

דרישה DRISHA

Winter Week of Learning – December 24, 2015

Becoming a Sage – Hindy Najman

Text 1: Jorge Borges, “Kafka and his Precursors”

The fact is that every writer *creates* his own precursors. His work modifies our conception of the past, as it will modify the future.

Text 2: Gershom Scholem, *Jewish Mysticism*

This historian of religion in particular has no cause to express moral condemnation of the pseudepigraphist. The Quest for Truth knows of adventures that are all its own, and in a vast number of cases has arrayed itself in pseudepigraphic garb. The further man progresses along his own road in this Quest for Truth, the more he might become convinced that his own road must have already been trodden by others, ages before him.

Text 3: Natan Sharansky, *Fear No Evil*, trans. Stefani Hoffman (New York: Random House, 1988), 360.

Back in Lefortovo [prison], Socrates and Don Quixote, Ulysses and Gargantua, Oedipus and Hamlet, had rushed to my aid. I felt a spiritual bond with these figures; their struggles reverberated with my own, their laughter with mine. They accompanied me through prisons and camps, through cells and transports. At some point I began to feel a curious reverse connection: not only was it important to me how these characters behaved in various circumstances, but it was also important to *them*, who had been created many centuries ago, to know how I was acting today. And just as they had influenced the conduct of individuals in many lands and over many centuries, so I, too, with my decisions and choices had the power to inspire or disenchant those who had existed in the past as well as those who would come in the future. This mystical feeling of the interconnection of human souls was forged in the gloomy prison-camp world when our zeks' solidarity was the one weapon we had to oppose the world of evil.

Text 4: Nehemiah 8:1-8

Neh. 8:1 the entire people assembled as one man in the square before the Water Gate, and they asked Ezra the scribe to bring the scroll of the Teaching of Moses with which the LORD had charged Israel.

Neh. 8:2 On the first day of the seventh month, Ezra the priest brought the Teaching before the congregation, men and women and all who could listen with understanding.

Neh. 8:3 He read from it, facing the square before the Water Gate, from the first light until midday, to the men and the women and those who could understand; the ears of all the people were given to the scroll of the Teaching.

Neh. 8:4 ¶ Ezra the scribe stood upon a wooden tower made for the purpose, and beside him stood Mattithiah, Shema, Anaiah, Uriah, Hilkiah, and Maaseiah at his right, and at his left Pedaiah, Mishael, Malchijah, Hashum, Hashbaddanah, Zechariah, Meshullam.

Neh. 8:5 Ezra opened the scroll in the sight of all the people, for he was above all the people; as he opened it, all the people stood up.

Neh. 8:6 Ezra blessed the LORD, the great God, and all the people answered, “Amen, Amen,” with hands upraised. Then they bowed their heads and prostrated themselves before the LORD with their faces to the ground.

Neh. 8:7 Jeshua, Bani, Sherebiah, Jamin, Akkub, Shabbethai, Hodiah, Maaseiah, Kelita, Azariah, Jozabad, Hanan, Pelaiah, and the Levites explained the Teaching to the people, while the people stood in their places.

Neh. 8:8 They read from the scroll of the Teaching of God, translating it and giving the sense; so they understood the reading.

Neh. 8:9 ¶ Nehemiah the Tirshatha, Ezra the priest and scribe, and the Levites who were explaining to the people said to all the people, “This day is holy to the LORD your God: you must not mourn or weep,” for all the people were weeping as they listened to the words of the Teaching.

Neh. 8:10 He further said to them, “Go, eat choice foods and drink sweet drinks and send portions to whoever has nothing prepared, for the day is holy to our Lord. Do not be sad, for your rejoicing in the LORD is the source of your strength.”

Neh. 8:11 The Levites were quieting the people, saying, “Hush, for the day is holy; do not be sad.”

Neh. 8:12 Then all the people went to eat and drink and send portions and make great merriment, for they understood the things they were told.

Neh. 8:13 ¶ On the second day, the heads of the clans of all the people and the priests and Levites gathered to Ezra the scribe to study the words of the Teaching.

Neh. 8:14 They found written in the Teaching that the LORD had commanded Moses that the Israelites must dwell in booths during the festival of the seventh month,

Neh. 8:15 and that they must announce and proclaim throughout all their towns and Jerusalem as follows, “Go out to the mountains and bring leafy branches of olive trees, pine trees, myrtles, palms and [other] leafy trees to make booths, as it is written.”

Neh. 8:16 So the people went out and brought them, and made themselves booths on their roofs, in their courtyards, in the courtyards of the House of God, in the square of the Water Gate and in the square of the Ephraim Gate.

Neh. 8:17 The whole community that returned from the captivity made booths and dwelt in the booths — the Israelites had not done so from the days of Joshua son of Nun to that day — and there was very great rejoicing.

Neh. 8:18 He read from the scroll of the Teaching of God each day, from the first to the last day. They celebrated the festival seven days, and there was a solemn gathering on the eighth, as prescribed.

Text 5: Ecclesiastes (Qohelet) Chapter 1

Ecc. 1:1 The words of Koheleth son of David, king in Jerusalem.

Ecc. 1:2 Utter futility! — said Koheleth — Utter futility! All is futile!

Ecc. 1:3 What real value is there for a man In all the gains he makes beneath the sun?

Ecc. 1:4 One generation goes, another comes, But the earth remains the same forever.

Ecc. 1:5 The sun rises, and the sun sets — And glides back to where it rises.

Ecc. 1:6 Southward blowing, Turning northward, Ever turning blows the wind; On its rounds the wind returns.

Ecc. 1:7 All streams flow into the sea, Yet the sea is never full; To the place [from] which they flow The streams flow back again.

Ecc. 1:8 All such things are wearisome: No man can ever state them; The eye never has enough of seeing, Nor the ear enough of hearing.

Ecc. 1:9 Only that shall happen Which has happened, Only that occur Which has occurred; There is nothing new Beneath the sun!

Ecc. 1:10 Sometimes there is a phenomenon of which they say, “Look, this one is new!” — it occurred long since, in ages that went by before us.

Ecc. 1:11 The earlier ones are not remembered; so too those that will occur later will no

more be remembered than those that will occur at the very end.

Eccl. 1:12 I, Koheleth, was king in Jerusalem over Israel.

Eccl. 1:13 I set my mind to study and to probe with wisdom all that happens under the sun. — An unhappy business, that, which God gave men to be concerned with!

Eccl. 1:14 I observed all the happenings beneath the sun, and I found that all is futile and pursuit of wind:

Eccl. 1:15 A twisted thing that cannot be made straight, A lack that cannot be made good.

Eccl. 1:16 I said to myself: “Here I have grown richer and wiser than any that ruled before me over Jerusalem, and my mind has zealously absorbed wisdom and learning.”

