

## ANALYTICAL OUTLINE TEMPLATE

**Title of Document: Every Good Man is Free, Philo on the Essenes**

**Please, do not delete any of the questions or prompts from this template! Use this template as provided and simply add your answers/responses in the spaces following the questions/prompts.**

*This assignment is intended to help you develop skills in reading historical documents closely and critically, identifying strategies for how to analyze documents effectively from the different eras of crises (or between crises). You may not be able to answer all these questions, but as you pick and choose which ones best help you to unpack the source's significance, remember to push yourself to make well-informed connections. Do not leave anything blank! Provide a brief statement as to why you were unable to answer the question/respond to the prompt.*

You will be using the Bible and scholarly, academic sources in this Analytical Outline. Your required textbooks provide bibliographies of modern, well-researched and documented resources for you to use, and you should also make use of electronic versions of such works available online through the Nyack Library.

**Preferred Resources:**

- **Course Texts**
- Evans, Craig A. *Ancient Texts for New Testament Studies: A Guide to the Background Literature*. Grand Rapids: Baker Academic, 2011. **(I have created pdfs of chapters 1, 2, 4, and 5 and placed them in Resources within our E360 course page).**
- Helyer, Larry R. *Exploring Jewish Literature of the Second Temple Period: A Guide for New Testament Students*. Downers Grove: IVP, 2002.
- Nickelsburg, George W. E., and Michael E. Stone, eds. *Early Judaism: Text and Documents on Faith and Piety, Revised Edition*. Revised. Minneapolis, MN: Fortress Press, 2009.
- Nickelsburg, George W.E. *Jewish Literature Between The Bible And The Mishnah*. 2nd ed. Minneapolis: Fortress Press, 2005.

**You will not be making use of other online, public-domain commentaries and/or teaching/preaching websites, such as, but not limited to, the following:**

1. Barnes' Notes, Matthew Henry's Commentary, Adam Clarke's Commentary, Jamieson-Fausset-Brown (JFB) Bible Commentary, etc.
2. Other similar commentaries from the 1700s, 1800s, and early 1900s
3. Online Sermon, Preaching, Teaching, or Bible-reference websites.

**If you have any doubt about whether you should or should not use a source, please contact me before using it, and I will be happy to provide you with some guidance. In general, if you cannot determine the author, the date, and/or the publisher, then the source is not appropriate for your use in this Analytical Outline.**

**For all information that you include from another source, such as your textbooks, the *New Oxford Annotated Bible with the Apocrypha*, a modern commentary, a modern Bible dictionary, etc., **you will cite the source using footnotes, not parenthetical citations such as the Author-Date format, in accordance with the Turabian style manual.** For guidance about how to do this properly, please see the following video: <https://youtu.be/n6OK3tcC8wM>**

**Here are what the footnotes for your required texts should look like, with ### representing the page number(s) you would insert (feel free to cut and paste them into your footnotes when needed):**

**Notes** (Appear as Footnotes at bottom of page in which the material is quoted/paraphrased or referred to, **but NOT in the footer!**)—The ### should be replaced with the proper page number in the source.

Michael D. Coogan et al., eds., *The New Oxford Annotated Bible with Apocrypha: New Revised Standard Version*, 5th ed. (New York: Oxford University Press, 2018), ###.

Craig A. Evans, *Ancient Texts for New Testament Studies: A Guide to the Background Literature* (Grand Rapids: Baker Academic, 2011), ###.

Lester L. Grabbe, *An Introduction to Second Temple Judaism: History And Religion Of The Jews In The Time Of Nehemiah, The Maccabees, Hillel, And Jesus* (New York: T&T Clark, 2010), ###.

Joel B. Green and Lee Martin McDonald, eds., *The World of the New Testament* (Grand Rapids: Baker Academic, 2017), ###.

Larry R. Helyer, *Exploring Jewish Literature of the Second Temple Period: A Guide for New Testament Students* (Downers Grove, IL: IVP Academic, 2002), ###.

George W.E. Nickelsburg, *Jewish Literature Between The Bible And The Mishnah*, 2nd ed. (Minneapolis: Fortress Press, 2005), ###.

George W. E. Nickelsburg and Michael E. Stone, eds., *Early Judaism: Text and Documents on Faith and Piety, Revised Edition*, Revised. (Minneapolis, MN: Fortress Press, 2009), ###.

**More Notes** for chapters/sections within a book, such as the chapters within *The World of the New Testament* or in the *New Oxford Annotated Bible with Apocrypha*.

