

## Timeline of Truth – Moses Flees (Exodus 2:11-25)

<p>2:10 And the child grew, and she brought him to Pharaoh's daughter, and he became her son. So she called his name Moses, saying, "Because I drew him out of the water."</p>	<p><b>1. The Baby Grows, and Is <u>Adopted</u> by Pharaoh's Daughter</b></p>
<p><sup>22</sup> "And Moses was learned in all the wisdom of the Egyptians, and was mighty in words and deeds. (Acts 7:22)</p>	<p><b>2. Moses Becomes <u>Learned</u> and <u>Mighty</u></b></p>
<p><sup>11</sup> Now it came to pass in those days, when Moses was grown, that he went out to his brethren and looked at their burdens. And he saw an Egyptian beating a Hebrew, one of his brethren. <sup>12</sup> So he looked this way and that way, and when he saw no one, he killed the Egyptian and hid him in the sand.</p>	<p><b>3. Moses Secretly <u>Kills</u> an Egyptian</b> Acts 7:23 "Now when he was forty years old, it came into his heart to visit his brethren, the children of Israel.</p>
<p><sup>13</sup> And when he went out the second day, behold, two Hebrew men were fighting, and he said to the one who did the wrong, "Why are you striking your companion?" <sup>14</sup> Then he said, "Who made you a prince and a judge over us? Do you intend to kill me as you killed the Egyptian?" So Moses feared and said, "Surely this thing is known!"</p>	<p><b>4. Moses Finds Out that the Murder Is Known</b> Acts 7:24-25 "And seeing one of <i>them</i> suffer wrong, he defended and avenged him who was oppressed, and struck down the Egyptian. <sup>25</sup> "For he supposed that his brethren would have understood that God would deliver them by his hand, but they did not understand.</p>
<p><sup>15</sup> When Pharaoh heard of this matter, he sought to kill Moses.</p>	<p><b>5. Pharaoh Finds Out and <u>Seeks</u> to <u>Kill</u> Moses</b></p>
<p>But Moses fled from the face of Pharaoh and dwelt in the land of Midian; and he sat down by a well.</p>	<p><b>6. Moses Flees to Midian</b></p> 
<p><sup>16</sup> Now the priest of Midian had seven daughters. And they came and drew water, and they filled the troughs to water their father's flock. <sup>17</sup> Then the shepherds came and drove them away; but Moses stood up and helped them, and watered their flock.</p>	<p><b>7. Moses Helps <u>Seven</u> Shepherdess <u>Sisters</u></b></p>
<p><sup>18</sup> When they came to Reuel their father, he said, "How <i>is it that</i> you have come so soon today?" <sup>19</sup> And they said, "An Egyptian delivered us from the hand of the shepherds, and he also drew enough water for us and watered the flock." <sup>20</sup> So he said to his daughters, "And where <i>is</i> he? Why <i>is it that</i> you have left the man? Call him, that he may eat bread."</p>	<p><b>8. The <u>Father</u> of the Seven Sisters Invites Moses Over</b></p>
<p><sup>21</sup> Then Moses was content to live with the man, and he gave Zipporah his daughter to Moses.</p>	<p><b>9. Moses Finds a <u>Home</u> and a <u>Wife</u></b></p>
<p><sup>22</sup> And she bore <i>him</i> a son, and he called his name Gershom; for he said, "I have been a stranger in a foreign land."</p>	<p><b>10. Moses Has a <u>Son</u></b></p>
<p><sup>23</sup> Now it happened in the process of time that the king of Egypt died.</p>	<p><b>11. The <u>King</u> of Egypt <u>Dies</u></b></p>
<p>Then the children of Israel groaned because of the bondage, and they cried out; and their cry came up to God because of the bondage.</p>	<p><b>12. The Children of Israel <u>Cry Out</u> to God</b></p>
<p><sup>24</sup> So God heard their groaning, and God remembered His covenant with Abraham, with Isaac, and with Jacob.</p>	<p><b>13. God <u>Hears</u> &amp; <u>Remembers</u> the Children of Israel</b></p>
<p><sup>25</sup> And God looked upon the children of Israel, and God acknowledged <i>them</i>.</p>	<p><b>14. God <u>Looks</u> &amp; <u>Acknowledges</u> the Children of Israel</b></p>

Moses – 831x in 778 verses

## Psa 105:1-45

- <sup>1</sup> Oh, give thanks to the LORD! Call upon His name; Make known His deeds among the peoples!  
<sup>2</sup> Sing to Him, sing psalms to Him; Talk of all His wondrous works!  
<sup>3</sup> Glory in His holy name; Let the hearts of those rejoice who seek the LORD!  
<sup>4</sup> Seek the LORD and His strength; Seek His face evermore!  
<sup>5</sup> Remember His marvelous works which He has done, His wonders, and the judgments of His mouth,  
<sup>6</sup> O seed of Abraham His servant, You children of Jacob, His chosen ones!  
<sup>7</sup> He *is* the LORD our God; His judgments *are* in all the earth.  
<sup>8</sup> He remembers His covenant forever, The word *which* He commanded, for a thousand generations,  
<sup>9</sup> *The covenant* which He made with **Abraham**, And His oath to Isaac,  
<sup>10</sup> And confirmed it to Jacob for a statute, To Israel *as* an everlasting covenant,  
<sup>11</sup> Saying, "To you I will give the land of Canaan As the allotment of your inheritance,"  
<sup>12</sup> When they were few in number, Indeed very few, and strangers in it.  
<sup>13</sup> When they went from one nation to another, From *one* kingdom to another people,  
<sup>14</sup> He permitted no one to do them wrong; Yes, He rebuked kings for their sakes,  
<sup>15</sup> *Saying*, "Do not touch My anointed ones, And do My prophets no harm."  
<sup>16</sup> Moreover He called for a famine in the land; He destroyed all the provision of bread.  
<sup>17</sup> He sent a man before them-- **Joseph**-- *who* was sold as a slave.  
<sup>18</sup> They hurt his feet with fetters, He was laid in irons.  
<sup>19</sup> Until the time that his word came to pass, The word of the LORD tested him.  
<sup>20</sup> The king sent and released him, The ruler of the people let him go free.  
<sup>21</sup> He made him lord of his house, And ruler of all his possessions,  
<sup>22</sup> To bind his princes at his pleasure, And teach his elders wisdom.  
<sup>23</sup> Israel also came into Egypt, And **Jacob** dwelt in the land of Ham.  
<sup>24</sup> He increased His people greatly, And made them stronger than their enemies.  
<sup>25</sup> He turned their heart to hate His people, To deal craftily with His servants.  
<sup>26</sup> He sent **Moses** His servant, *And* Aaron whom He had chosen.  
<sup>27</sup> They performed His signs among them, And wonders in the land of Ham.  
<sup>28</sup> He sent darkness, and made *it* dark; And they did not rebel against His word.  
<sup>29</sup> He turned their waters into blood, And killed their fish.  
<sup>30</sup> Their land abounded with frogs, *Even* in the chambers of their kings.  
<sup>31</sup> He spoke, and there came swarms of flies, *And* lice in all their territory.  
<sup>32</sup> He gave them hail for rain, *And* flaming fire in their land.  
<sup>33</sup> He struck their vines also, and their fig trees, And splintered the trees of their territory.  
<sup>34</sup> He spoke, and locusts came, Young locusts without number,  
<sup>35</sup> And ate up all the vegetation in their land, And devoured the fruit of their ground.  
<sup>36</sup> He also destroyed all the firstborn in their land, The first of all their strength.  
<sup>37</sup> He also brought them out with silver and gold, And *there was* none feeble among His tribes.  
<sup>38</sup> Egypt was glad when they departed, For the fear of them had fallen upon them.  
<sup>39</sup> He spread a cloud for a covering, And fire to give light in the night.  
<sup>40</sup> *The people* asked, and He brought quail, And satisfied them with the bread of heaven.  
<sup>41</sup> He opened the rock, and water gushed out; It ran in the dry places *like* a river.  
<sup>42</sup> For He remembered His holy promise, *And* Abraham His servant.  
<sup>43</sup> He brought out His people with joy, His chosen ones with gladness.  
<sup>44</sup> He gave them the lands of the Gentiles, And they inherited the labor of the nations,  
<sup>45</sup> That they might observe His statutes And keep His laws. Praise the LORD!