Eccl. 1:17 And so I set my mind to appraise wisdom and to appraise madness and folly. And I learned — that this too was pursuit of wind:

Eccl. 1:18 For as wisdom grows, vexation grows; To increase learning is to increase heartache.

Text 6: 1Chronicles 28

1Chr. 28:1 David assembled all the officers of Israel — the tribal officers, the divisional officers who served the king, the captains of thousands and the captains of hundreds, and the stewards of all the property and cattle of the king and his sons, with the eunuchs and the warriors, all the men of substance — to Jerusalem.

1Chr. 28:2 King David rose to his feet and said, “Hear me, my brothers, my people! I wanted to build a resting-place for the Ark of the Covenant of the LORD, for the footstool of our God, and I laid aside material for building.

1Chr. 28:3 But God said to me, ‘You will not build a house for My name, for you are a man of battles and have shed blood.’

1Chr. 28:4 The LORD God of Israel chose me of all my father’s house to be king over Israel forever. For He chose Judah to be ruler, and of the family of Judah, my father’s house; and of my father’s sons, He preferred to make me king over all Israel;

1Chr. 28:5 and of all my sons — for many are the sons the LORD gave me — He chose my son Solomon to sit on the throne of the kingdom of the LORD over Israel.

1Chr. 28:6 He said to me, ‘It will be your son Solomon who will build My House and My courts, for I have chosen him to be a son to Me, and I will be a father to him.

1Chr. 28:7 I will establish his kingdom forever, if he keeps firmly to the observance of My commandments and rules as he does now.’

1Chr. 28:8 And now, in the sight of all Israel, the congregation of the LORD, and in the hearing of our God, [I say:] Observe and apply yourselves to all the commandments of the LORD your God in order that you may possess this good land and bequeath it to your children after you forever.

1Chr. 28:9 “And you, my son Solomon, know the God of your father, and serve Him with single mind and fervent heart, for the LORD searches all minds and discerns the design of every thought; if you seek Him He will be available to you, but if you forsake Him He will abandon you forever.

1Chr. 28:10 See then, the LORD chose you to build a house as the sanctuary; be strong and do it.”

1Chr. 28:11 David gave his son Solomon the plan of the porch and its houses, its storerooms and its upper chambers and inner chambers; and of the place of the Ark-cover;

1Chr. 28:12 and the plan of all that he had by the spirit: of the courts of the House of the LORD and all its surrounding chambers, and of the treasuries of the House of God and of the treasuries of the holy things;

1Chr. 28:13 the divisions of priests and Levites for all the work of the service of the House of the LORD and all the vessels of the service of the House of the LORD;
1Chr. 28:14 and gold, the weight of gold for vessels of every sort of use; silver for all the vessels of silver by weight, for all the vessels of every kind of service;
1Chr. 28:15 the weight of the gold lampstands and their gold lamps, and the weight of the silver lampstands, each lampstand and its silver lamps, according to the use of every lampstand;
1Chr. 28:16 and the weight of gold for the tables of the rows of bread, for each table, and of silver for the silver tables;
1Chr. 28:17 and of the pure gold for the forks and the basins and the jars; and the weight of the gold bowls, every bowl; and the weight of the silver bowls, each and every bowl;
1Chr. 28:18 the weight of refined gold for the incense altar and the gold for the figure of the chariot — the cherubs — those with outspread wings screening the Ark of the Covenant of the LORD.
1Chr. 28:19 “All this that the LORD made me understand by His hand on me, I give you in writing — the plan of all the works.”
1Chr. 28:20 David said to his son Solomon, “Be strong and of good courage and do it; do not be afraid or dismayed, for the LORD God my God is with you; He will not fail you or forsake you till all the work on the House of the LORD is done.
1Chr. 28:21 Here are the divisions of the priests and Levites for all kinds of service of the House of God, and with you in all the work are willing men, skilled in all sorts of tasks; also the officers and all the people are at your command.”

Text 7: 4Ezra 3.1

In the thirtieth year of the collapse of our city. I, Shealtiel, who is Ezra, was in Babylon. And I lay upon my bed I was disturbed, and troubling thoughts arose upon my heart.

Text 8: 4Ezra 12:42

for you are left to us out of all the prophets
like a grape cluster from the ingathering
like a lamp in a dark place
and like a harbor of life to a ship which is standing in a storm

Text 9: 4Ezra 12:10-12

He said to me, “This is the interpretation of the vision which you have seen: The eagle which you saw coming up from the sea is the fourth kingdom which appeared in a vision to your brother Daniel. But it was not explained to him as I now explain it to you...”

Text 10: 4Ezra 14:3

Then he (God) said to me, “I revealed myself in a bush and spoke to Moses when my people were in bondage in Egypt; and I sent him and led my people out of Egypt; and I led him up to Mount Sinai. And I kept him with me many days; and I told him many wondrous things, and showed him the secrets of the times and declared to him the end of the times. Then I commanded him, saying: ‘These words you shall publish openly, and these you shall keep secret.’ And now I say to you; Lay up in your heart the signs that I have shown you, the dreams that you have seen and the interpretation that you have heard; for you shall be taken up from among men, and henceforth you shall be with my servant and with those who are like you, until the times are ended.”

Text 11: 4Ezra 14:27-48

Then I went as he commanded me, and I gathered all the people together, and said, "Hear these words, O Israel: At first our fathers dwelt as aliens in Egypt, and they were delivered from there, and received the law of life, which they did not keep, which you also have transgressed after them. Then land was given to you for a possession in the land of Zion; but you and your fathers committed iniquity and did not keep the ways which the Most High commanded you. And because he is a righteous judge, in due time he took from you what he had given. And now you are here, and your brethren are farther in the interior. If you, then, will rule over your minds and discipline your hearts, you shall be kept alive, and after death you shall obtain mercy. For after death the judgment will come, when we shall live again; and then the names of the righteous will become manifest, and the deeds of the ungodly will be disclosed. But let no one come to me now, and let no one seek me for forty days." So I took the five men, as he commanded me, and we proceeded to the field, and remained there. And on the next day, behold, a voice called me, saying, "Ezra, open your mouth and drink what I give you to drink." Then I opened my mouth, and behold, a full cup was offered to me; it was full of something like water, but its color was like fire. And I took it and drank; and when I had drunk it, my heart poured forth understanding, and wisdom increased in my breast, for my spirit retained its memory; and my mouth was opened, and was no longer closed. And the Most High gave understanding to the five men, and by turns they wrote what was dictated, in characters which they did not know. They sat forty days, and wrote during the daytime, and ate their bread at night. As for me, I spoke in the daytime and was not silent at night. So during the forty days ninety-four books were written. And when the forty days were ended, the Most High spoke to me, saying, "Make public the twenty-four books that you wrote first and let the worthy and the unworthy read them; but keep the seventy that were written last, in order to give them to the wise among your people. For in them is the spring of understanding, the fountain of wisdom, and the river of knowledge." And I did so.

