducees</b> choose to teach.</p>	<p>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 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>	
<b>Essenes</b>	None	<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 <b>Essenes</b>, in number</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 <b>Essenes</b>. These last are Jews by birth, and seem to have a greater affection for one another than the</p>	13:172b; 18:18-22	<p>9.13-20 13 ... These <b>[Essenes]</b> 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</p>	<p>sect 10 Against <b>Essenes</b>, Sect one after Samaritans, but ten of the series. 1,1 The Samaritans were divided into four sects. These agreed &lt; on &gt; circumcision, the Sabbath and the &lt; other provisions &gt; of the Law. But each of</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.</p>

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		<p>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.</p> <p>76 These men, in the first place, live in 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</p>	<p>other sects have.</p> <p>120 These <b>Essenes</b> 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.</p> <p>121 They do not absolutely deny the fitness of marriage, and 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.</p> <p>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</p>		<p>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 adhere to the same course of life, they do not admit, inasmuch as in no way whatsoever have they confidence in women.</p> <p>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</p>	<p>the three differed from its fellows — with the sole exception of the Dositheans, in unimportant ways and to a limited extent.</p> <p>1,2 The <b>Essenes</b> 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, <b>Essenes</b> and Gorothenes.</p> <p>(3) The nature of the dispute is this. The Law directed the Jews to gather at Jerusalem from all quarters — often, &lt; and &gt; at three times of the year, the Feast of Unleavened Bread, Pentecost and Tabernacles.</p> <p>(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.</p>	<p>The following were those that were opposed to the tribe of Judah and the Christ: <b>Essenes</b>, <b>Galileans</b>, Hemerobaptists, Masbothaeans, Samaritans, <b>Sadducees</b>, <b>Pharisees</b>."</p>

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		<p>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;</p> <p>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 deficiency of good fortune, are nevertheless accounted very rich, judging contentment and frugality to be great abundance, as in truth they are.</p> <p>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</p>	<p>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.</p> <p>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 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.</p> <p>124 They have no one certain city, but many of them dwell in every city; and if any of their sect</p>		<p>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.</p> <p>15 But there is not one city of them, but many of them settle in every city. 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</p>	<p>(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>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;</p> <p>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 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</p>	<p>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.</p> <p>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.</p> <p>126 But the dress and 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.</p>		<p>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.</p> <p>16 And they continue in an orderly manner, and with perseverance pray from early dawn, and they do not speak a word unless they have praised God in a hymn. And in this</p>		

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		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 (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,	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 sunrising 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, in which they labour with great diligence till the fifth hour. After which they assemble		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 before the priest utters a		

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		<p>using as instructors the laws of their country which it would have been impossible for the human mind to devise without divine inspiration.</p> <p>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.</p> <p>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 what is not very intelligible, for a great many precepts are delivered in enigmatical modes of</p>	<p>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,</p> <p>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;</p> <p>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 when they end, they praise God, as he that</p>		<p>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</p>		

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		<p>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.</p> <p>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 of looking on the Deity as the cause of</p>	<p>bestows their food upon them; after which they lay aside their [white] garments, and betake themselves to their labours again till the evening;</p> <p>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;</p> <p>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.</p> <p>134 And truly, as for other things, they do nothing but according to the injunctions of their</p>		<p>within the house appears a sort of mystery to those outside. And they are invariably sober, eating and drinking all things by measure.</p> <p>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</p>		

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		<p>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.</p> <p>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</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.</p> <p>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.</p> <p>136 They also take great pains in</p>		<p>there is any treatise of the faithful, about that likewise. And they evince the utmost curiosity concerning plants and stones, rather busying themselves as regards the operative powers of these, saying that these things were not created in vain.</p> <p>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 <b>Essenes'</b> 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</p>		

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		<p>is open to all those of the same notions, 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</p>	<p>studying the writings of the ancients, and choose out of them 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</p>		<p>washed more purely than before. Not as yet, however, does he partake of food along with the <b>Essenes</b>. For, after having furnished evidence as to whether he is able to acquire self-control,--but for two 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</p>		

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		<p>it;</p> <p>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 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.</p> <p>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</p>	<p>fortitude, his temperament is tried two more years, and if he appear to be worthy, they then admit him into their society.</p> <p>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;</p> <p>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</p>		<p>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 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</p>		

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		<p>exercises to train them towards its attainment, all praiseworthy actions by which a freedom, which can never be enslaved, is firmly established.</p> <p>89 And a proof of this is that, though at different times a great number of chiefs of every variety of disposition and character, 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:</p> <p>90 others again having converted their barbarous</p>	<p>other finery;</p> <p>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 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.</p> <p>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.</p> <p>143 But for those who are caught in</p>		<p>has received them himself.</p> <p>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 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 <b>Essenes</b> 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.</p> <p>20 But as regards</p>		