## Isaiah 63:11-12

- <sup>11</sup> Then he remembered the days of old, Moses *and* his people, *saying*: "Where *is* He who brought them up out of the sea With the shepherd of His flock? Where *is* He who put His Holy Spirit within them,  
<sup>12</sup> Who led *them* by the right hand of Moses, With His glorious arm, Dividing the water before them To make for Himself an everlasting name,

## Acts 7:2-60

- <sup>2</sup> And he said, "Brethren and fathers, listen: The God of glory appeared to our father **Abraham** when he was in Mesopotamia, before he dwelt in Haran,  
<sup>3</sup> "and said to him, 'Get out of your country and from your relatives, and come to a land that I will show you.'  
<sup>4</sup> "Then he came out of the land of the Chaldeans and dwelt in Haran. And from there, when his father was dead, He moved him to this land in which you now dwell.

5 "And God gave him no inheritance in it, not even *enough* to set his foot on. But even when *Abraham* had no child, He promised to give it to him for a possession, and to his descendants after him.

6 "But God spoke in this way: that his descendants would dwell in a foreign land, and that they would bring them into bondage and oppress *them* four hundred years.

7 "And the nation to whom they will be in bondage I will judge," said God, "and after that they shall come out and serve Me in this place."

8 "Then He gave him the covenant of circumcision; and so *Abraham* begot *Isaac* and circumcised him on the eighth day; and Isaac begot *Jacob*, and Jacob begot the twelve patriarchs.

9 "And the patriarchs, becoming envious, sold *Joseph* into Egypt. But God was with him

10 "and delivered him out of all his troubles, and gave him favor and wisdom in the presence of Pharaoh, king of Egypt; and he made him governor over Egypt and all his house.

11 "Now a famine and great trouble came over all the land of Egypt and Canaan, and our fathers found no sustenance.

12 "But when Jacob heard that there was grain in Egypt, he sent out our fathers first.

13 "And the second *time* Joseph was made known to his brothers, and Joseph's family became known to the Pharaoh.

14 "Then Joseph sent and called his father Jacob and all his relatives to *him*, seventy-five people.

15 "So Jacob went down to Egypt; and he died, he and our fathers.

16 "And they were carried back to Shechem and laid in the tomb that Abraham bought for a sum of money from the sons of Hamor, *the father* of Shechem.

17 "But when the time of the promise drew near which God had sworn to Abraham, the people grew and multiplied in Egypt

18 "till another king arose who did not know Joseph.

19 "This man dealt treacherously with our people, and oppressed our forefathers, making them expose their babies, so that they might not live.

20 "At this time *Moses* was born, and was well pleasing to God; and he was brought up in his father's house for three months.

21 "But when he was set out, Pharaoh's daughter took him away and brought him up as her own son.

22 "And Moses was learned in all the wisdom of the Egyptians, and was mighty in words and deeds.

23 "Now when he was forty years old, it came into his heart to visit his brethren, the children of Israel.

24 "And seeing one of *them* suffer wrong, he defended and avenged him who was oppressed, and struck down the Egyptian.

25 "For he supposed that his brethren would have understood that God would deliver them by his hand, but they did not understand.

26 "And the next day he appeared to *two of them* as they were fighting, and *tried to* reconcile them, saying, "Men, you are brethren; why do you wrong one another?"

27 "But he who did his neighbor wrong pushed him away, saying, "Who made you a ruler and a judge over us?"

28 "Do you want to kill me as you did the Egyptian yesterday?"

29 "Then, at this saying, Moses fled and became a dweller in the land of Midian, where he had two sons.

30 "And when forty years had passed, an Angel of the Lord appeared to him in a flame of fire in a bush, in the wilderness of Mount Sinai.

31 "When Moses saw *it*, he marveled at the sight; and as he drew near to observe, the voice of the Lord came to him,

32 "saying, "I am the God of your fathers-- the God of Abraham, the God of Isaac, and the God of Jacob." And Moses trembled and dared not look.

33 "Then the LORD said to him, "Take your sandals off your feet, for the place where you stand is holy ground.

34 "I have surely seen the oppression of my people who are in Egypt; I have heard their groaning and have come down to deliver them. And now come, I will send you to Egypt."

35 "This Moses whom they rejected, saying, "Who made you a ruler and a judge?" is the one God sent *to be* a ruler and a deliverer by the hand of the Angel who appeared to him in the bush.

36 "He brought them out, after he had shown wonders and signs in the land of Egypt, and in the Red Sea, and in the wilderness forty years.

37 "This is that Moses who said to the children of Israel, "The LORD your God will raise up for you a Prophet like me from your brethren. Him you shall hear."

38 "This is he who was in the congregation in the wilderness with the Angel who spoke to him on Mount Sinai, and *with* our fathers, the one who received the living oracles to give to us,

39 "whom our fathers would not obey, but rejected. And in their hearts they turned back to Egypt,

40 "saying to Aaron, "Make us gods to go before us; *as for* this Moses who brought us out of the land of Egypt, we do not know what has become of him."

41 "And they made a calf in those days, offered sacrifices to the idol, and rejoiced in the works of their own hands.

42 "Then God turned and gave them up to worship the host of heaven, as it is written in the book of the Prophets: "Did you offer Me slaughtered animals and sacrifices *during* forty years in the wilderness, O house of Israel?"

43 "You also took up the tabernacle of Moloch, And the star of your god Remphan, Images which you made to worship; And I will carry you away beyond Babylon."

44 "Our fathers had the tabernacle of witness in the wilderness, as He appointed, instructing Moses to make it according to the pattern that he had seen,

45 "which our fathers, having received it in turn, also brought with Joshua into the land possessed by the Gentiles, whom God drove out before the face of our fathers until the days of *David*,

46 "who found favor before God and asked to find a dwelling for the God of Jacob.  
47 "But **Solomon** built Him a house.  
48 "However, the Most High does not dwell in temples made with hands, as the prophet says:  
49 `Heaven *is* My throne, And earth *is* My footstool. What house will you build for Me? says the LORD, Or what *is* the place of My rest?  
50 Has My hand not made all these things?  
51 " *You* stiffnecked and uncircumcised in heart and ears! You always resist the Holy Spirit; as your fathers *did*, so *do* you.  
52 "Which of the prophets did your fathers not persecute? And they killed those who foretold the coming of the Just One, of whom you now have become the betrayers and murderers,  
53 "who have received the law by the direction of angels and have not kept *it*."

54 When they heard these things they were cut to the heart, and they gnashed at him with *their* teeth.  
55 But he, being full of the Holy Spirit, gazed into heaven and saw the glory of God, and Jesus standing at the right hand of God,  
56 and said, "Look! I see the heavens opened and the Son of Man standing at the right hand of God!"  
57 Then they cried out with a loud voice, stopped their ears, and ran at him with one accord;  
58 and they cast *him* out of the city and stoned *him*. And the witnesses laid down their clothes at the feet of a young man named Saul.  
59 And they stoned Stephen as he was calling on *God* and saying, "Lord Jesus, receive my spirit."  
60 Then he knelt down and cried out with a loud voice, "Lord, do not charge them with this sin." And when he had said this, he fell asleep.

### Rom 5:13-14

13 (For until the law sin was in the world, but sin is not imputed when there is no law.  
14 Nevertheless death reigned from Adam to Moses, even over those who had not sinned according to the likeness of the transgression of Adam, who is a type of Him who was to come.

### Heb 3:14-19

14 For we have become partakers of Christ if we hold the beginning of our confidence steadfast to the end,  
15 while it is said: "Today, if you will hear His voice, Do not harden your hearts as in the rebellion."  
16 For who, having heard, rebelled? Indeed, *was it* not all who came out of Egypt, *led* by Moses?  
17 Now with whom was He angry forty years? *Was it* not with those who sinned, whose corpses fell in the wilderness?  
18 And to whom did He swear that they would not enter His rest, but to those who did not obey?  
19 So we see that they could not enter in because of unbelief.

### Heb 11:23-29

23 By faith Moses, when he was born, was hidden three months by his parents, because they saw *he was* a beautiful child; and they were not afraid of the king's command.  
24 By faith Moses, when he became of age, refused to be called the son of Pharaoh's daughter,  
25 choosing rather to suffer affliction with the people of God than to enjoy the passing pleasures of sin,  
26 esteeming the reproach of Christ greater riches than the treasures in Egypt; for he looked to the reward.  
27 By faith he forsook Egypt, not fearing the wrath of the king; for he endured as seeing Him who is invisible.  
28 By faith he kept the Passover and the sprinkling of blood, lest he who destroyed the firstborn should touch them.  
29 By faith they passed through the Red Sea as by dry *land*, *whereas* the Egyptians, attempting to do so, were drowned.