Text 12: Jubilees chapter 1 {Translation from James C. VanderKam}

PROLOGUE

These are the words regarding the divisions of the times of the law and of the testimony, of the events of the years, of the weeks of their jubilees throughout all the years of eternity as he related (them) to Moses on Mt. Sinai when he went up to receive the stone tablets—the law and the commandments—on the Lord's orders as he had told him that he should come up to the summit of the mountain.

1:1 During the first year of the Israelites' exodus from Egypt, in the third month—on the sixteenth of the month—the Lord said to Moses: "Come up to me on the mountain. I will give you the two stone tablets of the law and the commandments which I have written so that you may teach them." 1:2 So Moses went up the mountain of the Lord. The glory of the Lord took up residence on Mt. Sinai, and a cloud covered it for six days. 1:3 When he summoned Moses into the cloud on the seventh day, he saw the glory of the Lord like a fire blazing on the summit of the mountain. 1:4 Moses remained on the mountain for 40 days and 40 nights while the Lord showed him what (had happened) beforehand as well as what was to come. He related to him the divisions of all the times—both of the law and of the testimony. 1:5 He said to him: "Pay attention to all the words which I tell you on this mountain. Write (them) in a book so that their offspring may see that I have not abandoned them because of all the evil they have done in *straying from* the covenant between me and you which I am making today on Mt. Sinai for their offspring. 1:6 So it will be

that when all of these things befall them they will recognize that I have been more faithful than they in all their judgments and in all their actions. They will recognize that I have indeed been with them.

1:7 “Now you write this entire message which I am telling you today, because I know their defiance and their stubbornness (even) before I bring them into the land which I promised by oath to Abraham, Isaac, and Jacob: ‘To your posterity I will give the land which flows with milk and honey’. When they eat and are full, 1:8 they will turn to foreign gods—to ones which will not save them from any of their afflictions. Then this testimony will serve as evidence. 1:9 For they will forget all my commandments—everything that I command them—and will follow the nations, their impurities, and their shame. They will serve their gods, and (this) will prove an obstacle for them—an affliction, a pain, and a trap. 1:10 Many will be destroyed. They will be captured and will fall into the enemy’s control because they abandoned my statutes, my commandments, my covenantal festivals, my sabbaths, my holy things which I have hallowed for myself among them, my tabernacle, and my temple which I sanctified for myself in the middle of the land so that I could set my name on it and that it could live (there). 1:11 They made for themselves high places, (sacred) groves, and carved images; each of them prostrated himself before his own in order to go astray. They will sacrifice their children to demons and to every product (conceived by) their erring minds. 1:12 I will send witnesses to them so that I may testify to them, but they will not listen and will kill the witnesses. They will persecute those too who study the law diligently. They will abrogate everything and will begin to do evil in my presence. 1:13 Then I will hide my face from them. I will deliver them into the control of the nations for captivity, for *booty*, and for being devoured. I will remove them from the land and disperse them among the nations. 1:14 They will forget all my law, all my commandments, and all my verdicts. They will err regarding the beginning of the month, the sabbath, the festival, the jubilee, and the decree. 1:15 “After this they will return to me from among the nations with all their minds, all their souls, and all their strength. Then I will gather them from among all the nations, and they will search for me so that I may be found by them when they have searched for me with all their minds and with all their souls. I will rightly disclose to them abundant peace. 1:16 I will transform them into a righteous plant with all my mind and with all my soul. They will become a blessing, not a curse; they will become the head, not the tail. 1:17 I will build my temple among them and will live with them; I will become their God and they will become my true and righteous people. 1:18 I will neither abandon them nor become alienated from them, for I am the Lord their God.”

1:19 Then Moses fell prostrate and prayed and said: “Lord my God, do not allow your people and your heritage to go along in the error of their minds, and do not deliver them into the control of the nations with the result that they rule over them lest they make them sin against you. 1:20 May your mercy, Lord, be lifted over your people. Create for them a just spirit. May the spirit of Belial not rule over them so as to bring charges against them before you and to trap them away from every proper path so that they may be destroyed from your presence. 1:21 They are your people and your heritage whom you have rescued from Egyptian control by your great power. Create for them a pure mind and a holy spirit. May they not be trapped in their sins from now to eternity.”

1:22 Then the Lord said to Moses: “I know their contrary nature, their way of thinking, and their stubbornness. They will not listen until they acknowledge their sins and the sins of their ancestors. 1:23 After this they will return to me in a fully upright manner and with all (their) minds and all (their) souls. I will cut away the foreskins of their minds and the foreskins of their descendants’ minds. I will create a holy spirit for them and will purify them in order that they may not turn away from me from that time forever. 1:24 Their souls will adhere to me and to all my commandments. They will perform my

commandments. I will become their father and they will become my children. 1:25 All of them will be called children of the living God. Every angel and every spirit will know them. They will know that they are my children and that I am their father in a just and proper way and that I love them.

1:26 “Now you write all these words which I tell you on this mountain: what is first and what is last and what is to come during all the divisions of time which are in the law and which are in the testimony and in the weeks of their jubilees until eternity—until the time when I descend and live with them throughout all the ages of eternity.”

1:27 Then he said to an angel of the presence: “*Dictate* to Moses (starting) from the beginning of the creation until the time when my temple is built among them throughout the ages of eternity. 1:28 The Lord will appear in the sight of all, and all will know that I am the God of Israel, the father of all Jacob’s children, and the king on Mt. Zion for the ages of eternity. Then Zion and Jerusalem will become holy.”

1:29 The angel of the presence, who was going along in front of the Israelite camp, took the tablets (which told) of the divisions of the years from the time the law and the testimony were created—for the weeks of their jubilees, year by year in their full number, and their jubilees from [the time of the creation until] the time of the new creation when the heavens, the earth, and all their creatures will be renewed like the powers of the sky and like all the creatures of the earth, until the time when the temple of the Lord will be created in Jerusalem on Mt. Zion. All the luminaries will be renewed for (the purpose of) healing, health, and blessing for all the elect ones of Israel and so that it may remain this way from that time throughout all the days of the earth.

2:1 On the Lord’s orders the angel of the presence said to Moses: “Write all the words about the creation—how in six days the Lord God completed all his works, everything that he had created, and kept sabbath on the seventh day. He sanctified it for all ages and set it as a sign for all his works. 2:2 For on the first day he created the heavens that are above, the earth, the waters, and all the spirits who serve before him, namely: the angels of the presence; the angels of holiness; the angels of the spirits of fire; the angels of the spirits of the winds; the angels of the spirits of the clouds, of darkness, *snow*, hail, and frost; the angels of the sounds, the thunders, and the lightnings; and the angels of the spirits of cold and heat, of winter, spring, autumn, and summer, and of all the spirits of his creatures which are in the heavens, on earth, and in every (place). [There were also] the depths, darkness and light, dawn and evening which he prepared through the knowledge of his mind. 2:3 Then we saw his works and blessed him. We offered praise before him regarding all his works because he had made seven great works on the first day.