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		<p>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 impiety, and hatred of all mankind, in the never to be forgotten miseries endured by those whom they oppressed:</p> <p>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 <b>Essenes</b> or Holy. But everyone being subdued by the virtue of these men, looked</p>	<p>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 food that he meets with elsewhere, but is forced to eat grass, and to famish his body with hunger, till he perish;</p> <p>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.</p> <p>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</p>		<p>judicial decisions, the <b>Essenes</b> 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 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</p>		

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		<p>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>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.</p> <p>146 They also think it a good thing to obey their elders, and the majority. Accordingly, if ten of them are sitting together, no one of them will speak while the other nine are against it.</p> <p>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.</p>		<p>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 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.</p>		

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			<p>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,</p> <p>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 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.</p> <p>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</p>		<p>21 ...</p> <p>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 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</p>		

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			<p>wash themselves as if they had intermixed themselves with the company of a foreigner.</p> <p>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;</p> <p>152 and indeed our war with the Romans gave 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</p>		<p>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 practice of prophecy, and the prediction of future events.</p> <p>...</p> <p>23 There is then another order of the <b>Essenes</b> who use the same customs and prescribed method of living with the</p>		

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			<p>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;</p> <p>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.</p> <p>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 as in prisons, into which they are drawn by a certain natural enticement;</p> <p>155 but that when they are set free from the bonds of the flesh, they then, as released from a long</p>		<p>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.</p> <p>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, but from the advantage of children. And the women likewise undergo ablution in a similar manner (with</p>		

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			<p>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.</p> <p>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 region of the ungodly, in Hades, where their fables relate that certain persons, such as Sisyphus, and Tantalus, and Ixion,</p>		<p>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>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;</p> <p>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.</p> <p>158 These are the divine doctrines of the <b>Essenes</b> {c} about the soul, which lay an unavoidable bait for such as have once had a taste of their philosophy.</p> <p>159 There are also those among them who undertake to foretell things to</p>				

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			<p>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.</p> <p>160 Moreover, there is another order of <b>Essenes</b>, {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.</p> <p>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</p>				



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			do not use to accompany with their wives when they are with 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 <b>Essenes</b> .				
<b>4th Philosophy</b> or <b>Judas the Galilean</b>	None	None	2:118 Under his administration it was that a certain <b>Galilean</b> , whose name was <b>Judas</b> , prevailed with his countrymen to revolt, and said they were cowards <b>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.</b> This man was a teacher of a peculiar sect of his own, and was not at all like the rest of their leaders.	18:4-10, 4 yet was there one <b>Judas</b> , a <b>Gaulonite</b> , {a} of a city whose name was <b>Gamala</b> , who, taking with him <b>Sadduc</b> , a <b>Pharisee</b> , became zealous to draw them to a revolt, who both said that <b>this taxation was no better than an introduction to slavery, and exhorted the nation to assert their liberty:</b> 5 as if they could procure them happiness and security for what they possessed, and an assured enjoyment	9.21? 21 The <b>Essenes</b> 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 <b>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:</b>	None	H E 1.5.5-6 5. And after a little he says: "But <b>Judas</b> , a <b>Gaulonite</b> , from a city called <b>Gamala</b> , taking with him <b>Sadduchus</b> , a <b>Pharisee</b> , urged the people to revolt, both of them saying that <b>the taxation meant nothing else than downright slavery, and exhorting the nation to defend their liberty.</b> " 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

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				<p>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 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; <b>there were also very great robberies and murder of our</b></p>	<p><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 law to pass beneath images.</u> <i>(This seems to be related to the case of Judas &amp; Matthias who pulled down Herod's golden eagle around 7 BCE)</i> 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 <b>Essene</b> spares not, but even slaughters. And it is from this occurrence that they</p>		<p><b>Galilean</b>, whose name was <b>Judas</b>, persuaded his countrymen to revolt, declaring that they were cowards <b>if they submitted to pay tribute to the Romans</b>, and <b>if they endured, besides [having had] God [as master, under the Judean kings], masters who were mortal [he means, "Roman"]</b>." These things are recorded by Josephus.</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: <b>Essenes</b>, <b>Galileans</b>, Hemerobaptists, Masbothaeans, Samaritans, <b>Sadducees</b>,</p>

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				<p><b>principal men. This was done in pretence indeed for the public welfare,</b> but in reality for the hopes of gain to themselves;</p> <p>8 where arose seditions, and from them murders of men, which sometimes fell on those of their own 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.</p> <p>9 Such were the consequences of this, that <b>the customs of our fathers were altered, and such a change was made, as added a mighty</b></p>	<p>have received their appellation, being denominated (by some) <b>Zelotae</b>, but by others <b>Sicarii</b>. And the adherents of <b>another party call no one Lord except the Deity</b>, even though one should put them to the torture, or even kill them. But there 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>		<b>Pharisees."</b>

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				<p>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 our future miseries, by this system of philosophy, which we were before unacquainted with,</p> <p>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</p>			

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				<p>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;</p> <p>24 and since this immovable resolution of theirs is well known to a great many, I shall speak 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;</p> <p>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</p>			

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				from the Romans.			