### Gen 15:1-16

1 After these things the word of the LORD came to Abram in a vision, saying, "Do not be afraid, Abram. I *am* your shield, your exceedingly great reward."  
2 But Abram said, "Lord GOD, what will You give me, seeing I go childless, and the heir of my house *is* Eliezer of Damascus?"  
3 Then Abram said, "Look, You have given me no offspring; indeed one born in my house is my heir!"  
4 And behold, the word of the LORD *came* to him, saying, "This one shall not be your heir, but one who will come from your own body shall be your heir."  
5 Then He brought him outside and said, "Look now toward heaven, and count the stars if you are able to number them." And He said to him, "So shall your descendants be."  
6 And he believed in the LORD, and He accounted it to him for righteousness.  
7 Then He said to him, "I *am* the LORD, who brought you out of Ur of the Chaldeans, to give you this land to inherit it."  
8 And he said, "Lord GOD, how shall I know that I will inherit it?"  
9 So He said to him, "Bring Me a three-year-old heifer, a three-year-old female goat, a three-year-old ram, a turtledove, and a young pigeon."  
10 Then he brought all these to Him and cut them in two, down the middle, and placed each piece opposite the other; but he did not cut the birds in two.  
11 And when the vultures came down on the carcasses, Abram drove them away.  
12 Now when the sun was going down, a deep sleep fell upon Abram; and behold, horror *and* great darkness fell upon him.  
13 Then He said to Abram: "Know certainly that your descendants will be strangers in a land *that is* not theirs, and will serve them, and they will afflict them four hundred years.  
14 "And also the nation whom they serve I will judge; afterward they shall come out with great possessions.  
15 "Now as for you, you shall go to your fathers in peace; you shall be buried at a good old age.  
16 "But in the fourth generation they shall return here, for the iniquity of the Amorites *is* not yet complete."

## CHAPTER 9

### CONCERNING THE AFFLICTIONS THAT BEFELL THE HEBREWS IN EGYPT, DURING FOUR HUNDRED YEARS

1. (201) Now it happened that the Egyptians grew delicate and lazy, as to painstaking; and gave themselves up to other pleasures, and in particular to the love of gain. They also became very ill affected towards the Hebrews, as touched with envy at their prosperity; (202) for when they saw how the nation of the Israelites flourished, and were become eminent already in plenty of wealth, which they had acquired by their virtue and natural love of labor, they thought their increase was to their own detriment; and having, in length of time, forgotten the benefits they had received from Joseph, particularly the crown being now come into another family, they became very abusive to the Israelites, and contrived many ways of afflicting them; (203) for they enjoined them to cut a great number of channels for the river, and to build walls for their cities and ramparts, that they might restrain the river, and hinder its waters from stagnating, upon its running over its own banks: they set them also to build pyramids, and by all this wore them out; and forced them to learn all sorts of mechanical arts, and to accustom themselves to hard labor. (204) And four hundred years did they spend under these afflictions; for they strove one against the other which should get the mastery, the Egyptians desiring to destroy the Israelites by these labors, and the Israelites desiring to hold out to the end under them.

2. (205) While the affairs of the Hebrews were in this condition, there was this occasion offered itself to the Egyptians, which made them more solicitous for the extinction of our nation. One of those sacred scribes, who are very sagacious in foretelling future events truly, told the king, that about this time there would a child be born to the Israelites, who, if he were reared, would bring the Egyptian dominion low, and would raise the Israelites; that he would excel all men in virtue, and obtain a glory that would be remembered through all ages. (206) Which thing was so feared by the king, that, according to this man's opinion, he commanded that they should cast every male child, which was born to the Israelites, into the river, and destroy it; that besides this, the Egyptian mid-wives should watch the labors of the Hebrew women, and observe what is born, (207) for those were the women who were enjoined to do the office of midwives to them; and by reason of their relation to the king, would not transgress his commands. He enjoined also, That if any parents should disobey him, and venture to save their male children alive, they and their families should be destroyed. (208) This was a severe affliction indeed to those that suffered it, not only as they were deprived of their sons, and while they were the parents themselves, they were obliged to be subservient to the destruction of their own children, but as it was to be supposed to tend to the extirpation of their nation, while upon the destruction of their children, and their own gradual dissolution, the calamity would become very hard and inconsolable to them; (209) and this was the ill state they were in. But no one can be too hard for the purpose of God, though he contrive ten thousand subtle devices for that end; for this child, whom the sacred scribe foretold, was brought up and concealed from the observers appointed by the king; and he that foretold him did not mistake in the consequences of his preservation, which were brought to pass after the manner following:—

3. (210) A man, whose name was Amram, one of the nobler sort of the Hebrews, was afraid for his whole nation, lest it should fail, by the want of young men to be brought up hereafter, and was very uneasy at it, his wife being then with child, and he knew not what to do. (211) Hereupon he betook himself to prayer to God; and entreated him to have compassion on those men who had nowise transgressed the laws of his worship, and to afford them deliverance from the miseries they at that time endured, and to render abortive their enemies' hopes of the destruction of their nation. (212) Accordingly God had mercy on him, and was moved by his supplication. He stood by him in his sleep, and exhorted him not to despair of his future favorites. He said further, that he did not forget their piety towards him, and would always reward them for it, as he had formerly granted his favor to their forefathers, and made them increase from a few, to so great a multitude. (213) He put him in mind, that when Abraham was come alone out of Mesopotamia into Canaan, he had been made happy, not only in other respects, but that when his wife was at first barren, she was afterwards by him enabled to

conceive seed, and bear him sons. That he left to Ismael and to his posterity the country of Arabia; as also to his sons by Ketura, Troglodytis: and to Isaac, Canaan. (214) That by my assistance, said he, he did great exploits in war, which, unless you be yourselves impious, you must still remember. As for Jacob, he became well known to strangers also, by the greatness of that prosperity in which he lived, and left to his sons, who came into Egypt with no more than seventy souls, while you are now become above six hundred thousand. (215) Know, therefore, that I shall provide for you all in common what is for your good, and particularly for thyself what shall make thee famous; for that child, out of dread of whose nativity the Egyptians have doomed the Israelite children to destruction, shall be this child of thine, and shall be concealed from those who watch to destroy him: (216) and when he is brought up in a surprising way, he shall deliver the Hebrew nation from the distress they are under from the Egyptians. His memory shall be famous while the world lasts; and this not only among the Hebrews, but foreigners also:—all which shall be the effect of my favor to thee, and to thy posterity. He shall also have such a brother, that he shall himself obtain my priesthood, and his posterity shall have it after him to the end of the world.

4. (217) When the vision had informed him of these things, Amram awaked and told it to Jochebed, who was his wife. And now the fear increased upon them on account of the prediction in Amram's dream; for they were under concern, not only for the child, but on account of the great happiness that was to come to him also. (218) However, the mother's labor was such as afforded a confirmation to what was foretold by God; for it was not known to those that watched her, by the easiness of her pains, and because the throes of her delivery did not fall upon her with violence. And now they nourished the child at home privately for three months; (219) but after that time Amram, fearing he should be discovered, and by falling under the king's displeasure, both he and his child should perish, and so he should make the promise of God of none effect, he determined rather to intrust the safety and care of the child to God, than to depend on his own concealment of him, which he looked upon as a thing uncertain, and whereby both the child, so privately to be nourished, and himself, should be in imminent danger; (220) but he believed that God would some way for certain procure the safety of the child, in order to secure the truth of his own predictions. When they had thus determined, they made an ark of bulrushes, after the manner of a cradle, and of a bigness sufficient for an infant to be laid in, without being too straitened: they then daubed it over with slime, (221) which would naturally keep out the water from entering between the bulrushes, and put the infant into it, and setting it afloat upon the river, they left its preservation to God; so the river received the child, and carried him along. But Miriam, the child's sister, passed along upon the bank over against him, as her mother had bid her, to see whither the ark would be carried; (222) where God demonstrated that human wisdom was nothing, but that the Supreme Being is able to do whatsoever he pleases: that those who, in order to their own security, condemn others to destruction, and use great endeavors about it, fail of their purpose; (223) but that others are in a surprising manner preserved, and obtain a prosperous condition almost from the very midst of their calamities; those, I mean, whose dangers arise by the appointment of God. And, indeed, such a providence was exercised in the case of this child, as showed the power of God.