(These appear as Footnotes at bottom of page **but NOT in footer!**)  
The ### should be replaced with the proper page number in the source:

C.D. Elledge, “The Dead Sea Scrolls,” in *The World of the New Testament*, ed. Joel B. Green and Lee Martin McDonald (Grand Rapids: Baker Academic, 2017), ###.

Matthew Goff, “Baruch,” in *New Oxford Annotated Bible with Apocrypha: New Revised Standard Version*, ed. Michael Coogan et al., 5th ed. (New York: Oxford University Press, 2018), ###.

Daniel Gurtner, “Noncanonical Jewish Writings,” in *The World of the New Testament*, ed. Joel B. Green and Lee Martin McDonald (Grand Rapids: Baker Academic, 2017), ###.

Michelle Lee-Barnewall, “Pharisees, Sadducees, and Essenes,” in *The World of the New Testament*, ed. Joel B. Green and Lee Martin McDonald (Grand Rapids: Baker Academic, 2017), ###.

Nathan MacDonald, “Monotheism,” in *The World of the New Testament*, ed. Joel B. Green and Lee Martin McDonald (Grand Rapids: Baker Academic, 2017), ###.

Amy C. Merrill Willis, “Susanna,” in *The New Oxford Annotated Bible with Apocrypha: New Revised Standard Version*, ed. Michael Coogan et al., 5th ed. (New York: Oxford University Press, 2018), ###.

Archie T. Wright, “Jewish Identity, Beliefs, and Practices,” in *The World of the New Testament*, ed. Joel B. Green and Lee Martin McDonald (Grand Rapids: Baker Academic, 2017), ###.

**Hypothesized Dating of the Original Document, the Author of the Original Document, the Audience, and the Original Context:**

(The answers may include a range of dates hypothesized by other historians, and/or some different authors or a group of authors that your sources identify as having written/composed this document. You will need to cite your sources here, and identify where you obtained this information. For example, “According to Larry Helyer, this dating of this document is approximately...” You would then provide a footnote citing where in Helyer’s book or article you found that dating.

**What do we know about the author and the time when this original text was written?**

**Do not just put a date or put an author in without telling where you obtained this information.**

**A. Dating of Document:**

- **Approximate Date:** unknown based on...

According to Larry Helyer, many of Philo’s writing survived or exist only in a fragment. <sup>1</sup> I did not find any date of origin for this document

- B. Author(s)/Editor(s) of Document: Philo of Alexandria based on...** George Nickelsburg states that our knowledge of the group named the Essenes derived from Philo of Alexandria, “Every Man is Free.”<sup>2</sup>

What was going on in the Jewish world and the locality when this text was created? (**Cite your sources!**)

**A. List major events such as Greek/Roman invasion or Seleucid/Ptolemaic rule:**

- Discovery of the sectarian scrolls<sup>3</sup>
- Jewish War<sup>4</sup>
- Hellenistic Crisis<sup>5</sup>

**B. List key historic figures such as Alexander the Great or Judas Maccabeus:**

- Alexander the Great
- Constantine
- Judas Maccabeus

Identify the Audience

- A. Who was the Intended Audience?** (Was it for the faithful, the powerful, the everyday person, women, men, etc.? Make an informed guess (hypothesis) about who the intended audience might be and be ready to support your answer.

1. **Identity/Description of the Intended Audience:** Jews as well as Christians
2. **What specific evidence found in this document leads you to this conclusion? Provide chapter and verse or other appropriate references to identify where this information may be found.**

Verse 83 in this document states, “they were trained in piety, holiness, justice, domestic and civic

<sup>1</sup>Larry R. Helyer, *Exploring Jewish Literature of the Second Temple Period: A Guide for New Testament Students* (Downers Grove, IL: IVP Academic, 2002), 312.

<sup>2</sup> George W. E. Nickelsburg and Michael E. Stone, eds., *Early Judaism: Text and Documents on Faith and Piety, Revised Edition*, Revised. (Minneapolis, MN: Fortress Press, 2009), 30.

<sup>3</sup>George W. E. Nickelsburg and Michael E. Stone, eds., *Early Judaism: Text and Documents on Faith and Piety* :30.

<sup>4</sup> George W. E. Nickelsburg and Michael E. Stone, eds., *Early Judaism: Text and Documents on Faith and Piety*: 31.

<sup>5</sup> Larry R. Helyer, *Exploring Jewish Literature of the Second Temple Period: A Guide for New Testament Students* (Downers Grove, IL: IVP Academic, 2002), 196.

conduct, love of God, love of virtue and love of men.” I believe that these are examples for both Jews and Christians to follow.

Are the contents of this text **prescriptive** or **descriptive**?