2:4 On the second day he made a firmament between the waters, and the waters were eternal law throughout their history.

Text 14: Text 6: 11QPsalms a column 27

(2) And David, son of Jesse, was wise, and a light like the light of the sun, and a scribe, (3) and discerning, and perfect in all his paths before God and men. And (4) the LORD gave him a discerning and enlightened spirit. And he wrote psalms: (5) three thousand six hundred; and songs to be sung before the altar over the perpetual (6) offering of every day, for all the days of the year: three hundred (7) and sixty-four; and for the Sabbath offerings: fifty-two songs; and for the offerings of the first days of (8) the months, and for all the days of the festivals, and for the Day of Atonement: thirty songs. (9) And all the songs which he spoke were four hundred and forty-six. And songs (10) to perform over the possessed: four. The total was four thousand and fifty. (11) All these he spoke through (the spirit of) prophecy which had been given to him from before the Most High.

Text 15: I Maccabees - Testament of Mattityahu

1Mac. 2:49 And the days drew near for Mattathias to die, and he said to his sons, “Now arrogance and reproach have been established, a time of destruction and fierce wrath.

1Mac. 2:50 Now, children, be zealous in the law, and give your lives for the covenant of our fathers.

1Mac. 2:51 “Remember the works of our fathers, which they did in their generations, and receive great glory and an everlasting name.

1Mac. 2:52 Was not Abraam found faithful in temptation, and it was accounted to him as righteousness?

1Mac. 2:53 Ioseph in the time of his affliction observed the commandment and became lord of Egypt.

1Mac. 2:54 Phinees our father, by becoming zealous with zeal, received a covenant of everlasting priesthood.

1Mac. 2:55 Iesous, by fulfilling the command, became a judge in Israel.

1Mac. 2:56 Chaleb, by bearing witness in the assembly, received an inheritance of land.

1Mac. 2:57 Daudid, by his mercy, inherited the throne of a kingdom forever.

1Mac. 2:58 Elias, by becoming greatly zealous for the law, was taken up into heaven.

1Mac. 2:59 Hananias, Azarias and Misael, because of their faith, were saved from fire.

1Mac. 2:60 Daniel, by his simplicity, was rescued from the mouth of lions.

1Mac. 2:61 “Therefore, keep in mind from generation to generation that all who hope in him will not weaken.

1Mac. 2:62 And do not fear on account of the words of a sinner, because their glory will become dung and worms.

1Mac. 2:63 Today they will be elevated, but tomorrow they will not be found, because they will have returned to their dust and their counsels will be lost.

1Mac. 2:64 Children, be brave, and be strong in the law, for by it you will be glorified.

Text 16: Ben Sira - catalogue of heroes

Sir. 44:1 Let us now praise famous men
and our fathers by descent.

Sir. 44:2 The Lord created much glory,
his majesty from eternity.

Sir. 44:3 When they ruled in their kingdoms,
men also became noteworthy through power;
when they counseled with their intelligence,

Sir. 44:4 when they announced through prophecies,
when they led people by deliberations
and with understanding of a people’s scribal art—
wise words there are in their instruction—

Sir. 44:5 when they searched out musical tunes
and set out verses in writing—

Sir. 44:6 rich men well endowed with strength,
being at peace in their dwelling—places—

Sir. 44:7 all of these were glorified in generations
and in their days were a boast.

Sir. 44:8 There were some of them who left behind a name
so that their praises might be told in detail.

Sir. 44:9 And of others there is no memorial,

and they perished as though they had not existed,
and they became as those who had not been born,
and their children after them.

Sir. 44:10 These, on the other hand, were men of compassion,
whose righteous deeds were not forgotten.

Sir. 44:11 With their seed it will remain;
a good inheritance is their offspring.

Sir. 44:12 In the covenants their seed stood,
and their children for their sake.

Sir. 44:13 Forever will their seed remain,
and their glory will not be blotted out.

Sir. 44:14 Their bodies were buried in peace,
and their name lives for generations.

Sir. 44:15 Peoples will recount their wisdom,
and an assembly will proclaim their praise.

Sir. 44:16 Henoah pleased God, and he was changed,
an example of repentance for generations.

Sir. 44:17 Noe was found perfect, righteous;
in a time of anger he became an exchange;
because of him, there was a remnant for the earth,
when a flood occurred.

Sir. 44:18 Covenants of eternity were added to him
lest all flesh be blotted out by a flood.

Sir. 44:19 Abraam was a great father of a multitude of nations,
and no blemish was found on his glory,

Sir. 44:20 who kept the law of the Most High,
and he entered in a covenant with him;

in his flesh he established a covenant,
and in a trial he was found faithful.

Sir. 44:21 Therefore he^a established by means of an oath with him
that nations would be blessed by his seed,
that he would multiply him as the dust of the earth
and like the stars to exalt his seed
and to give them an inheritance from sea to sea
and from the river to the end of the earth.

Sir. 44:22 And with Isaak he likewise established,
on account of Abraam his father.

A blessing for all humankind and a covenant

Sir. 44:23 he put down upon the head of Iakob;
he acknowledged him with his blessings,
and he gave to him by an inheritance,
and he divided his portions,
and he allotted among twelve tribes.

And he brought out of him a man of mercy,

Text 17: *Philo of Alexandria, Life of Moses 2.288*

Afterwards the time came when he had to make his pilgrimage from earth to heaven, and leave this mortal life for immortality, summoned thither by the Father Who resolved his twofold nature of soul and body into a single unity, transforming his whole being into

mind, pure and the sunlight. Then, indeed, we find him possessed by the spirit, no longer uttering general truths to the whole nation but prophesying to each tribe in particular the things which were to be and hereafter must come to pass. Some of these have already taken place, others are still looked for, since confidence in the future is assured by fulfillment in the past.

Text 18: *Philo of Alexandria, The Contemplative Life 90*

So much then for the Therapeutae, who have taken to their hearts the contemplation of nature and what it has to teach, and have lived in the soul alone, citizens of Heaven and the world, presented to the Father and Maker of all by their faithful sponsor Virtue, who has procured for them God's friendship and added a gift going hand in hand with it, true excellence of life, a boon better than all good fortune and rising to the very summit of felicity.