5. (224) Thermuthis was the king's daughter. She was now diverting herself by the banks of the river; and seeing a cradle borne along by the current, she sent some that could swim, and bid them bring the cradle to her. When those that were sent on this errand, came to her with the cradle, and she saw the little child, she was greatly in love with it, on account of its largeness and beauty; (225) for God had taken such great care in the formation of Moses, that he caused him to be thought worthy of bringing up, and providing for, by all those that had taken the most fatal resolutions, on account of the dread of his nativity, for the destruction of the rest of the Hebrew nation. Thermuthis bid them bring her a woman that might afford her breast to the child; (226) yet would not the child admit of her breast, but turned away from it, and did the like to many other women. Now Miriam was by when this happened, not to appear to be there on purpose, but only as staying to see the child; and she said, "It is in vain that thou, O queen, callest for these women for the nourishing of the child, who are no way of kin to it; but still, if thou wilt order one of the Hebrew women to be brought, perhaps it may admit the breast of one of its own nation." (227) Now since she seemed to speak well, Thermuthis bid her procure such a one, and to bring one of those Hebrew women that gave suck. So when she had such authority given her, she came back and brought the mother, who was known to nobody there. And now the child gladly admitted the breast, and seemed to stick close to it; and so it was, that, at the queen's desire, the nursing of the child was entirely entrusted to the mother.

6. (228) Hereupon it was that Thermuthis imposed this name Mouses upon him from what had happened when he was put into the river; for the Egyptians call water by the name of Mo, and such as are saved out of it, by the name of Uses; so by putting these two words together, they imposed this name upon him; (229) and he was, by the confession of all, according to God's prediction, as well for his greatness of mind, as for his contempt of difficulties, the best of all the Hebrews; for Abraham was his ancestor of the seventh generation. For Moses was the son of Amram, who was the son of Caath, whose father, Levi, was the son of Jacob, who was the son of Isaac, who was the son of Abraham. (230) Now Moses's understanding became superior to his age, nay, far beyond that standard; and when he was taught, he discovered greater quickness of apprehension than was usual at his age; and his actions at that time promised greater, when he should come to the age of a man. God did also give him that tallness, when he was but three years old, as was wonderful; (231) and as for his beauty, there was nobody so unpolite as, when they saw Moses, they were not greatly surprised at the beauty of his countenance; nay, it happened frequently, that those that met him as he was carried along the road, were obliged to turn again upon seeing the child; that they left what they were about, and stood still a great while to look on him; for the beauty of the child was so remarkable and natural to him on many accounts that it detained the spectators, and made them stay longer to look upon him.

7. (232) Thermuthis, therefore, perceiving him to be so remarkable a child, adopted him for her son, having no child of her own. And when one time she had carried Moses to her father, she showed him to him, and said she thought to make him her father's successor, if it should please God she should have no legitimate child of her own; and said to him, "I have brought up a child who is of a divine form, and of a generous mind; and as I have received him from the bounty of the river, in a wonderful manner, I thought proper to adopt him for my son and the heir of thy kingdom." (233) And when she had said this, she put the infant into her father's hands; so he took him, and hugged him close to his breast; and on his daughter's account, in a pleasant way, put his diadem upon his head; but Moses threw it down to the ground, and, in a puerile mood he wreathed it round, and trod upon it with his feet; (234) which seemed to bring along with it an evil presage concerning the kingdom of Egypt. But when the sacred scribe saw this (he was the same person who foretold that his nativity would bring the dominion of that kingdom low), he made a violent attempt to kill him; and crying out in a frightful manner, he said, (235) "This, O king! this child is he of whom God foretold, that if we kill him we shall be in no danger; he himself affords an attestation to the prediction of the same thing, by his trampling upon thy government, and treading upon thy diadem. Take him, therefore, out of the way, and deliver the Egyptians from the fear they are in about him; and deprive the Hebrews of the hope they have of being encouraged by him." (236) But Thermuthis prevented him, and snatched the child away. And the king was not hasty to slay him, God himself, whose providence protected Moses, inclining the king to spare him. He was, therefore, educated with great care. So the Hebrews depended on him, and were of good hopes that great things would be done by him; (237) but the Egyptians were suspicious of what would follow such his education. Yet because, if Moses had been slain, there was no one, either akin or adopted, that had any oracle on his side, for pretending to the crown of Egypt, and likely to be of greater advantage to them, they abstained from killing him.

## CHAPTER 10

### HOW MOSES MADE WAR WITH THE ETHIOPIANS

1. (238) Moses, therefore, when he was born, and brought up in the foregoing manner, and came to the age of maturity, made his virtue manifest to the Egyptians; and showed that he was born for the bringing them down, and raising the Israelites; and the occasion he laid hold of was this:—(239) The Ethiopians, who are next neighbors to the Egyptians, made an inroad into their country, which they seized upon, and carried off the effects of the Egyptians, who, in their rage, fought against them, and revenged the affronts they had received from them; but, being overcome in battle, some of them were slain, and the rest ran away in a shameful manner, and by that means saved themselves; (240) whereupon the Ethiopians followed after them in the pursuit, and thinking that it would be a mark of cowardice if they did not subdue all Egypt, they went on to subdue the rest with greater vehemence; and when they had tasted the sweets of the country, they never left off the prosecution

of the war; and as the nearest parts had not courage enough at first to fight with them, they proceeded as far as Memphis and the sea itself; while not one of the cities was able to oppose them. (241) The Egyptians under this sad oppression, betook themselves to their oracles and prophecies, and when God had given them this counsel, to make use of Moses the Hebrew, and take his assistance, the king commanded his daughter to produce him, that he might be the general of their army. (242) Upon which, when she had made him swear that he would do him no harm, she delivered him to the king, and supposed his assistance would be of great advantage to them. She withal reproached the priest, who, when they had before admonished the Egyptians to kill him, was not ashamed now to own their want of his help.

2. (243) So Moses, at the persuasion both of Thermuthis, and the king himself, cheerfully undertook the business; and the sacred scribes of both nations were glad; those of the Egyptians that they should at once overcome their enemies by his valor, and that by the same piece of management Moses would be slain; but those of the Hebrews, that they should escape from the Egyptians, because Moses was to be their general; (244) but Moses prevented the enemies, and took and led his army before those enemies were apprised of his attacking them; for he did not march by the river, but by land, where he gave a wonderful demonstration of his sagacity; (245) for when the ground was difficult to be passed over, because of the multitude of serpents (which it produces in vast numbers, and indeed is singular in some of those productions, which other countries do not breed, and yet such as are worse than others in power and mischief, and an unusual fierceness of sight, some of which ascend out of the ground unseen, and also fly in the air, and do come upon men at unawares, and do them a mischief). Moses invented a wonderful stratagem to preserve the army safe, and without hurt; (246) for he made baskets like unto arks, of sedge, and filled them with ibes, and carried them along with them; which animal is the greatest enemy to serpents imaginable, for they fly from them when they come near them; and as they fly they are caught and devoured by them, as if it were done by the harts; (247) but the ibes are tame creatures, and only enemies to the serpentine kind; but about these ibes I say no more at present, since the Greeks themselves are not unacquainted with this sort of bird. As soon, therefore as Moses was come to the land which was the breeder of these serpents, he let loose the ibes, and by their means repelled the serpentine kind, and used them for his assistants before the army came upon that ground. When he had therefore proceeded thus on his journey, he came upon the Ethiopians before they had expected him; (248) and joining battle with them he beat them, and deprived them of the hopes they had of success against the Egyptians, and went on in overthrowing their cities, and indeed made a great slaughter of these Ethiopians. Now when the Egyptian army had once tasted of this prosperous success, by the means of Moses, they did not slacken their diligence, insomuch that the Ethiopians were in danger of being reduced to slavery, and all sorts of destruction; (249) and at length they retired to Saba, which was a royal city of Ethiopia, which Cambyses afterwards named Meroe after the name of his own sister. The place was to be besieged with very great difficulty, since it was both encompassed by the Nile, quite round, and the other rivers, Astapus and Astaboras, made it a very difficult thing for such as attempted to pass over them; (250) for the city was situate in a retired place, and was inhabited after the manner of an island, being encompassed with a strong wall, and having the rivers to guard them from their enemies, and having great ramparts between the wall and the rivers, insomuch, that when the waters come with the greatest violence it can never be drowned; which ramparts make it next to impossible for even such as are gotten over the rivers to take the city. (251)

## CHAPTER 11

### HOW MOSES FLED OUT OF EGYPT INTO MIDIAN

1. (254) Now the Egyptians, after they had been preserved by Moses, entertained a hatred to him, and were very eager in compassing their designs against him, as suspecting that he would take occasion, from his good success, to raise a sedition, and bring innovations into Egypt; and told the king he ought to be slain. (255) The king had also some intentions of himself to the same purpose, and this as well out of envy at his glorious expedition at the head of his army, as out of fear of being brought low by him; and being instigated by the sacred scribes, he was ready to undertake to kill Moses; (256) but when he had learned beforehand what plots

there were against him, he went away privately; and because the public roads were watched, he took his flight through the deserts, and where his enemies could not suspect he would travel; and, though he was destitute of food, he went on, and despised that difficulty courageously; (257) and when he came to the city Midian, which lay upon the Red Sea, and was so denominated from one of Abraham's sons by Keturah, he sat upon a certain well, and rested himself there after his laborious journey, and the affliction he had been in. It was not far from the city, and the time of the day was noon, where he had an occasion offered him by the custom of the country of doing what recommended his virtue, and afforded him an opportunity of bettering his circumstances.

