

1QS 1:9-10

(I BC - AD I)
[Book of the Community Rule:] Seek God . . . do what is good and right before him . . . ; love all the sons of light, each according to his lot in God's design, and hate all the sons of darkness, each according to his guilt in God's vengeance. (Vermes)

Philo, *Every Good Man Is Free* 75-80

(late I BC - early AD I)

Palestinian Syria, too, has not failed to produce high moral excellence. In this country live a considerable part of the very populous nation of the Jews, including as it is said, certain persons, more than four thousand in number, called Essenes. Their name which is, I think, a variation, though the form of the Greek is inexact, of ὁσιότης (holiness), is given them, because they have shown themselves especially devout in the service of God, not by offering sacrifices of animals, but by resolving to sanctify their minds. The first thing about these people is that they live in villages and avoid the cities because of the iniquities which have become inveterate among city dwellers, for they know that their company would have a deadly effect upon their own souls, like a disease brought by a pestilential atmosphere. Some of them labor on the land and others pursue such crafts as cooperate with peace and so benefit themselves and their neighbors. They do not hoard gold and silver or acquire great slices of land because they desire the revenues therefrom, but provide what is needed for the necessary requirements of life. For while they stand almost alone in the whole of mankind in that they have become moneyless and landless by deliberate action rather than by lack of good fortune, they are esteemed exceedingly rich, because they judge frugality with contentment to be, as indeed it is, an abundance of wealth. As for darts, javelins, daggers, or the helmet, breastplate or shield, you could not find a single manufacturer of them, nor, in general, any person making weapons or plying any industry concerned with war, nor, indeed, any of the peaceful kind, which easily lapse into vice, for they have not the vaguest idea of commerce either wholesale or retail or marine, but pack the inducements to covetousness off in disgrace. Not a single slave is to be found among them, but all are free, exchanging services with each other, and they denounce the owners of slaves, not merely for their injustice in outraging the law of equality, but also for their impiety in annulling the statute of Nature, who mother-like has born and reared all men alike, and created them genuine brothers, not in mere name, but in very reality, though this kinship has been put to confusion by the triumph of malignant covetousness, which has wrought estrangement instead of affinity and enmity instead of friendship. As for philosophy they abandon the logical part of quibbling verbalists as unnecessary for the acquisition of virtue, and the physical to visionary praters as beyond the grasp of human nature, only retaining that part which treats philosophically the existence of God and the creation of the universe. But the ethical part they study very industriously, taking for their trainers the laws of their fathers, which could not possibly have been conceived by the human soul without divine inspiration. (LCL)

Dio Chrysostom, *The Thirty-First Discourse: The Rhodian Oration* 86

(late AD I - early II)

Again, if any one chisels out only one word from any official tablet, you will put him to death without stopping to investigate what the word was or to what it referred; and if anyone should go to the building where your public records are kept and erase one jot of any law, or one single syllable of a decree of the people, you will treat this man just as you would any person who should remove a part of the Chariot. ["Chariot" probably refers to the chariot of the sun god drawn by a team of four.] (LCL)

Aelian, *Variae historiae* 14.42

(late AD II - early III)

Xenocrates, the companion of Plato, said that it made no difference whether one set one's eyes in a strange house, or placed one's feet there. For the one who looks on forbidden places is guilty of the same sin as the one who goes there. (LCL)