Text 19: *Philo of Alexandria, Moses 1.158-159*

What more shall I say? Has he not also enjoyed an even greater communion with the Father and Creator of the universe, being thought unworthy of being called by the same appellation? For he also was called the god and king of the whole nation, and he is said to have entered into the darkness where God was; that is to say, into the invisible, and shapeless, and incorporeal world, the essence, which is the model of all existing things, where he beheld things invisible to mortal nature; for, having brought himself and his own life into the middle, as an excellently wrought picture, he established himself as a most beautiful and Godlike work, to be a model for all those who were inclined to imitate him. Happy are those who imprint it, or strive to imprint, that image [of Moses] in their souls. For it were best that the mind should carry the form of virtue in perfection, but, failing this, let it at least have the unflinching desire to possess that form.

Text 20: *Philo of Alexandria, On Abraham 16*

Great indeed are the efforts expended both by lawgivers and by laws in every nation in filling the souls of free men with comfortable hopes; but he who gains this virtue of hopefulness without being led to it by exhortation or command has been educated into it by a law which nature has laid down, a law unwritten yet self-taught.

Text 21: *Philo of Alexandria, On Abraham 5*

First he wished to show that the enacted ordinances are not inconsistent with nature; and secondly that those who wish to live in accordance with the laws as they stand have no difficult task, seeing that the first generations before any at all of the particular statutes was set in writing followed the unwritten law with perfect ease, so that one might properly say that the enacted laws are nothing else than reminders of the life of the ancients, preserving to a later generation their actual words and deeds.

Text 22: 11QPsalms a column 27

(2) And David, son of Jesse, was wise, and a light like the light of the sun, and a scribe, (3) and discerning, and perfect in all his paths before God and men. And (4) the LORD gave him a discerning and enlightened spirit. And he wrote psalms: (5) three thousand six hundred; and songs to be sung before the altar over the perpetual (6) offering of every day, for all the days of the year: three hundred (7) and sixty-four; and for the Sabbath offerings: fifty-two songs; and for the offerings of the first days of (8) the months, and for all the days of the festivals, and for the Day of Atonement: thirty songs. (9) And all the songs which he spoke were four hundred and forty-six. And songs (10) to perform over the possessed: four. The total was four thousand and fifty.

(11) All these he spoke through (the spirit of) prophecy which had been given to him from before the Most High.

Text 23: I Maccabees - Testament of Mattityahu

1Mac. 2:49 And the days drew near for Mattathias to die, and he said to his sons, “Now arrogance and reproach have been established, a time of destruction and fierce wrath.

1Mac. 2:50 Now, children, be zealous in the law, and give your lives for the covenant of our fathers.

1Mac. 2:51 “Remember the works of our fathers, which they did in their generations, and receive great glory and an everlasting name.

1Mac. 2:52 Was not Abraam found faithful in temptation, and it was accounted to him as righteousness?

1Mac. 2:53 Ioseph in the time of his affliction observed the commandment and became lord of Egypt.

1Mac. 2:54 Phinees our father, by becoming zealous with zeal, received a covenant of everlasting priesthood.

1Mac. 2:55 Iesous, by fulfilling the command, became a judge in Israel.

1Mac. 2:56 Chaleb, by bearing witness in the assembly, received an inheritance of land.

1Mac. 2:57 Daudid, by his mercy, inherited the throne of a kingdom forever.

1Mac. 2:58 Elias, by becoming greatly zealous for the law, was taken up into heaven.

1Mac. 2:59 Hananias, Azarias and Misael, because of their faith, were saved from fire.

1Mac. 2:60 Daniel, by his simplicity, was rescued from the mouth of lions.

1Mac. 2:61 “Therefore, keep in mind from generation to generation that all who hope in him will not weaken.

1Mac. 2:62 And do not fear on account of the words of a sinner, because their glory will become dung and worms.

1Mac. 2:63 Today they will be elevated, but tomorrow they will not be found, because they will have returned to their dust and their counsels will be lost.

1Mac. 2:64 Children, be brave, and be strong in the law, for by it you will be glorified.

Text 24: Ben Sira - catalogue of heroes

Sir. 44:1 Let us now praise famous men
and our fathers by descent.

Sir. 44:2 The Lord created much glory,
his majesty from eternity.

Sir. 44:3 When they ruled in their kingdoms,
men also became noteworthy through power;
when they counseled with their intelligence,

Sir. 44:4 when they announced through prophecies,
when they led people by deliberations
and with understanding of a people’s scribal art—
wise words there are in their instruction—

Sir. 44:5 when they searched out musical tunes
and set out verses in writing—

Sir. 44:6 rich men well endowed with strength,
being at peace in their dwelling—places—

Sir. 44:7 all of these were glorified in generations
and in their days were a boast.

Sir. 44:8 There were some of them who left behind a name
so that their praises might be told in detail.

Sir. 44:9 And of others there is no memorial,
and they perished as though they had not existed,
and they became as those who had not been born,
and their children after them.

Sir. 44:10 These, on the other hand, were men of compassion,
whose righteous deeds were not forgotten.

Sir. 44:11 With their seed it will remain;
a good inheritance is their offspring.

Sir. 44:12 In the covenants their seed stood,
and their children for their sake.

Sir. 44:13 Forever will their seed remain,
and their glory will not be blotted out.

Sir. 44:14 Their bodies were buried in peace,
and their name lives for generations.

Sir. 44:15 Peoples will recount their wisdom,
and an assembly will proclaim their praise.

Sir. 44:16 Enoch pleased God, and he was changed,
an example of repentance for generations.

Sir. 44:17 Noe was found perfect, righteous;
in a time of anger he became an exchange;
because of him, there was a remnant for the earth,
when a flood occurred.

Sir. 44:18 Covenants of eternity were added to him
lest all flesh be blotted out by a flood.

Sir. 44:19 Abraam was a great father of a multitude of nations,
and no blemish was found on his glory,

Sir. 44:20 who kept the law of the Most High,
and he entered in a covenant with him;
in his flesh he established a covenant,
and in a trial he was found faithful.

Sir. 44:21 Therefore he^a established by means of an oath with him
that nations would be blessed by his seed,
that he would multiply him as the dust of the earth
and like the stars to exalt his seed
and to give them an inheritance from sea to sea
and from the river to the end of the earth.

Sir. 44:22 And with Isaak he likewise established,
on account of Abraam his father.
A blessing for all humankind and a covenant

Sir. 44:23 he put down upon the head of Iakob;
he acknowledged him with his blessings,
and he gave to him by an inheritance,
and he divided his portions,
and he allotted among twelve tribes.
And he brought out of him a man of mercy,
who found favor in the eyes of all flesh,

Text 25: Philo Life of Moses 1

Moses 1:1 ¶ 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,

Moses 1:2 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,

Moses 1:3 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.

Moses 1:4 ¶ 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.

Moses 1:5 ¶ 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,

Moses 1:6 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.

Moses 1:7 ¶ 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.

Moses 1:8 ¶ 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.¹

Moses 1:9 ¶ 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;

Moses 1:10 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.