2. (258) For that country having but little water, the shepherds used to seize on the wells before others came, lest their flocks should want water and lest it should be spent by others before they came. There were now come, therefore, to this well seven sisters that were virgins, the daughters of Raguel, a priest, and one thought worthy by the people of the country of great honor. (259) These virgins, who took care of their father's flocks, which sort of work it was customary and very familiar for women to do in the country of the Troglodytes, they came first of all, and drew water out of the well in a quantity sufficient for their flocks, into troughs which were made for the reception of that water; (260) but when the shepherds came upon the maidens, and drove them away, that they might have the command of the water themselves, Moses, thinking it would be a terrible reproach upon him if he overlooked the young women under unjust oppression, and should suffer the violence of the men to prevail over the right of the maidens, he drove away the men, who had a mind to more than their share, and afforded a proper assistance to the women; (261) who, when they had received such a benefit from him, came to their father, and told him how they had been affronted by the shepherds, and assisted by a stranger, and entreated that he would not let this generous action be done in vain, nor go without a reward. Now the father took it well from his daughters that they were so desirous to reward their benefactor; and bid them bring Moses into his presence, that he might be rewarded as he deserved; (262) and when Moses came, he told him what testimony his daughters bare to him, that he had assisted them; and that, as he admired him for his virtue, he said that Moses had bestowed such his assistance on persons not insensible of benefits, but where they were both able and willing to return the kindness, and even to exceed the measure of his generosity. (263) So he made him his son, and gave him one of his daughters in marriage; and appointed him to be the guardian and superintendent over his cattle; for of old all the wealth of the barbarians was in those cattle.<sup>1</sup>

## PHILO

### ON THE LIFE OF MOSES, I

I. (1) I have conceived the idea of writing the life of Moses, who, according to the account of some persons, was the lawgiver of the Jews, but according to others only an interpreter of the sacred laws, the greatest and most perfect man that ever lived, having a desire to make his character fully known to those who ought not to remain in ignorance respecting him, (2) for the glory of the laws which he left behind him has reached over the whole world, and has penetrated to the very furthest limits of the universe; and those who do really and truly understand him are not many, perhaps partly out of envy, or else from the disposition so common to many persons of resisting the commands which are delivered by lawgivers in different states, since the historians who have flourished among the Greeks have not chosen to think him worthy of mention, (3) the greater part of whom have both in their poems and also in their prose writings, disparaged or defaced the powers which they have received through education, composing comedies and works full of Sybaritish profligacy and licentiousness to their everlasting shame, while they ought rather to have employed their natural endowments and abilities in preserving a record of virtuous men and praiseworthy lives, so that honourable actions, whether ancient or modern, might not be buried in silence, and thus have all recollection of them lost, while they might shine gloriously if duly celebrated; and that they might not themselves have seemed to pass by more appropriate subjects, and to prefer such as were unworthy of being mentioned at all, while they were eager to give a specious appearance to infamous actions, so as to secure notoriety for disgraceful deeds.

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<sup>1</sup> Josephus, F., & Whiston, W. (1987). *The works of Josephus: complete and unabridged*. Peabody: Hendrickson.

(4) But I disregard the envious disposition of these men, and shall proceed to narrate the events which befell him, having learnt them both from those sacred scriptures which he has left as marvellous memorials of his wisdom, and having also heard many things from the elders of my nation, for I have continually connected together what I have heard with what I have read, and in this way I look upon it that I am acquainted with the history of his life more accurately than other people. II. (5) And I will begin first with that with which it is necessary to begin.

Moses was by birth a Hebrew, but he was born, and brought up, and educated in Egypt, his ancestors having migrated into Egypt with all their families on account of the long famine which oppressed Babylon and all the adjacent countries; for they were in search of food, and Egypt was a champaign country blessed with a rich soil, and very productive of every thing which the nature of man requires, and especially of corn and wheat, (6) for the river of that country at the height of summer, when they say that all other rivers which are derived from winter torrents and from springs in the ground are smaller, rises and increases, and overflows so as to irrigate all the lands, and make them one vast lake. And so the land, without having any need of rain, supplies every year an unlimited abundance of every kind of good food, unless sometimes the anger of God interrupts this abundance by reason of the excessive impiety of the inhabitants.

(7) And his father and mother were among the most excellent persons of their time, and though they were of the same time, still they were induced to unite themselves together more from an unanimity of feeling than because they were related in blood; and Moses is the seventh generation in succession from the original settler in the country who was the founder of the whole race of the Jews.

III. (8) And he was thought worthy of being bred up in the royal palace, the cause of which circumstance was as follows. The king of the country, inasmuch as the nation of the Hebrews kept continually increasing in numbers, fearing lest gradually the settlers should become more numerous than the original inhabitants, and being more powerful should set upon them and subdue them by force, and make themselves their masters, conceived the idea of destroying their strength by impious devices, and ordered that of all the children that were born the females only should be brought up (since a woman, by reason of the weakness of her nature, is disinclined to and unfitted for war), and that all the male children should be destroyed, that the population of their cities might not be increased, since a power which consists of a number of men is a fortress difficult to take and difficult to destroy.

(9) Accordingly as the child Moses, as soon as he was born, displayed a more beautiful and noble form than usual, his parents resolved, as far as was in their power, to disregard the proclamations of the tyrant. Accordingly they say that for three months continuously they kept him at home, feeding him on milk, without its coming to the knowledge of the multitude; (10) but when, as is commonly the case in monarchies, some persons discovered what was kept secret and in darkness, of those persons who are always eager to bring any new report to the king, his parents being afraid lest while seeking to secure the safety of one individual, they who were many might become involved in his destruction, with many tears exposed their child on the banks of the river, and departed groaning and lamenting, pitying themselves for the necessity which had fallen upon them, and calling themselves the slayers and murderers of their child, and commiserating the infant too for his destruction, which they had hoped to avert.

(11) Then, as was natural for people involved in a miserable misfortune, they accused themselves as having brought a heavier affliction on themselves than they need have done. "For why," said they, "did we not expose him at the first moment of his birth?" For people in general do not look upon one who has not lived long enough to partake of salutary food as a human being at all. "But we, in our superfluous affection, have nourished him these three entire months, causing ourselves by such conduct more abundant grief, and inflicting upon him a heavier punishment, in order that he, having at last attained to a great capacity for feeling pleasures and pains, should at last perish in the perception of the most grievous evils."

IV. (12) And so they departed in ignorance of the future, being wholly overwhelmed with sad misery; but the sister of the infant who was thus exposed, being still a maiden, out of the vehemence of her fraternal affection, stood a little way off watching to see what would happen, and all the events which concerned him appear to me to have taken place in accordance with the providence of God, who watched over the infant. (13) Now the king of the country had an only daughter, whom he tenderly loved, and they say that she, although she had been married a long time, had never had any children, and therefore, as was natural, was very desirous of

children, and especially of male offspring, which should succeed to the noble inheritance of her father's prosperity and imperial authority, which was otherwise in danger of being lost, since the king had no other grandsons.

(14) And as she was always desponding and lamenting, so especially on that particular day was she overcome by the weight of her anxiety, that, though it was her ordinary custom to stay in doors and never to pass over the threshold of her house, yet now she went forth with her handmaidens down to the river, where the infant was lying. And there, as she was about to indulge in a bath and purification in the thickest part of the marsh, she beheld the child, and commanded her handmaidens to bring him to her. (15) Then, after she had surveyed him from head to foot, and admired his elegant form and healthy vigorous appearance, and saw that he was crying, she had compassion on him, her soul being already moved within her by maternal feelings of affection as if he had been her own child.