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<b>Therapeutae</b>	1:1-90 1:1 I. Having mentioned the <b>Essenes</b> , 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	None	None	None	None	sect 29 But at that time all Christians alike ... also came to be called <b>"Jessaean"</b> [Ἰεσσαίωνς] 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 <b>"Jessaean,"</b> you can find that ... Philo described none other than Christians."	2.17.3-24 3 In the work to which he gave the title, On a Contemplative Life or on Suppliants, 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 <b>Therapeutae</b> and the women that were with them <b>Therapeutrides</b> . 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

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	<p>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 is not right that the greatness of the virtue of the men should be a cause of silence to those who do not think it right that anything which is creditable should be suppressed in silence;</p> <p>2 but the deliberate intention of the philosopher is at once displayed from the appellation given to them; for with strict regard to etymology, they are called therapeutae and therapeutrides [from 'therapeuo,' "to heal"], either because they profess an art of medicine more excellent than that in general use in cities (for that only heals bodies, but the other heals souls which are under the mastery of terrible and almost incurable diseases,</p>						<p>beginning, since the name of Christians was not yet everywhere known, we need not discuss here.</p> <p>5 He bears witness, however, that first of all they renounce their property. When they begin the philosophical mode of life, he says, they give up their goods to their relatives, and then, renouncing all the cares of life, they go forth beyond the walls and dwell in lonely fields and gardens, knowing well that intercourse with people of a different character is unprofitable and harmful. They did this at that time, as seems probable, under the influence of a spirited and ardent faith, practicing in emulation the prophets' mode of life.</p> <p>6 For in the Acts of the Apostles, a work universally acknowledged as authentic, it is recorded that all the</p>



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	<p>which pleasures and appetites, fears and griefs, and covetousness, and follies, and injustice, and all the rest of the innumerable multitude of other passions and vices, have inflicted upon them), or else because they have been instructed by nature and the sacred laws to serve the living God, who is superior to the good, and more simple than the one, and more ancient than the unit;</p> <p>3 with whom, however, who is there of those who profess piety that we can possibly compare? ...</p> <p>10. ... But ..</p> <p>11 the therapeutic sect of mankind, being continually taught to see without interruption, may well aim at obtaining a sight of the living God, and may pass by the sun, which is visible to the outward sense, and never leave this order which conducts to perfect happiness.</p>						<p>companions of the apostles sold their possessions and their property and distributed to all according to the necessity of each one, so that no one among them was in want. "For as many as were possessors of lands or houses," as the account says, "sold them and brought the prices of the things that were sold, and laid them at the apostles' feet, so that distribution was made unto every man according as he had need."</p> <p>7 Philo bears witness to facts very much like those here described and then adds the following account: Everywhere in the world is this race found. For it was fitting that both Greek and Barbarian should share in what is perfectly good. But the race particularly abounds in Egypt, in each of its so-called nomes, and especially about Alexandria.</p> <p>8 The best men from</p>

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	<p>12 But they who apply themselves to this kind of worship, not because they are influenced to do so by custom, nor by the advice or recommendation of any particular persons, but because they are carried away by a certain heavenly love, give way to enthusiasm, behaving like so many revellers in bacchanalian or corybantian mysteries, until they see the object which they have been earnestly desiring.</p> <p>13 Then, because of their anxious desire for an immortal and blessed existence, thinking that their mortal life has already come to an end, they leave their possessions to their sons or daughters, or perhaps to other relations, giving them up their inheritance with willing cheerfulness; and those who know no relations give their property to their companions or</p>						<p>every quarter emigrate, as if to a colony of the <b>Therapeutae's</b> fatherland, to a certain very suitable spot which lies above the Lake Maria upon a low hill excellently situated on account of its security and the mildness of the atmosphere.</p> <p>9 And then a little further on, after describing the kind of houses which they had, he speaks as follows concerning their churches, which were scattered about here and there: "In each house there is a sacred apartment which is called a sanctuary and monastery, where, quite alone, they perform the mysteries of the religious life. They bring nothing into it, neither drink nor food, nor any of the other things which contribute to the necessities of the body, but only the laws, and the inspired oracles of the prophets, and hymns</p>