Moses 1:11 ¶ 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.”

Moses 1:12 ¶ 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.

Moses 1:13 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.

Moses 1:14 ¶ 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.

Moses 1:15 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;

Moses 1:16 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;

Moses 1:17 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.”

Moses 1:18 ¶ 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.

Moses 1:19 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.

Moses 1:20 ¶ 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.

Moses 1:21 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;

Moses 1:22 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.

Moses 1:23 ¶ 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.

Moses 1:24 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.

Moses 1:25 ¶ 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.

Moses 1:26 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, reproofing 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.

Moses 1:27 ¶ 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.

Moses 1:28 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.

Moses 1:29 ¶ 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.

Text 26: Philo of Alexandria, On Joseph

Jos 1 ¶ There are three different modes by which we proceed towards the most excellent end, namely, instruction, nature, and practice. There are also three persons, the oldest of the wise men who in the account given to us by Moses derive three names from these modes, whose lives I have now discussed, having examined the man who arrived at excellence in consequence of instruction, and him who was self-taught, and him who attained to the proposed end by practice. Accordingly, proceeding in regular order, I will now describe the life of the man occupied in civil

affairs. And again, Moses has given us one of the patriarchs as deriving his name from this kind of life, in which he had been immersed from his earliest youth.

Jos 2 ¶ Now, this man began from the time he was seventeen years of age to be occupied with the consideration of the business of a shepherd, which corresponds to political business. On which account I think it is that the race of poets has been accustomed to call kings the shepherds of the people; for he who is skilful in the business of a shepherd will probably be also a most excellent king, having derived instruction in those matters which are deserving of inferior attention here to superintend a flock of those most excellent of all animals, namely, of men.

Jos 3 And just as attention to matters of hunting is indispensable to the man who is about to conduct a war or to govern an army, so in the same manner those who hope to have the government of a city will find the business of a shepherd very closely connected with them, since that is at is were a sort of prelude to any kind of government.

Jos 4 Therefore, as this man's father perceived in his son a very noble ability, and too great to be left in the obscurity of a private station, he admired him, and cultivated his talent, and loved him more than his other sons; because, too, he was the son of his old age, which last cause is one of the strongest incentives to affection possible. And like a man fond of virtue, he cherished and kindled the natural good disposition of his son by excessive and most diligent care and attention, in order that it might not only not be smothered, but might shine forth more brilliantly.

Jos 5 ¶ But envy is at all times an adversary to great good fortune, and at this time it attacked a house which was prospering in all its parts, and divided it, setting all the brothers in enmity against one, who displayed an ill feeling on their own parts, sufficient to counterbalance the affection of his father, hating their brother as much as their father loved him; but they did not divulge their hatred by words, but kept it in their own bosoms, on which account it very naturally became more grievous and bitter; for passions which are repressed, and which are not allowed to evaporate in language, are more difficult to bear.

Jos 6 This man, therefore, indulging a disposition free from all guile and malice, and having no suspicion of the ill will which was secretly cherished against him by his brethren, having seen a dream of favourable import, related it to them, as if they were well affected towards him.

“For,” said he, “I thought that the time of harvest was arrived, and that we had all gone down to the plain to gather the crops, and had taken sickles in our hands to reap the harvest, and on a sudden my sheaf appeared to stand up, right, and to be raised up, and to erect itself; and I thought that your sheaves, as if at an appointed signal, ran up and fell down before it, and worshipped it with great earnestness.”¹

Jos 7 But they being men of acute intelligence, and shrewd in divining the nature of a matter thus intimated to them by means of a figure, with very felicitous conjectures, replied, “Dost thou think that thou shalt be king and lord over us? for this is what you are now intimating by this lying vision of yours.” So their hatred was kindled against him more exceedingly than before, as it was continually receiving some fresh pretext for its increase.

Jos 8 And he, suspecting nothing, a few days afterwards saw another dream, still more astonishing than the former one, and again he related it to his brethren; for he thought that the sun, and the moon, and the eleven stars, all came and worshipped him, so that his father marvelling at what had thus happened, laid these events up in his mind, cherishing them, and considering within himself what was to happen.

Jos 9 But he reproved his son gravely, from a fear that he might be doing wrong in some respect, and said to him, “Shall I, and thy mother, and thy brethren, be able to fall down and worship thee? for by the sun you appear to indicate your father, and by the moon your mother, and by the eleven stars your eleven brethren? Let no such an idea ever come into your mind, O my son. But rather let all recollection of these visions which have appeared to you be forgotten, and let them pass from your mind; for to hope and expect a superiority over those of your family and kindred, is a detestable thing in my opinion, and I think, indeed, in that of every one else, who has an regard for equality and the principles of justice that subsist among kinsman.”

Jos 10 ¶ But his father, being afraid lest from his meeting with his brothers there might arise some quarrel and disturbance with them, inasmuch as they bore ill will against him on account of the dreams which he had seen, sent them away to keep their flocks at a distance, but retained him at home till a fitting season, knowing that time is said to be a powerful physician for all the passions and diseases of the soul, and a remover of grief, and an extinguisher of anger, and a healer of fear; for it softens and mitigates everything, even such things as are, according to their own nature, hard to be cured.

Jos 11 But when he conjectured that no hatred was any longer abiding in their hearts he sent this his son forth to salute his brethren, and also to bring him word how they and their flocks of sheep were.

Jos 12 ¶ This expedition of his was the origin both of great evils and also of great good, each of them being excessive beyond all expectation; for he, obeying the commands of his parents, went to visit his brethren; but they, seeing him coming towards them while at a great distance, conversed one with another, saying nothing of good omen, inasmuch as they did not choose even to call him by his name, but called him a dreamer, and a seer of visions, and such appellations as these.

Jos 13 And to such a height did they carry their rage that (I will not say all of them, but) the greater portion of them plotted his death; and designed, after having slain him, for the sake of not being detected, to throw him into a deep pit dug in the earth, for there are a great many such places in that district dug as receptacles for the rain water.

Jos 14 And they were very near incurring that most excessive pollution of fratricide, as they would have done if they had not been, though with difficulty, persuaded by the advice of their eldest brother, who counselled them not to meddle with such a pollution but merely to cast him into one of these pits, thinking then to contrive some means of saving him, so that when they had all departed he might send him back again to his father without having suffered any harm. And after they had agreed to this he came forward and saluted them; and they took him as though he had been an enemy, and stripped him of all his garments, and let him down into a vast pit, and then, having stained his cloak with the blood of a kid, they sent it to his father on the pretence that he had been slain by a wild beast.

Jos 15 ¶ But on that day it happened by some chance that certain merchants who were accustomed to convey their merchandise from Arabia to Egypt were travelling that way, and so the eleven brethren drew Joseph up out of the pit and sold him to them; the one of them who was the fourth in respect of age instigating this contrivance; for in my opinion, he was afraid lest his brother might be treacherously slain by the others, who had conceived an irreconcilable hatred against him, and therefore he proposed that he should be sold, substituting slavery for death, the lighter evil for the greater.