And when she knew that the infant belonged to one of the Hebrews who was afraid because of the commandment of the king, she herself conceived the idea of rearing him up, and took counsel with herself on the subject, thinking that it was not safe to bring him at once into the palace; (16) and while she was still hesitating, the sister of the infant, who was still looking out, conjecturing her hesitation from what she beheld, ran up and asked her whether she would like that the child should be brought up at the breast by some one of the Hebrew women who had been lately delivered; (17) and as she said that she wished that she would do so, the maiden went and fetched her own mother and that of the infant, as if she had been a stranger, who with great readiness and willingness cheerfully promised to take the child and bring him up, pretending to be tempted by the reward to be paid, the providence of God thus making the original bringing up of the child to accord with the genuine course of nature. Then she gave him a name, calling him Moses with great propriety, because she had received him out of the water, for the Egyptians call water "mos."

V. (18) But when the child began to grow and increase, he was weaned, not in accordance with the time of his age, but earlier than usual; and then his mother, who was also his nurse, came to bring him back to the princess who had given him to her, inasmuch as he no longer required to be fed on milk, and as he was now a fine and noble child to look upon. (19) And when the king's daughter saw that he was more perfect than could have been expected at his age, and when from his appearance she conceived greater good will than ever towards him, she adopted him as her son, having first put in practice all sorts of contrivances to increase the apparent bulk of her belly, so that he might be looked upon as her own genuine child, and not as a supposititious one; but God easily brings to pass whatever he is inclined to effect, however difficult it may be to bring to a successful issue.

(20) Therefore the child being now thought worthy of a royal education and a royal attendance, was not, like a mere child, long delighted with toys and objects of laughter and amusement, even though those who had undertaken the care of him allowed him holidays and times for relaxation, and never behaved in any stern or morose way to him; but he himself exhibited a modest and dignified deportment in all his words and gestures, attending diligently to every lesson of every kind which could tend to the improvement of his mind. (21) And immediately he had all kinds of masters, one after another, some coming of their own accord from the neighbouring countries and the different districts of Egypt, and some being even procured from Greece by the temptation of large presents. But in a short time he surpassed all their knowledge, anticipating all their lessons by the excellent natural endowments of his own genius; so that everything in his case appeared to be a collecting rather than a learning, while he himself also, without any teacher, comprehended by his instinctive genius many difficult subjects; (22) for great abilities cut out for themselves many new roads to knowledge.

And just as vigorous and healthy bodies which are active and quick in motion in all their parts, release their trainers from much care, giving them little or no trouble and anxiety, and as trees which are of a good sort, and which have a natural good growth, give no trouble to their cultivators, but grow finely and improve of themselves, so in the same manner the well disposed soul, going forward to meet the lessons which are imparted to it, is improved in reality by itself rather than by its teachers, and taking hold of some beginning or principle of knowledge, bounds, as the proverb has it, like a horse over the plain.

(23) Accordingly he speedily learnt arithmetic, and geometry, and the whole science of rhythm and harmony and metre, and the whole of music, by means of the use of musical instruments, and by lectures on the different arts, and by explanations of each topic; and lessons on these subjects were given him by Egyptian

philosophers, who also taught him the philosophy which is contained in symbols, which they exhibit in those sacred characters of hieroglyphics, as they are called, and also that philosophy which is conversant about that respect which they pay to animals which they invest with the honours due to God.

And all the other branches of the encyclical education he learnt from Greeks; and the philosophers from the adjacent countries taught him Assyrian literature and the knowledge of the heavenly bodies so much studied by the Chaldaeans. (24) And this knowledge he derived also from the Egyptians, who study mathematics above all things, and he learnt with great accuracy the state of that art among both the Chaldaeans and Egyptians, making himself acquainted with the points in which they agree with and differ from each other—making himself master of all their disputes without encouraging any disputatious disposition in himself—but seeking the plain truth, since his mind was unable to admit any falsehood, as those are accustomed to do who contend violently for one particular side of a question; and who advocate any doctrine which is set before them, whatever it may be, not inquiring whether it deserves to be supported, but acting in the same manner as those lawyers who defend a cause for pay, and are wholly indifferent to the justice of their cause.

VI. (25) And when he had passed the boundaries of the age of infancy he began to exercise his intellect; not, as some people do, letting his youthful passions roam at large without restraint, although in him they had ten thousand incentives by reason of the abundant means for the gratification of them which royal places supply; but he behaved with temperance and fortitude, as though he had bound them with reins, and thus he restrained their onward impetuosity by force. (26) And he tamed, and appeased, and brought under due command every one of the other passions which are naturally and as far as they are themselves concerned frantic, and violent, and unmanageable. And if any one of them at all excited itself and endeavoured to get free from restraint he administered severe punishment to it, reproving it with severity of language; and, in short, he repressed all the principal impulses and most violent affections of the soul, and kept guard over them as over a restive horse, fearing lest they might break all bounds and get beyond the power of reason which ought to be their guide to restrain them, and so throw everything everywhere into confusion.

For these passions are the causes of all good and of all evil; of good when they submit to the authority of dominant reason, and of evil when they break out of bounds and scorn all government and restraint.

(27) Very naturally, therefore, those who associated with him and every one who was acquainted with him marvelled at him, being astonished as at a novel spectacle, and inquiring what kind of mind it was that had its abode in his body, and that was set up in it like an image in a shrine; whether it was a human mind or a divine intellect, or something combined of the two; because he had nothing in him resembling the many, but had gone beyond them all and was elevated to a more sublime height. (28) For he never provided his stomach with any luxuries beyond those necessary tributes which nature has appointed to be paid to it, and as to the pleasures of the organs below the stomach he paid no attention to them at all, except as far as the object of having legitimate children was concerned.

(29) And being in a most eminent degree a practiser of abstinence and self-denial, and being above all men inclined to ridicule a life of effeminacy and luxury (for he desired to live for his soul alone, and not for his body), he exhibited the doctrines of philosophy in all his daily actions, saying precisely what he thought, and performing such actions only as were consistent with his words, so as to exhibit a perfect harmony between his language and his life, so that as his words were such also was his life, and as his life was such likewise was his language, like people who are playing together in tune on a musical instrument.

(30) Therefore men in general, even if the slightest breeze of prosperity does only blow their way for a moment, become puffed up and give themselves great airs, becoming insolent to all those who are in a lower condition than themselves, and calling them dregs of the earth, and annoyances, and sources of trouble, and burdens of the earth, and all sorts of names of that kind, as if they had been thoroughly able to establish the undeviating character of their prosperity on a solid foundation, though, very likely, they will not remain in the same condition even till tomorrow, (31) for there is nothing more inconstant than fortune, which tosses human affairs up and down like dice. Often has a single day thrown down the man who was previously placed on an eminence, and raised the lowly man on high. And while men see these events continually taking place, and though they are well assured of the fact, still they overlook their relations and friends, and transgress the laws according to which they were born and brought up; and they overturn their national hereditary customs to which

no just blame whatever is attached, dwelling in a foreign land, and by reason of their cordial reception of the customs among which they are living, no longer remembering a single one of their ancient usages.

VII. (32) But Moses, having now reached the very highest point of human good fortune, and being looked upon as the grandson of this mighty king, and being almost considered in the expectations of all men as the future inheritor of his grandfather's kingdom, and being always addressed as the young prince, still felt a desire for and admiration of the education of his kinsmen and ancestors, considering all the things which were thought good among those who had adopted him as spurious, even though they might, in consequence of the present state of affairs, have a brilliant appearance; and those things which were thought good by his natural parents, even though they might be for a short time somewhat obscure, at all events akin to himself and genuine good things.

(33) Accordingly, like an uncorrupt judge both of his real parents and of those who had adopted him, he cherished towards the one a good will and an ardent affection, and he displayed gratitude towards the others in requital of the kindness which he had received at their hands, and he would have displayed the same throughout his whole life if he had not beheld a great and novel iniquity wrought in the country by the king; (34) for, as I have said before, the Jews were strangers in Egypt, the founders of their race having migrated from Babylon and the upper satrapies in the time of the famine, by reason of their want of food, and come and settled in Egypt, and having in a manner taken refuge like suppliants in the country as in a sacred asylum, fleeing for protection to the good faith of the king and the compassion of the inhabitants; (35) for strangers, in my opinion, should be looked upon as refugees, and as the suppliants of those who receive them in their country; and, besides, being suppliants, these men were likewise sojourners in the land, and friends desiring to be admitted to equal honours with the citizens, and neighbours differing but little in their character from original natives.