- A. **Descriptive historical data:** Provides a description of event, people, and knowledge from the past. The author may include speeches, letters, or other sources to describe the events. It is not primarily intended to suggest or command a course of action, adherence to a belief, loyalty to people, practices, etc. It is primarily intended to document happenings/events and inform readers/hearers.
- B. **Prescriptive:** May provide all of the sorts of information that a descriptive document would, but also intends to persuade, direct, or otherwise influence the readers/hearers to believe something, pursue or keep from pursuing a course of action, maintain loyalty to a person, a cause, a believe, a nation, etc., and/or resist a person, an inside or outside influence, etc. Whether the text is a narrative, poem, wisdom, law, etc., it can provide a rich source of information, but it requires extra critical-thinking efforts to determine what it can teach us about the past. Prescriptive is designed to regulate behavior either through correction or encouragement.
- C. **Prescriptive or Descriptive?** Prescriptive\_\_\_\_\_
- D. **What particular things do you see in the document that support this view? What specific evidence found in this document leads you to this conclusion? Provide chapter and verse or other appropriate references to identify where this information may be found.**
  - The Essenes were loyal to God. Verse 84 states, “Their love of God they showed by multitude of proofs by religious purity.”
  - They resist outside influence. Verse 76 says, “They avoid the cities because of the iniquities which have become inveterate among city dwellers, for they know that their company will have a deadly affect upon their own souls, like a disease brought by a pestilential atmosphere.”
  - They pursue a course of action. Verse 79 tells us that they denounce the owners of slaves for their injustice in outraging the law of equality.

### **Structural Divisions**

**Detailed Analytical Outline, including Structural Divisions and/or Main Portions found within the primary document.**

Describe in detail what you see (use an outline format). Your outline should begin with the first chapter:verse (CC:VV) of the reading/document, and end with the last verse of your reading. Each portion that you identify should have a verse range noted, such as (1:1-5), (1:6-20), all the way through the outline with the last portion identified ending with the last verse of the reading/document.

Identify the main divisions (focus on change of themes, characters, events, etc.)

It should end up looking something like this:

- A. Informative title and description of this Division (Chapter CC: Verse VV-Chapter CC: Verse VV through CC:VV) (for example, 1:1-20)
  1. First Portion (C:V-C:V) (1:1-5)
  2. Section Portion (C:V-C:V) (1:6-10)
  3. Third Portion (C:V-C:V) (1:11-15)
  4. Fourth Portion (C:V-C:V) (1:16-20)
  5. Etc.
- B. Next Main Division (Chapter CC: Verse VV-Chapter CC: Verse VV through CC:VV)
  1. First Portion (C:V-C:V)

2. Section Portion (C:V-C:V)
  3. Third Portion (C:V-C:V)
  4. Fourth Portion (C:V-C:V)
  5. Etc.
- C. Etc.

#### A Informative title and division: Chapter 1

In the story of every good man is free, the author begins by giving us information about the Magi of Persia. Philo explains that they research the facts of nature to gain knowledge of the truth. He also talks about the Gymnosophists of India who study ethical as well as physical philosophy. He introduces the reader to a group of people called the Essenes. These people according to Philo were devoted to God. They spend their whole lives trying to keep the law of God. They avoided the city in order that they would not contaminate themselves with the city dwellers. They were not interested in the luxury of life. The Essenes as they were called, did not have an abundance of wealth. They worked hard and were contented with what little they had. According to Philo, they were peaceful people and no manufacturing of weapons could be found among them. They also denounced slavery and all their people were free. The main themes in this story are loyalty, contentment, empathy and togetherness.

In the second portion of this document, Philo concentrates on the worship of the Essenes. He talks about the Sabbath and their place of worship. He shows where their training in holiness was something that was taken from their past. They were grounded in their religious belief. They held three standards which were the love of God, love of the nature and love of men. In their belief of the love of men, they shared everything that they had. The wages that they worked for was put in a communal treasury. Everyone had access to one another's property. They pooled their money together, so that when someone was sick, they were able to pay for medical expenses. The Essenes were respected for the unity and love that they showed to each other.

#### First Portion (1:74-75)

Tells us about Palestinian Syria where there was a great population of Jews. In this population were a group called Essenes. They were about four thousand in number.

#### Second Portion (1:76-80)

In this section, the lifestyles of the Essenes are described. They live in villages instead of the city. Some of them were labourers while others pursue craft. Their revenue provided the necessities for their lives. They were peaceful people who had no slaves all men were free.

