

VI. Theses for the Open Dispute

1. Communities of Essene character existed not only on the territory of Palestine, but in the Jew diaspora as well. The movement took root on the territory of Egypt, where it took a particular form in the devotion of the therapeutai.
2. Philo of Alexandria was acquainted in detail with the therapeute settlement situated at the side of Mareotis Lake. *De vita contemplativa* written by Philo of Alexandria is based on historical facts; still, the description it gives does not enable us to delineate a historical map of the community. *De specialibus legibus* II,44–45 and III,1–6 could thus be considered to be Philo's confession referring to his biography. These passages prove that Philo had contact with the therapeute community.
3. Although the way of life of the therapeute community shows some resemblance with the Early Church, it did not have Christian character; it has to be considered a specifically Jewish movement.
4. The members of the therapeute community just like the Essenes of Palestine wanted to be an èlite of priestly character. Both communities lived in such a specific organization in which a strict hierarchy was operative.
5. We can regard the therapeute community as a diaspora branch of the Essene movement or its Egyptian variant respectively. However, the development of the therapeute branch of the Essene movement was much considerably under the influence of the ideas of the Hellenic world.