Jos 16 But the eldest, for he was not present when he was sold, looking down into the pit, and not seeing him whom he had left there a short time before, cried out and lamented loudly, and rent his clothes, and tossed his hands up and down like a madman, and beat his breast and tore his hair, saying,

Jos 17 “What has become of him? Tell me, is he alive, or is he dead? If he is dead, show me his corpse that I may weep over his body, and so alleviate my grief. When I see him lying dead I shall be comforted; for why should we bear ill will to the dead? There is no envy excited against those who are out of sight. And if he is alive, to what country has he departed?

Jos 18 Where is he kept? for I am not, as he was, an object of suspicion, so as to be distrusted by you.” And when they replied that he had been sold, and when they showed him the money which they had received for him, he said, “A fine trade, indeed, you have been driving? Let us divide the gain: let us wear crowns of victory after thus rivalling the slavedealers, and bearing off from them the prizes of iniquity;

Jos 19 we may well pride ourselves now that we have surpassed them in barbarity, for they indeed traffic in the liberty of strangers, but we in that of those who are most nearly related to

and most dear to us. Surely here is newly contrived a great disgrace and a shame which will be known far and wide. Our fathers left behind them in every part of the world memorials of their virtue and excellence; we shall leave behind us the guilt of a charge of faithlessness and treacherous inhumanity which can never be effaced; for the reputation of extraordinary actions penetrates everywhere; those which are praiseworthy being admired, and those which are blameable meeting with blame and accusation.

Jos 20 In what manner now will our father receive the news of what has happened? You will now, as far as depends upon us, have made the life of him who has hitherto been wonderfully happy and fortunate, not worth living; which will he pity, the child who has been sold, for his slavery? or those who have sold him, for their inhumanity? I am sure he will pity us much the most; since to do wrong is a more terrible evil than to suffer wrong, for the one has for an alleviation two consolations of the greatest influence, hope and pity; but the other is destitute of both these mitigations, and is more unfortunate in the judgment of every one.

Jos 21 But why do I mourn and bewail in this manner? It is better for me to be silent, lest I too should be treated in some terrible manner; for ye are most merciless men in your dispositions, and implacable; and the rage which was kindled in each of you is still furious and vehement.”

Jos 22 ¶ But when their father heard, not the truth indeed, that his son had been sold, but a falsehood that he was dead, and that he had been slain by wild beasts, he was smitten in his ears by the news that was reported to him, and in his eyes by what was shown to him (for they brought to him his son’s coat rent and torn and defiled with quantities of blood); and being wholly bewildered by the exceeding greatness of the calamity, he lay for a long time without speaking, not being able even to lift up his head, the calamity overwhelming and completely prostrating him;

Jos 23 then suddenly pouring forth as it were a stream of tears with bitter lamentations, he bedewed his cheeks, and his chin, and his breast, and all the garments on his chest, saying at the same time such words as these, “It is not thy death that grieves me, O my son, but such a tomb as has fallen to your lot; for if you had been buried in your own land I should have been comforted; I would have cherished you, I would have tended you in sickness if you had died before me, I would have given you my last embrace, I would have closed your eyes, I would have wept over your dead body lying before me, I would have buried you sumptuously, I would have omitted none of the customary observances.

Jos 24 ¶ “Again, even if you had died in a foreign land, I should have said, nature has claimed what was due to, and what belonged to her; and therefore, O my mind, be not cast down; for living men have indeed their separate countries, but the whole earth is the grave of the dead; and all men are destined to a speedy death; for even the longest lived man is but short lived if compared with eternity;

Jos 25 but if it was necessary that he should die violently and by treachery, it would have been a lighter evil to me for him to have been slain by men, who would have laid out his corpse, and have pitied him so far as to scatter dust over him, and at least to have concealed his body; and even if they had been the most merciless of all people, what more could they have done than have thrown him out unburied, and so got rid of him? And then, perhaps, some one of the passers by on the road, standing by, and beholding him, and conceiving pity for our common nature, would have thought him worthy of some care, and of burial; but now, as the saying is, O my son, thou has become a feast, and a banquet for savage and carnivorous wild beasts, who will eat and devour thy bowels;

Jos 26 I am compelled to endure distresses which I never had imagined, I am without any cause practised in enduring many miseries; I am a wanderer, a stranger, a slave, living under compulsion, having even my very life plotted against by those whom it least became to do so. And I have seen many things, and I have heard many things, and I have suffered many things, all of which have been incurable evils, which however I have learnt to bear with moderation, so as not to yield to them.

“But nothing has ever happened more intolerable than this misfortune which has now befallen me; which has consumed and destroyed all the vigour of my soul; Jos 27 for what can be a greater or more pitiable calamity? The garment of my child has been brought to me, who am his father; but of him himself there is no portion brought, not a limb, not a small fragment, but he has been wholly and entirely destroyed and devoured, not being able even to receive burial; and it seems to me that even his garment would never have been sent to me at all if it had not been by the way of a reminder of my grief, and as a refreshment of my memory as to the sufferings which he endured, so as to afflict me with a never to be forgotten and never ending sorrow.”

He indeed bewailed his son in these terms; but the merchants sold his son in Egypt to one of the king’s eunuchs who was his chief cook.

Jos 28 ¶ It is worth while, however, after having thus explained the literal account given to us of these events, to proceed to explain also the figurative meaning concealed under that account; for we say that nearly all, or that at all events, the greater part of the history of the giving of the law is full of allegories; now the disposition which we have at present under consideration, is called by the Hebrews Joseph; but the name being interpreted in the Greek language means, “the addition of the Lord,” a name most felicitously given, and most appropriate to the account given of the person so called; for the democratic constitution in vogue among states is an addition of nature which has sovereign authority over everything; Jos 29 for this world is a sort of large state, and has one constitution, and one law, and the word of nature enjoins what one ought to do, and forbids what one ought not to do: but the cities themselves in their several situations are unlimited in number, and enjoy different constitutions, and laws which are not all the same; for there are different customs and established regulations found out and established in different nations;

Jos 30 and the cause of this the want of union, and participation existing not merely between the Greeks and the barbarians, or between the barbarians and the Greeks, but also between the different tribes of each of these respective nations.

Then they, as it would seem, blaming those things which do not deserve blame, such as unexpected occurrences or opportunities, deficiency of crops, badness of soil, their own situation either as being by the sea-side, or inland, or insular, or on the continent, or anything of that sort, are silent as to the real truth. The real truth is their covetousness, their want of good faith towards and confidence in one another, on which account they have not been satisfied with the laws of nature, but have called those regulations, which have appeared to be for the common advantage of the agreeing and unanimous multitudes, laws, so that the individual constitutions do naturally appear rather in the light of additions to the one great general constitution of nature; Jos 31 for the laws of individual cities are additions to the one right reason of nature; and so also the man who is occupied with political affairs is an addition to the man who lives in accordance with nature.