#### Third Portion (1:81-87)

Tells us about the worship of the Essenes. There is a theme of loyalty and obedience here. They were strict Sabbath keepers and attended the synagogue on that day. They followed the tradition of the past. They displayed their loyalty to God by their conduct and religious purity. Their priority was not gathering material things, they were concerned about their love for one another. Everything that they had was shared equally among themselves.

#### Fourth Portion (1:88-91)

We are told about the persecution of the Jews. They were killed for their religious belief. They were slaughtered in the most vicious ways. Throughout all the persecutions, the Essenes remained faithful to God. Their loyalty and their conduct were admired even by their enemies. In light of this they could not do anything to them. They were God's holy people. The Essenes lived a happy life with what little they had.

#### ***Key Theological Themes/Topics***

- A. Is there a detectable theological point of view?
  - The theological point of view is monotheism
- B. What do you see that you did not expect?
  - It was surprising to me that the money that they work for were not private property.
- C. What powerful words and ideas are expressed?
  - The powerful idea expressed is those who were ferocious in the killing of others, had no choice but to treat the Essenes as self-governing and freeman. This shows that if we stand up for God, he will never forsake us.
- D. What questions does it raise?
  - Did the powers recognize who God is?
  - Why were they not able to treat the Essenes like the other people?
  - How were the Essenes able to keep the people loyal to one another?
- E. Does the section provide a challenge to certain behaviors or attitudes?
  - This section challenges the behavior of the people towards one another.
- F. What biases or stereotypes do you see?
  - One stereotype I saw in this document is the Jews were looked upon as inferior to others.

### **Analytical skills**

#### *Connections*

- What do you think the author's purpose was for writing this text? Why did this person write this document?
  - I believe that the author's purpose for writing this document is to show the how faithful the Essenes were to their religious belief. He wanted us to see the Essenes as an example of how God meant for us to live. He also pointed out that there was no disparity in the wealth of the people. There was equality among them.
- What conclusions can you draw about what the author means or is trying to get across to his or her audience? What is your strongest evidence for those conclusions? The conclusion I draw from this document is the author wanted us to know that when you serve God faithfully no one can harm you. This conclusion I got from verse 91 when he says, "Yet none of these, neither the extremely ferocious nor the deep dyed treacherous dissemblers were able to lay a charge against this congregation of Essenes or holy ones here described."
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- In what way does this document confirm and/or challenge your assumptions about the past?
  - This document confirms my belief that in the past people were more caring to one another.
- How does this document relate to our understanding of Second Temple Judaism?
  - In this document, it is believed that the Essenes were living in a time where the Jews were being persecuted and forced to relinquish their religious belief and serve other gods. It was the time of the Greco-Roman rule and Hellenistic Judaism. In verse 89 the author says, "they slaughtered their subjects wholesale, or like cooks carved them piecemeal and limb by limb while still alive and did not stay their hands till justice who service human affairs visited them with the same calamities." They were killed for their belief.
- How does this document relate to the New Testament writings?
  - This document relates to the New Testament writing because it has the same theme. The Jews were still being killed for their belief. Stephen was stone to death because of his loyalty to Jesus. Paul was persecuted and thrown into prison because of his teachings. In Acts 4:32, we also see that the people sold their possessions and brought the proceed to the apostles and they distributed to every man according to their needs. Also in the New Testament there was a practice of communal meal.

***Summary statement (no more than one (1) paragraph, with five (5) to ten (10) sentences) that states explicitly what you learned about Second Temple Judaism from this document that challenges, informs, and/or expands your understanding of either Judaism or the New Testament.***

The Essenes were one of the groups within Second Temple Judaism. They were very religious and believed that they were the true Jews. They practice to leave everything in the hands of God. In this time period, they had to fight to preserve their religious belief. They existed in the time of Hellenism where the Jews were force to worship other Gods. In spite of everything, the Essenes remained loyal to their God. They lived in villages rather than cities. They learn to live together in unity and their property were communal. They shared everything they had and made sure the sick was taken care of financially. Their lifestyle was a great influence to Christian in the New Testament. They truly live out the command that Jesus give to his disciples, to love thy neighbor as thyself. The vicious attacks and persecution never shake them, they continue to live a life that would please God. Slavery was a part of Second Temple Judaism but the Essenes denounce slavery and saw every man as good and free. Those who carried out their vicious attacks had to respect the Essenes. For the most parts, the Essenes were able to live a supremely happy life.

- Identify at least three (3) clear questions that have arisen from this study that could use further investigation.
  1. Where did the Essenes originated from?
  2. Who were their descendants?
  3. Are there any descendant from Essenes alive today?