(36) The men, therefore, who had left their homes and come into Egypt, as if they were to dwell in that land as in a second country in perfect security, the king of the country reduced to slavery, and, as if he had taken them prisoners by the laws of war, or had bought them from masters in whose house they had been bred, he oppressed them and treated them as slaves, though they were not only free men, but also strangers, and suppliants, and sojourners, having no respect for nor any awe of God, who presides over the rights of free men, and of strangers, and of suppliants, and of hospitality, and who beholds all such actions as his. (37) Then he laid commands on them beyond their power to fulfil, imposing on them labour after labour; and, when they fainted from weakness, the sword came upon them.

He appointed overseers over their works, the most pitiless and inhuman of men, who pardoned and made allowance for no one, and whom they from the circumstances and from their behaviour called persecutors of work. (38) And they wrought with clay, some of them fashioning it into bricks, and others collecting straw from all quarters, for straw is the bond which binds bricks together; while others, again, had the task allotted to them of building up houses, and walls, and gates, and cutting trenches, bearing wood themselves day and night without interruption, having no rest or respite, and not even being allowed time so much as to sleep, but being compelled to perform all the works not only of workmen but also of journeymen, so that in a short time their bodies failed them, their souls having already fainted beneath their afflictions.

(39) And so they died, one after another, as if smitten by a pestilential destruction, and then their taskmasters threw their bodies away unburied beyond the borders of the land, not suffering their kinsmen or their friends to sprinkle even a little dust on their corpses, nor to weep over those who had thus miserably perished; but, like impious men as they were, they threatened to extend their despotism over the passions of the soul (that cannot be enslaved, and which are nearly the only things which nature has made completely free), oppressing them with the intolerable weight of a necessity beyond their powers.

VIII. (40) At all these events Moses was greatly grieved and indignant, not being able either to chastise the unjust oppressors of his people nor to assist those who were oppressed, but he gave them all the assistance that was in his power, by words, recommending their overseers to treat them with moderation, and to relax and abate somewhat of the oppressive nature of their commands, and exhorting the oppressed who were labouring thus to bear their present distresses with a noble spirit and to be men in their minds, and not to let their souls faint as well as their bodies, but to hope for good fortune after their present adversity; (41) for that all things in this world have a tendency to change to the opposite, cloudy weather to fine, violent gales to calm and absence of

wind, storms and heavy billows at sea to fair weather and an unruffled surface of the water; and much more are human affairs likely to change, inasmuch as they are more unstable than anything.

(42) By using these charms, as it were, like a good physician, he thought he should be able to alleviate their afflictions, although they were most grievous. But whenever their distress abated, then again their taskmasters returned and oppressed them with increased severity, always after the respite adding some new evil which should be even more intolerable than their previous sufferings; (43) for some of their overseers were very savage and furious men, being, as to their cruelty, not at all different from poisonous serpents or carnivorous beasts—wild beasts in human form—being clothed with the form of a human body so as to give an appearance of gentleness in order to deceive and catch their victim, but in reality being harder than iron or adamant.

(44) One of these men, then, the most violent of them, when, in addition to yielding nothing of his purpose, he was even exasperated at the exhortations of Moses and rendered more savage by them, beating those who did not labour with energy and unremittingly at the work which was imposed upon them, and insulting them and subjecting them to every kind of ill-treatment, so as even to be the death of many, Moses slew, thinking the deed a pious action; and, indeed, it was a pious action to destroy one who only lived for the destruction of others.

(45) When the king heard of this action he was very indignant, thinking it an intolerable thing, not for one man to be dead, or for another to have killed him, whether justly or unjustly, but for his grandson not to agree with him, and not to look upon his friends or his enemies as his own, but to hate persons whom the king loved, and to love persons whom the king looked upon as outcasts, and to pity those whom he regarded with unchangeable and implacable aversion.

IX. (46) But when the Egyptian authorities had once got an opportunity of attacking the young man, having already reason for looking upon him with suspicion (for they well knew that he would hereafter bear them ill-will for their evil practices, and would revenge himself on them when he had an opportunity) they poured in, at all times and from all quarters, thousands and thousands of calumnies into the willing ears of his grandfather, so that they even implanted in his mind an apprehension that Moses was plotting to deprive him of his kingdom, saying to him: “He will strip you of your crown. He has no humble designs or notions. He is continually seeking to busy himself in what does not concern him, and to acquire some additional power. He is eager for the kingdom before his time. He caresses some people; he threatens others; he kills others without a trial; he hates all those who are the best affected towards you. Why do you delay? Why do you not cut short all his designs and machinations? Delay on the part of those against whom they are plotting is of the greatest advantage to those who wish to attack them.”

(47) As they urged these arguments to the king he retreated to the contiguous country of Arabia, where it was safe to abide, entreating God that he would deliver his countrymen from inextricable calamities, and would worthily chastise their oppressors who omitted no circumstance of insolence and tyranny, and would double his joy by allowing him to behold the accomplishment of both these prayers. And God heard his prayers, looking favourably on his disposition, so devoted to what is good, and so hostile to what is evil, and not long after he pronounced his decision upon the affairs of that land as became a God. (48) But while he was preparing to display the decision which he was about to pronounce, Moses was devoting himself to all the labours of virtue, having a teacher within himself, virtuous reason, by whom he had been trained to the most virtuous pursuits of life, and had learnt to apply himself to the contemplation and practice of virtue and to the continual study of the doctrines of philosophy, which he easily and thoroughly comprehended in his soul, and committed to memory in such a manner as never to forget them; and, moreover, he made all his own actions, which were intrinsically praiseworthy, to harmonise with them, desiring not to seem wise and good, but in truth and reality to be so, because he made the right reason of nature his only aim; which is, in fact, the only first principle and fountain of all the virtues.

(49) Any one else, perhaps, fleeing from the implacable fury of the king, and coming now for the first time into a foreign land, when he had not as yet associated with or learnt the customs of the natives, and not knowing with any accuracy the objects in which they delighted or which they regarded with aversion, would have been desirous to enjoy tranquillity and to live in obscurity, escaping the notice of men in general; or else, if he had wished to come forward in public, he would have endeavoured by all means to propitiate the powerful men and those in the highest authority in the country by persevering attentions, as men from whom some advantage or

assistance might be expected, if any pursuers should come after him and endeavour to drag him away by force. (50) But this man proceeded by the path which was the exact opposite of that which was the probable one for him to take, following the healthy impulses of his soul, and not allowing any one of them to be impeded in its progress. On which account, at times, with the fervour of youth, he attempted things beyond his existing strength; looking upon justice as an irresistible power, by which he was encouraged so as to go spontaneously to the assistance of the weaker side.

X. (51) I will also mention one action which was done by him at that time, even although it may be but a trifling one in appearance, but still it proceeded from a lofty spirit. The Arabs are great breeders of cattle, and they all feed their flocks together, not merely men, but also women, and youths, and maidens with them, and this, too, not merely in the obscurer classes and lower ranks of life, but also among the most eminent persons of the nation.

(52) Now there were seven damsels, whose father was the priest, and they all came to a certain fountain leading their flocks, and having loosened their vessels and let them down by thongs they succeeded one another in drawing up the water, so as for them all to have an equal share in the work; and in this way they cheerfully and rapidly filled the troughs which were at hand. (53) And when other shepherds came up they disregarded the weakness of the damsels and endeavoured to drive them away with their flocks, and then brought their own herds to the drink that was prepared, desiring to reap the fruits of the labour of others. (54) But Moses, seeing what was done, for he was at no great distance, hastened and ran up; and, when he had come near to them, he said: "Will not you desist from behaving thus unjustly, thinking this solitary place a fitting field for the exercise of your covetousness? Are you not ashamed to have such cowardly arms and hands? You are long-haired people, female flesh, and not men. The damsels behave like vigorous youths, hesitating about nothing that they ought to do; but you, young men, are now behaving lazily, like girls. (55) Will you not depart? Will you not be off and give place to those who arrived first, to whom the water belongs, and who are entitled to it; when you ought rather to have drawn water for them, that so they might have had it in greater abundance? And are you, on the contrary, endeavouring to take away from them what they themselves have got ready?"