Jos 32 ¶ And it is not without a particular and correct meaning that Joseph is said to have had a coat of many colours. For a political constitution is a many-coloured and multiform thing, admitting of an infinite variety of changes in its general appearance, in its affairs, in its moving causes, in the peculiar laws respecting strangers, in numberless differences respecting times and places.

Jos 33 For as the master of a ship collects together all the means which may tend to ensure him a favourable voyage with reference to and in dependency on the changes of the wind, not always guiding his vessel in one and the same way; and as a physician does not apply one and the same means of cure to every sick person, nor even to one person if his disease varies in its character, but watches the periods of its abatement, and of its intensity, and of its becoming full or empty, and the alterations of the causes of the sickness, and so varies his remedies as much as possible to secure the safety of his patient, applying one remedy at one time and another at another;

Jos 34 in the same manner I conceive that the man immersed in political affairs is of necessity a

multiform man, assuming many different appearances, one in time of peace and another in time of war; and a different character according as those who are opposed to him are numerous or few in number, withstanding a small number with vigorous resolution, but using persuasion and gentle means towards a large body. And in some cases where there is much danger, still for the sake of the common advantage he will take the place of every one, and manage the business in hand by himself; in other cases, where it is merely a question of labour he will let others minister to him as his assistants.

Jos 35 ¶ It was appropriately said that the man was sold. For the haranguer of the people and the demagogue, mounting the tribunal, like slaves who are being sold and exposed to view, is a slave instead of a free man, by reason of the honours which he seems to be receiving, being led away by ten thousand masters?

Jos 36 The same person is also represented as having been torn by wild beasts; and vainglory, which lies in wait for a man, is an untameable wild beast, tearing and destroying all who give into it. And they who have been purchasers are likewise sellers; for there is one master only to the citizens who live in any city; but there is a multitude of masters, one succeeding another in a certain succession and regular order. But those who have been sold three times change their masters like bad slaves, not remaining with their original ones, by reason of the speedily satisfied irregularity of their dispositions, always thirsting after novelty.

Jos 37 ¶ This is enough to say on this part of the subject. Accordingly, the young man, having been conducted into Egypt, and there, as has already been stated, having become the slave of a eunuch, gave in a few days such proofs of virtue and excellence of disposition, that he had authority over his fellow servants given to him, and the management of the whole household committed to his charge; for already his master had learnt by many circumstances to perceive that his servant in all his words and in all his actions was under the immediate direction of divine providence.

Jos 38 Accordingly, in consequence of this opinion of his purchaser, he was appointed superintendent of his house, apparently indeed by his master, but, in fact and reality, by nature herself, which procured for him the government of a mighty city, and nation, and country. For it was necessary that one who was destined to be a statesman should be previously practised and trained in the management of a single household; for a household is a city on a small and contracted scale, and the management of a household is a contracted kind of polity; so that a city may be called a large house, and the government of a city a widely spread economy.

Jos 39 And from these considerations we may see that the manager of a household and the governor of a state are identical, though the multitude and magnitude of the things committed to their charge may be different, as in the case too with the arts of painting and statuary; for the good statuary or painter, whether he is making many and colossal figures, or only few and those of a small size, is still the same person, and the art which he is practising is the same art.

Jos 40 ¶ But while he is earning a very high reputation in the matters connected with the management of his master's house, he is plotted against by the wife of his master, because of the incontinent love which she had conceived for him; for she, being maddened by the beauty of the young man, and being unable to restrain the violence of her frenzy and passion, addressed a proposal of illicit intercourse to him; but he resisted it vigorously, and would not at all endure to approach her, by reason of the orderly and temperate disposition implanted in him by nature and habit.

Jos 41 But when she, inflaming and exciting her lawless desire, kept continually tempting him, and continually throwing herself in his way, and continually failing in her object, she at last, in the violence of her passion, had recourse to force, and seizing hold of his cloak dragged him vigorously toward the bed, her passion endowing her strength with greater vigour, as it often does strengthen even the weak.

Jos 42 But he, proving more powerful than even the alluring opportunity, uttered a cry becoming a free man, and worthy of his race, saying, What are you forcing me to? We, the descendants of

the Hebrews, are guided by special customs and laws of our own;

Jos 43 in other nations the youths are permitted, after they are fourteen years of age, to use concubines and prostitutes, and women who make gain by their persons, without restraint. But among us a harlot is not allowed even to live, but death is appointed as a punishment for any one who adopts such a way of life. Therefore, before our lawful marriage we know nothing of any connection with any other woman, but, without ever having experienced any similar cohabitation, we approach our virgin brides as pure as themselves, proposing as the end of our marriage not pleasure but the offspring of legitimate children.

Jos 44 ¶ I, therefore, having kept myself pure to this day, will not begin now to transgress the law by adultery which is the greatest of all sins, when I ought rather, even if in past time I had lived in an irregular manner, and had been led away by the impulses of youth, and had imitated the licentiousness of the natives, still not to seek to pollute the marriage of another man, an offence which who is there would not avenge with blood? For though different nations differ in other points, still all agree in this alone, that all men think him worthy of ten thousand deaths who does so, and give up the man who is detected in adultery without trial to the husband who has detected him.

Jos 45 But you, pressing me thus to load myself with guilt, would add even a third pollution in my case, since you bid me not merely commit adultery, but also to violate my mistress and my master's wife, unless, indeed, this is to be looked upon as the reason for which I entered your house, that I might neglect the duties which a servant ought to perform, and get drunk, and become intoxicated with hopes fit for my master who has bought me, polluting his marriage, and his house and his family.

Jos 46 ¶ Nevertheless I am induced to honour him not merely as my master, but also as one who has before now been my benefactor. He has committed to my care the whole management of his household; there is nothing whatever, be it great or small, which is withdrawn from my superintendence, except you who are his wife. In return for these kindnesses is it fitting for me to requite him with such an action as you recommend to me? I will rather, as becomes me, endeavour with honourable service to requite the kindness of which he has set me the example, and which is due him.

Jos 47 He, being my master, has made me, who was a captive and a slave, a free man and a citizen by his great goodness, as far at least as depended on him; and shall I, who am a slave, compare myself to my master as if he were a stranger and a captive? And with what disposition can I commit this unholy action? and with what face can I be impudent enough to look upon him? The consciousness of guilt which I shall have contracted will not suffer me to look him in the face, even if I should be able to be undiscovered, but in fact I shall never escape detection, for there are innumerable witnesses of all the things which are done privily who may not be silent.