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	<p>friends, for it followed of necessity that those who have acquired the wealth which sees, as if ready prepared for them, should be willing to surrender that wealth which is blind to those who themselves also are still blind in their minds....</p> <p>14 ... but this is the act of sober men, and one which has been carefully elaborated by exceeding prudence.</p> <p>...</p> <p>20 but they take up their abode outside of walls, or gardens, or solitary lands, seeking for a desert place, not because of any ill-natured misanthropy to which they have learnt to devote themselves, but because of the associations with people of wholly dissimilar dispositions to which they would otherwise be compelled, and which they know to be unprofitable and mischievous.</p> <p>21 III. Now this</p>						<p>and such other things as augment and make perfect their knowledge and piety."</p> <p>10 And after some other matters he says: The whole interval, from morning to evening, is for them a time of exercise. For they read the holy Scriptures, and explain the philosophy of their fathers in an allegorical manner, regarding the written words as symbols of hidden truth which is communicated in obscure figures.</p> <p>11 They have also writings of ancient men, who were the founders of their sect, and who left many monuments of the allegorical method. These they use as models, and imitate their principles.</p> <p>12 These things seem to have been stated by a man who had heard them expounding their sacred writings. But it is highly probable that the works of the ancients, which he</p>

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	<p>class of persons may be met with in many places, for it was fitting that both Greece and the country of the barbarians should partake of whatever is perfectly good; and there is the greatest number of such men in Egypt, in every one of the districts, or nomi as they are called, and especially around Alexandria;</p> <p>22 and from all quarters those who are the best of these therapeutae proceed on their pilgrimage to some most suitable place as if it were their country, which is beyond the Mareotic lake, lying in a somewhat level plain a little raised above the rest, being suitable for their purpose by reason of its safety and also of the fine temperature of the air.</p> <p>23 For the houses built in the fields and the villages which surround it on all sides give it safety; and the admirable temperature of the air</p>						<p>says they had, were the Gospels and the writings of the apostles, and probably some expositions of the ancient prophets, such as are contained in the Epistle to the Hebrews, and in many others of Paul's Epistles.</p> <p>13 Then again he writes as follows concerning the new psalms which they composed: "So that they not only spend their time in meditation, but they also compose songs and hymns to God in every variety of metre and melody, though they divide them, of course, into measures of more than common solemnity."</p> <p>14 The same book contains an account of many other things, but it seemed necessary to select those facts which exhibit the characteristics of the ecclesiastical mode of life.</p> <p>15 But if any one thinks that what has</p>

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	<p>proceeds from the continual breezes which come from the lake which falls into the sea, and also from the sea itself in the neighborhood, the breezes from the sea being light, and those which proceed from the lake which falls into the sea being heavy, the mixture of which produces a most healthy atmosphere.</p> <p>24 But the houses of these men thus congregated together are very plain, just giving shelter in respect of the two things most important to be provided against, the heat of the sun, and the cold from the open air; and they did not live near to one another as men do in cities, for immediate neighborhood to others would be a troublesome and unpleasant thing to men who have conceived an admiration for, and have determined to devote themselves to, solitude; and, on the</p>						<p>been said is not peculiar to the Gospel polity, but that it can be applied to others besides those mentioned, let him be convinced by the subsequent words of the same author, in which, if he is unprejudiced, he will find undisputed testimony on this subject. Philo's words are as follows:</p> <p>16 Having laid down temperance as a sort of foundation in the soul, they build upon it the other virtues. None of them may take food or drink before sunset, since they regard philosophizing as a work worthy of the light, but attention to the wants of the body as proper only in the darkness, and therefore assign the day to the former, but to the latter a small portion of the night.</p> <p>17 But some, in whom a great desire for knowledge dwells, forget to take food for three days; and some are so delighted and feast so</p>

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	<p>other hand, they did not live very far from one another on account of the fellowship which they desire to cultivate, and because of the desirableness of being able to assist one another if they should be attacked by robbers.</p> <p>25 And in every house there is a sacred shrine which is called the holy place, and the monastery in which they retire by themselves and perform all the mysteries of a holy life, bringing in nothing, neither meat, nor drink, nor anything else which is indispensable towards supplying the necessities of the body, but studying in that place the laws and the sacred oracles of God enunciated by the holy prophets, and hymns, and psalms, and all kinds of other things by reason of which knowledge and piety are</p>						<p>luxuriously upon wisdom, which furnishes doctrines richly and without stint, that they abstain even twice as long as this, and are accustomed, after six days, scarcely to take necessary food. These statements of Philo we regard as referring clearly and indisputably to those of our communion.</p> <p>18 But if after these things any one still obstinately persists in denying the reference, let him renounce his incredulity and be convinced by yet more striking examples, which are to be found nowhere else than in the evangelical religion of the Christians.</p> <p>19 For they say that there were women also with those of whom we are speaking, and that the most of them were aged virgins who had preserved their chastity, not out of necessity, as some of the priestesses among the Greeks, but rather</p>