"But I swear, by the celestial eye of justice, which sees what is done even in the most solitary places, that you shall not take it from them. (56) And at all events, now justice has sent me and appointed me to bring them assistance who never expected such an officer; for I am an ally to these damsels who are thus injured by violence, and I come with a might which you evil-doers and covetous people cannot face, but you shall feel it wounding you in an invisible manner, if you do not change your ways." (57) He said this; and they, being alarmed at his words, since while he was speaking he appeared inspired, and his appearance became changed, so that he looked like a prophet, and fearing lest he might be uttering divine oracles and predictions, they obeyed and became submissive, and brought back the flock of the maidens to the troughs, first of all removing their own cattle.

XI. (58) So the damsels went home exceedingly delighted, and they related all that had happened to them beyond their hopes, so that they wished their father with an earnest desire to see the stranger. At all events he blamed them for their ingratitude, speaking as follows: "What were ye about, that ye let him go, when you ought at once to have brought him hither, and to have entreated him to come if he declined? Or when did you see any inhospitality in me? Or do you expect never again to fall into difficulties? Those who are forgetful of services must needs lack defenders, but nevertheless hasten after him, for as yet the error which you have committed may be repaired; and go with haste and invite him first of all to a hospitable reception, and then endeavour to requite his service, for great thanks are due to him."

(59) So they made haste, and went after him, and overtook him at no great distance from the fountain; and when they had delivered their father's message to him, they persuaded him to return home with them. And their father was at once greatly struck by his appearance, and soon afterwards he learnt to admire his wisdom, for great natures are very easily discovered, and do not require a length of time to be appreciated, and so he gave him the most beautiful of his daughters to be his wife, conjecturing by that one action of his how completely good and excellent he was, and testifying that what is good is the only thing which deserves to be loved, and that it does not require any external recommendation, but bears in itself proofs by which it may be known and understood.

(60) And after his marriage, Moses took his father-in-law's herds and tended them, being thus instructed in the lessons proper to qualify him for becoming the leader of a people, for the business of a shepherd is a preparation for the office of a king to any one who is destined to preside over that most manageable of all flocks, mankind, just as hunting is a good training-school for men of warlike dispositions; for they who are practising with a view to learning the management of an army, previously study the science of hunting, brute animals being as some raw material exposed to their attacks in order for them to practise the art of commanding on each occasion of war or of peace, (61) for the pursuit of wild beasts is a training-school of strategy to be developed against enemies, and the care and management of tame animals is a royal training for the government of subjects; for which reason kings are called shepherds of their people, not by way of reproach, but as a most especial and pre-eminent honour.

(62) And it appears to me, who have examined the matter not with any reference to the opinions of the many, but solely with regard to truth (and he may laugh who pleases), that that man alone can be a perfect king who is well skilled in the art of the shepherd, being thus instructed as to more important matters by experience of the inferior animals; for it is impossible for great things to be brought to perfection before small ones.

XII. (63) Therefore Moses, having become the most skilful herdsman of his time, and the most prudent provider of all the necessary things for his flock, and of all things which tended to their advantage, because he never delayed or hesitated, but exerted a voluntary and spontaneous cheerfulness in all things necessary for the animals under his charge, (64) saw his flocks increase with great joy and guileless good faith, so that he soon incurred the envy of the other herdsmen, who saw nothing in their own flocks resembling the condition of his; but they thought themselves well off if they continued as before, while the flock of Moses would have been thought to be falling off if it had not improved, every day, by reason of the vast augmentations that it was in the habit of receiving in beauty from its high condition and fatness, and in number from the prolific character of the females, and the wholesome way in which it was fed and managed.

(65) And when Moses was leading his flock into a situation full of good water and good grass, where there was also a great deal of herbage especially suitable for sheep, he came upon a certain grove in a valley, where he saw a most marvellous sight. There was a bush or briar, a very thorny plant, and very weak and supple. This bush was on a sudden set in a blaze without any one applying any fire to it, and being entirely enveloped from the root to the topmost branch by the abundant flame, as though it had proceeded from some fountain showering fire over it, it nevertheless remained whole without being consumed, like some impassible essence, and not as if it were itself the natural fuel for fire, but rather as if it were taking the fire for its own fuel. (66) And in the middle of the flame there was seen a certain very beautiful form, not resembling any visible thing, a most Godlike image, emitting a light more brilliant than fire, which any one might have imagined to be the image of the living God. But let it be called an angel, because it merely related (*diēngelleto*) the events which were about to happen in a silence more distinct than any voice by reason of the marvellous sight which was thus exhibited.

(67) For the burning bush was a symbol of the oppressed people, and the burning fire was a symbol of the oppressors; and the circumstance of the burning bush not being consumed was an emblem of the fact that the people thus oppressed would not be destroyed by those who were attacking them, but that their hostility would be unsuccessful and fruitless to the one party, and the fact of their being plotted against would fail to be injurious to the others. The angel, again, was the emblem of the providence of God, who mitigates circumstances which appear very formidable, so as to produce from them great tranquillity beyond the hopes or expectation of any one.

XIII. (68) But we must now accurately investigate the comparison here made. The briar, as has been already said, is a most weak and supple plant, yet it is not without thorns, so that it wounds one if one only touches it. Nor was it consumed by fire, which is naturally destructive, but on the contrary it was preserved by it, and in addition to not being consumed, it continued just as it was before, and without undergoing any change whatever itself, acquired additional brilliancy.

(69) All these circumstances are an allegory to intimate the suggestions given by the other notions which at that time prevailed, almost crying out in plain words to persons in affliction, "Do not faint; your weakness is your strength, which shall pierce and wound innumerable hosts. You shall be saved rather than destroyed, by those who are desirous to destroy your whole race against their will, so that you shall not be overwhelmed by

the evils with which they will afflict you, but when your enemies think most surely that they are destroying you, then you shall most brilliantly shine out in glory.”

(70) Again, the fire, which is a destructive essence, convicting the men of cruel dispositions, says, Be not elated so as to rely on your own strength; be admonished rather when you see irresistible powers destroyed. The consuming power of flame is itself consumed like firewood, and the wood, which is by its intrinsic nature capable of being burnt, burns other things visibly like fire.

XIV. (71) God, having shown this prodigious and miraculous sight to Moses, gave him, in this way, a most visible lesson as to the events which are about to be accomplished; and he begins to exhort him, by divine admonitions and predictions, to apply himself to the government of his nation, as one who was to be not only the author of its freedom, but also its leader in its migration from Egypt, which should take place at no distant period; promising to be present with him as his coadjutor in every thing. (72) For says God, “I myself have had compassion for a long time on them while ill-treated and subjected to insolence hard to be borne, while there was no man to lighten their sufferings, nor to pity their calamities; for I have seen them all, each individual privately and the whole nation, with one accord turning to address supplications and prayer to me, and hoping for assistance from me. And I am by nature merciful, and propitious to all sincere suppliants. (73) But go thou to the king of the country, without fearing any thing whatever; for the former king is dead from whom you fled for fear of his plotting against thee. And another king now governs the land, who has no ill-will against thee on account of any thing, and who has taken the elders of the nation into his council; tell him that the whole nation is called forth by me, by my divine oracle, that in accordance with the customs of their ancestors they may depart three days’ journey out of the country, and there may sacrifice unto me.”

(74) But Moses, not being ignorant that even his own countrymen would distrust his word, and also that every one else would do so, said, “If then they ask what is the name of him who sent thee, and if I know not what to reply to them, shall I not seem to be deceiving them?” (75) And God said, “At first say unto them, I am that I am, that when they have learnt that there is a difference between him that is and him that is not, they may be further taught that there is no name whatever that can properly be assigned to me, who am the only being to whom existence belongs. (76) And if, inasmuch as they are weak in their natural abilities, they shall inquire further about my appellation, tell them not only this one fact that I am God, but also that I am the God of those men who have derived their names from virtue, that I am the God of Abraham, and the God of Isaac, and the God of Jacob, one of whom is the rule of that wisdom which is derived from teaching, another of natural wisdom, and the third of that which is derived from practice. And if they are still distrustful they shall be taught by these tokens, and then they shall change their dispositions, seeing such signs as no man has hitherto either seen or heard.”<sup>2</sup>

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<sup>2</sup> Yonge, C. D. with Philo of Alexandria. (1995). *The works of Philo: complete and unabridged* (pp. 459–466). Peabody, MA: Hendrickson.