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	<p>increased and brought to perfection. 26 Therefore they always retain an imperishable recollection of God, so that not even in their dreams is any other object ever presented to their eyes except the beauty of the divine virtues and of the divine powers. Therefore many persons speak in their sleep, divulging and publishing the celebrated doctrines of the sacred philosophy. 27 And they are accustomed to pray twice every day, at morning and at evening; when the sun is rising entreating God that the happiness of the coming day may be real happiness, so that their minds may be filled with heavenly light, and when the sun is setting they pray that their soul, being entirely lightened and relieved of the burden of the outward senses, and</p>						<p>by their own choice, through zeal and a desire for wisdom. And that in their earnest desire to live with it as their companion they paid no attention to the pleasures of the body, seeking not mortal but immortal progeny, which only the pious soul is able to bear of itself. 20 Then after a little he adds still more emphatically: "They expound the Sacred Scriptures figuratively by means of allegories. For the whole law seems to these men to resemble a living organism, of which the spoken words constitute the body, while the hidden sense stored up within the words constitutes the soul. This hidden meaning has first been particularly studied by this sect, which sees, revealed as in a mirror of names, the surpassing beauties of the thoughts." 21 Why is it necessary to add to</p>

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	<p>of the appropriate object of these outward senses, may be able to trace out truth existing in its own consistory and council chamber.</p> <p>28 And the interval between morning and evening is by them devoted wholly to meditation on and to practice of virtue, for they take up the sacred scriptures and philosophise concerning them, investigating the allegories of their national philosophy, since they look upon their literal expressions as symbols of some secret meaning of nature, intended to be conveyed in those figurative expressions.</p> <p>29 They have also writings of ancient men, who having been the founders of one sect or another have left behind them many memorials of the allegorical system of writing and explanation, whom they take as a kind of model, and imitate</p>						<p>these things their meetings and the respective occupations of the men and of the women during those meetings, and the practices which are even to the present day habitually observed by us, especially such as we are accustomed to observe at the feast of the Saviour's passion, with fasting and night watching and study of the divine Word.</p> <p>22 These things the above-mentioned author has related in his own work, indicating a mode of life which has been preserved to the present time by us alone, recording especially the vigils kept in connection with the great festival, and the exercises performed during those vigils, and the hymns customarily recited by us, and describing how, while one sings regularly in time, the others listen in silence, and join in</p>



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	<p>the general fashion of their sect; so that they do not occupy themselves solely in contemplation, but they likewise compose psalms and hymns to God in every kind of metre and melody imaginable, which they of necessity arrange in more dignified rhythm.</p> <p>30 Therefore, during six days, each of these individuals, retiring into solitude by himself, philosophizes by himself in one of the places called monasteries, never going outside the threshold of the outer court, and indeed never even looking out. But on the seventh day they all come together as if to meet in a sacred assembly, and they sit down in order according to their ages with all becoming gravity, keeping their hands inside their garments, having their right hand between their chest and their dress,</p>						<p>chanting only the close of the hymns; and how, on the days referred to they sleep on the ground on beds of straw, and to use his own words, "taste no wine at all, nor any flesh, but water is their only drink, and the reish with their bread is salt and hyssop."</p> <p>23 In addition to this Philo describes the order of dignities which exists among those who carry on the services of the church, mentioning the diaconate, and the office of bishop, which takes the precedence over all the others. But whosoever desires a more accurate knowledge of these matters may get it from the history already cited.</p> <p>24 But that Philo, when he wrote these things, had in view the first heralds of the Gospel and the customs handed down from the beginning by the apostles, is clear to every one.</p>

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	<p>and the left hand down by their side, close to their flank;  31 and then the eldest of them who has the most profound learning in their doctrines comes forward and speaks with steadfast look and with steadfast voice, with great powers of reasoning, and great prudence, not making an exhibition of his oratorical powers like the rhetoricians of old, or the sophists of the present day, but investigating with great pains, and explaining with minute accuracy the precise meaning of the laws, which sits, not indeed at the tips of their ears, but penetrates through their hearing into the soul, and remains there lastingly; and all the rest listen in silence to the praises which he bestows upon the law, showing their assent only by nods of the head, or the eager look of the eyes.  32 And this common</p>						

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	<p>holy place to which they all come together on the seventh day is a twofold circuit, being separated partly into the apartment of the men, and partly into a chamber for the women, for women also, in accordance with the usual fashion there, form a part of the audience, having the same feelings of admiration as the men, and having adopted the same sect with equal deliberation and decision;</p> <p>33 and the wall which is between the houses rises from the ground three or four cubits upwards, like a battlement, and the upper portion rises upwards to the roof without any opening, on two accounts; first of all, in order that the modesty which is so becoming to the female sex may be preserved, and secondly, that the women may be easily able to comprehend what is said being</p>						

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	<p>seated within earshot, since there is then nothing which can possibly intercept the voice of him who is speaking.</p> <p>34 IV. And these expounders of the law, having first of all laid down temperance as a sort of foundation for the soul to rest upon, proceed to build up other virtues on this foundation, and no one of them may take any meat or drink before the setting of the sun, since they judge that the work of philosophizing is one which is worthy of the light, but that the care for the necessities of the body is suitable only to darkness, on which account they appropriate the day to the one occupation, and a brief portion of the night to the other;</p> <p>35 and some men, in whom there is implanted a more fervent desire of knowledge, can endure to cherish a recollection of their</p>						

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	<p>food for three days without even tasting it, and some men are so delighted, and enjoy themselves so exceedingly when regaled by wisdom which supplies them with her doctrines in all possible wealth and abundance, that they can even hold out twice as great a length of time, and will scarcely at the end of six days taste even necessary food, being accustomed, as they say that grasshoppers are, to feed on air; their song, as I imagine, making their scarcity tolerable to them.</p> <p>36 And they, looking upon the seventh day as one of perfect holiness and a most complete festival, have thought it worthy of a most especial honor; and on it, after taking due care of their soul, they tend their bodies also, giving them, just as they do to their cattle, a complete rest from their continual labors;</p>						

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	<p>37 and they eat nothing of a costly character; but plain bread and a seasoning of salt, which the more luxurious of them to further season with hyssop; and their drink is water from the spring; for they oppose those feelings which nature has made mistresses of the human race, namely, hunger and thirst, giving them nothing to flatter or humor them, but only such useful things as it is not possible to exist without. On this account they eat only so far as not to be hungry, and they drink just enough to escape from thirst, avoiding all satiety, as an enemy of and a plotter against both soul and body.</p> <p>38 And there are two kinds of covering, one raiment and the other a house: we have already spoken of their houses, that they are not decorated with any ornaments, but run up in a hurry, being</p>						

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	<p>only made to answer such purposes as are absolutely necessary; and in like manner their raiment is of the most ordinary description, just stout enough to ward off cold and heat, being a cloak of some shaggy hide for winter, and a thin mantle or linen shawl in the summer;</p> <p>39 for in short they practice entire simplicity, looking upon falsehood as the foundation of pride, but truth as the origin of simplicity, and upon truth and falsehood as standing in the light of fountains, for from falsehood proceeds every variety of evil and wickedness, and from truth there flows every imaginable abundance of good things both human and divine.</p> <p>40 V. I wish also to speak of their common assemblies, and their very cheerful meetings at convivial parties, setting them in</p>						

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	<p>opposition and contrast to the banquets of others, for others, when they drink strong wine</p> <p>...</p> <p>64 VIII ... if any one should think fit not to regard vague opinion and the character which has been commonly handed down concerning them as feasts which have gone off with the most eminent success, I will oppose to them the entertainments of those persons who have devoted their whole life and themselves to the knowledge and contemplation of the affairs of nature in accordance with the most sacred admonitions and precepts of the prophet Moses.</p> <p>65 In the first place, these men assemble at the end of seven weeks, venerating not only the simple week of seven days, but also its multiplied power, for they know it to be pure and always virgin; and it</p>						



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	<p>is a prelude and a kind of forefeast of the greatest feast, which is assigned to the number fifty, the most holy and natural of numbers, being compounded of the power of the right-angled triangle, which is the principle of the origination and condition of the whole.</p> <p>66 Therefore when they come together clothed in white garments, and joyful with the most exceeding gravity, when some one of the ephemerutae (for that is the appellation which they are accustomed to give to those who are employed in such ministrations), before they sit down to meat standing in order in a row, and raising their eyes and their hands to heaven, the one because they have learnt to fix their attention on what is worth looking at, and the other because they are free from the reproach of all impure gain, being</p>						

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	<p>never polluted under any pretense whatever by any description of criminality which can arise from any means taken to procure advantage, they pray to God that the entertainment may be acceptable, and welcome, and pleasing;</p> <p>67 and after having offered up these prayers the elders sit down to meat, still observing the order in which they were previously arranged, for they do not look on those as elders who are advanced in years and very ancient, but in some cases they esteem those as very young men, if they have attached themselves to this sect only lately, but those whom they call elders are those who from their earliest infancy have grown up and arrived at maturity in the speculative portion of philosophy, which is the most beautiful and most divine part</p>						

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	<p>of it.</p> <p>68 And the women also share in this feast, the greater part of whom, though old, are virgins in respect of their purity (not indeed through necessity, as some of the priestesses among the Greeks are, who have been compelled to preserve their chastity more than they would have done of their own accord), but out of an admiration for and love of wisdom, with which they are desirous to pass their lives, on account of which they are indifferent to the pleasures of the body, desiring not a mortal but an immortal offspring, which the soul that is attached to God is alone able to produce by itself and from itself, the Father having sown in it rays of light appreciable only by the intellect, by means of which it will be able to perceive the doctrines of wisdom.</p>						

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	<p>69 IX. And the order in which they sit down to meat is a divided one, the men sitting on the right hand and the women apart from them on the left; and in case any one by chance suspects that cushions, if not very costly ones, still at all events of a tolerably soft substance, are prepared for men who are well born and well bred, and contemplators of philosophy, he must know that they have nothing but rugs of the coarsest materials, cheap mats of the most ordinary kind of the papyrus of the land, piled up on the ground and projecting a little near the elbow, so that the feasters may lean upon them, for they relax in a slight degree the Lacedaemonian rigor of life, and at all times and in all places they practice a liberal, gentlemanlike kind of frugality, hating the allurements of</p>						

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	<p>pleasure with all their might.</p> <p>70 And they do not use the ministrations of slaves, looking upon the possession of servants or slaves to be a thing absolutely and wholly contrary to nature, for nature has created all men free, but the injustice and covetousness of some men who prefer inequality, that cause of all evil, having subdued some, has given to the more powerful authority over those who are weaker.</p> <p>71 Accordingly in this sacred entertainment there is, as I have said, no slave, but free men minister to the guests, performing the offices of servants, not under compulsion, nor in obedience to any imperious commands, but of their own voluntary free will, with all eagerness and promptitude anticipating all orders,</p>						

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	72 for they are not any chance free men who are appointed to perform these duties, but young men who are selected from their order with all possible care on account of their excellence, acting as virtuous and well- born youths ought to act who are eager to attain to the perfection of virtue, and who, like legitimate sons, with affectionate rivalry minister to their fathers and mothers, thinking their common parents more closely connected with them than those who are related by blood, since in truth to men of right principles there is nothing more nearly akin than virtue; and they come in to perform their service ungirdled, and with their tunics let down, in order that nothing which bears any resemblance to a slavish appearance may be introduced into this festival.						

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	<p>73 I know well that some persons will laugh when they hear this, but they who laugh will be those who do things worthy of weeping and lamentation. And in those days wine is not introduced, but only the clearest water; cold water for the generality, and hot water for those old men who are accustomed to a luxurious life. And the table, too, bears nothing which has blood, but there is placed upon it bread for food and salt for seasoning, to which also hyssop is sometimes added as an extra sauce for the sake of those who are delicate in their eating, for just as right reason commands the priest to offer up sober sacrifices,</p> <p>74 so also these men are commanded to live sober lives, for wine is the medicine of folly, and costly seasonings and sauces excite desire, which is the most</p>						

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	<p>insatiable of all beasts. 75 X. These, then, are the first circumstances of the feast; but after the guests have sat down to the table in the order which I have been describing, and when those who minister to them are all standing around in order, ready to wait upon them, and when there is nothing to drink, some one will say [...] but even more so than before, so that no one ventures to mutter, or even to breathe at all hard, and then some one looks out some passage in the sacred scriptures, or explains some difficulty which is proposed by some one else, without any thoughts of display on his own part, for he is not aiming at reputation for cleverness and eloquence, but is only desirous to see some points more accurately, and is content when he has thus seen them</p>						



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	<p>himself not to bear ill will to others, who, even if they did not perceive the truth with equal acuteness, have at all events an equal desire of learning.</p> <p>76 And he, indeed, follows a slower method of instruction, dwelling on and lingering over his explanations with repetitions, in order to imprint his conceptions deep in the minds of his hearers, for as the understanding of his hearers is not able to keep up with the interpretation of one who goes on fluently, without stopping to take breath, it gets behind-hand, and fails to comprehend what is said;</p> <p>77 but the hearers, fixing their eyes and attention upon the speaker, remain in one and the same position listening attentively, indicating their attention and comprehension by their nods and looks, and the praise which they are inclined to</p>						

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	<p>bestow on the speaker by the cheerfulness and gentle manner in which they follow him with their eyes and with the fore-finger of the right hand. And the young men who are standing around attend to this explanation no less than the guests themselves who are sitting at meat.</p> <p>78 And these explanations of the sacred scriptures are delivered by mystic expressions in allegories, for the whole of the law appears to these men to resemble a living animal, and its express commandments seem to be the body, and the invisible meaning concealed under and lying beneath the plain words resembles the soul, in which the rational soul begins most excellently to contemplate what belongs to itself, as in a mirror, beholding in these</p>						

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	<p>very words the exceeding beauty of the sentiments, and unfolding and explaining the symbols, and bringing the secret meaning naked to the light to all who are able by the light of a slight intimation to perceive what is unseen by what is visible.</p> <p>79 When, therefore, the president appears to have spoken at sufficient length, and to have carried out his intentions adequately, so that his explanation has gone on felicitously and fluently through his own acuteness, and the hearing of the others has been profitable, applause arises from them all as of men rejoicing together at what they have seen and heard;</p> <p>80 and then some one rising up sings a hymn which has been made in honor of God, either such as he has composed himself, or some ancient one of some old poet, for they</p>						

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	<p>have left behind them many poems and songs in trimetre iambics, and in psalms of thanksgiving and in hymns, and songs at the time of libation, and at the altar, and in regular order, and in choruses, admirably measured out in various and well diversified strophes. And after him then others also arise in their ranks, in becoming order, while every one else listens in decent silence, except when it is proper for them to take up the burden of the song, and to join in at the end; for then they all, both men and women, join in the hymn.</p> <p>81 And when each individual has finished his psalm, then the young men bring in the table which was mentioned a little while ago, on which was placed that most holy food, the leavened bread, with a seasoning of salt, with which hyssop is mingled,</p>						

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	<p>out of reverence for the sacred table, which lies thus in the holy outer temple; for on this table are placed loaves and salt without seasoning, and the bread is unleavened, and the salt unmixed with anything else, 82 for it was becoming that the simplest and purest things should be allotted to the most excellent portion of the priests, as a reward for their ministrations, and that the others should admire similar things, but should abstain from the loaves, in order that those who are the more excellent person may have the precedence.</p> <p>83 XI. And after the feast they celebrate the sacred festival during the whole night; and this nocturnal festival is celebrated in the following manner: they all stand up together, and in the middle of the entertainment two</p>						

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	<p>choruses are formed at first, the one of men and the other of women, and for each chorus there is a leader and chief selected, who is the most honorable and most excellent of the band.</p> <p>84 Then they sing hymns which have been composed in honor of God in many metres and tunes, at one time all singing together, and at another moving their hands and dancing in corresponding harmony, and uttering in an inspired manner songs of thanksgiving, and at another time regular odes, and performing all necessary strophes and antistrophes.</p> <p>85 Then, when each chorus of the men and each chorus of the women has feasted separately by itself, like persons in the bacchanalian revels, drinking the pure wine of the love of God, they join together; and the two</p>						

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	<p>become one chorus, an imitation of that one which, in old time, was established by the Red Sea, on account of the wondrous works which were displayed there;</p> <p>86 ...</p> <p>87 When the Israelites saw and experienced this great miracle, which was an event beyond all description, beyond all imagination, and beyond all hope, both men and women together; under the influence of divine inspiration, becoming all one chorus, sang hymns of thanksgiving to God the Savior; Moses the prophet leading the men, and Miriam the prophetess leading the women.</p> <p>88 Now the chorus of male and female worshippers being formed, as far as possible on this model, makes a most humorous concert, and a truly musical symphony, the shrill voices of the women</p>						

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	mingling with the deep-toned voices of the men. The ideas were beautiful, the expressions beautiful, and the chorus-singers were beautiful; and the end of ideas, and expressions, and chorus-singers, was piety; 89 therefore, being intoxicated all night till the morning with this beautiful intoxication, without feeling their heads heavy or closing their eyes for sleep, but being even more awake than when they came to the feast, as to their eyes and their whole bodies, and standing there till morning, when they saw the sun rising they raised their hands to heaven, imploring tranquility and truth, and acuteness of understanding. And after their prayers they each retired to their own separate abodes, with the intention of again practicing the usual philosophy to which						



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	<p>they had been wont to devote themselves.</p> <p>90 This then is what I have to say of those who are called therapeutae, who have devoted themselves to the contemplation of nature, and who have lived in it and in the soul alone, being citizens of heaven and of the world, and very acceptable to the Father and Creator of the universe because of their virtue, which has procured them his love as their most appropriate reward, which far surpasses all the gifts of fortune, and conducts them to the very summit and perfection of happiness.</p>						