

**UNIVERSITATEA „BABEȘ-BOLYAI”  
CLUJ-NAPOCA, ROMÂNIA**

**FACULTATEA DE TEOLOGIE ORTODOXĂ**

## **PHD Thesis**

# **Moses – Liberator, Legislator and Prophet**

## **Summary**

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**KEY WORDS:**

**MOSES, LIBERATOR, LEGISLATOR, PROPHET, THE LIT PYRE, THE 10  
PLAGUES, THE JEWISH EASTER, THE JEWISH HOLIDAYS, THE  
DECALOGUE, THE HOLY TENT**

## **INTRODUCTION**

### **THE OBJECTIVES AND METHODOLOGY OF THE RESEARCH**

Not having in the space of the research of the Romanian Bible a work of exegetic theological synthesis -on the theme of the prophet Moses, we propose as main objective the achievement of a study whose main aim will be the essential conviction that this prophet that is so controversial to manage to provide an environment of the gathering of history with eshatology.

I use in this survey, as a main method of work, the synthetic method, because I consider it the most appropriate in this approach. At the first stage I envision the biblical relevant for my theme, especially those five books of Pentateuh and in the second stage I will focus on the writings of the Saint Parents and I will focus on the research and comparison of the interpretations belonging to St. Gregory of Nyssa, Origen, St. Vasile, St. Ambroise, the great, St. Chiril of Alexandria, St. Maximum the Confessor, St. Philon of Alexandria, St. Simeon The New Theologian. I will also study the writings of the Raby, highlighting, especially the works of Joseph Flavius and continuing with the testimonies of the tradition of some of the great rabbis recorded in the Talmud.

Of course, I will not neglect nor consulting the specialized studies of the international bibliography, which is an essential step to see which are the issues to be discussed. The international bibliography is very rich in interesting texts and offers anlysis, interpretations and hypothesis from many perspective and that is way these works come from historical, archeological, teological and liturgical fields. The diverse approaches will contribute in making an image on Moses as a prophet.

### **CONTENTS**

The thesis, as a whole, is made of 4 chapters.

The first chapter, “ Moses – the Liberator “, presents the historical context in which Moses was born and lived in, his personality, his call on Mount Horeb, the significance of the Lit Pyre and the living conditions of the Jews before, during and



after the exodus. In this chapter, it is also presented the appearance of the Jewish Easter and the perspectives of the Jewish, Christian and Islamic religion on Moses. My attention was focused on the Jewish people's ethnical through the deserted, with all its symbols. All these aspects are presented through the biblical exegetes' eyes.

In the second chapter, I have tried to show that the prophet Moses was also a legislator. Moses' receipt of the divine laws on Mount Sinai, his religious life in the Holy tent, his priesthood and his sacrifices in Leviticus, the feasts, the religious and moral doctrine of Deuteronom are analyzed in this main chapter of the thesis.

The third chapter presents Moses as the first prophet of the Old Testament. The prophecies about Messiah, having a rabbinic origin, represents the essence of this chapter.

Becoming a myth, Moses was the protagonist of many artists. He appears both in sculpture, painting and also in music and literature. In the fourth chapter I will present the perspective in which Moses was seen by the greatest artists of the world.

The structure of this paper will help me draw the conclusions and also to make connections with the New Testament.

## **THE HISTORICAL ASSUMPTIONS OF THE SUBJECT MATTER**

### **The establishment of the Jews in Egypt and the religious - moral and social condition and the development of the Jews during the Egyptian bondage**

In the book of Exodus, chapter I, it is also revealed by Moses "The oppression of the children of Israel in Egypt", starting with the list of the families of the twelve tribes, which have entered, have remained and have multiplied in Egypt, in spite of the unfavorable conditions on which the pharaohs have submitted. The conception of the state leaders and military Egyptians was based on the fear that "the sons of Israel will grow and will strengthen in time of war and they will win' (Exod. 1,7-10). Therefore, they put over them watchers works to imply them in heavy work, kneading (stepping with their feet) ground for the bricks on the construction of the fortresses Piton and Ramses and also barns and pyramids.<sup>2</sup>

Under the pharaohs of Egypt from the XVIII th dynasty: Amenhotep I, Tuthmose I and II ( approx. 1550 - 1500 i.d.Hr.), Egypt has become a powerful Empire<sup>3</sup>.

The imperial diplomacy followed the increase of the number of men as warriors of the world and their drastic reduction and even the killing of the male infants, which resulted in the families of the Hebrew for countering potential male combatants.

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<sup>2</sup> Paul Johnson, *A History of the Jews*, Hasefer Publishing House, translation by Irina Horea, Bucharest, 2005, pp. 30-32

<sup>3</sup> Samuel J. Shultz , *The Prophets Speak . The Law of Love. The Essesnce of the Jewish religion*, Bucharest, 1999, pp. 57-58

With all the remobilization of the draconian laws, in this respect, the number of the people of Israel increased and strengthened; (Exod 1, 20), God interfering directly having a decisive part in their fate<sup>4</sup>.

We should remember here the connection that it has attached this nation to its God, monotheist faith of patriarch Abraham and his descendants as well as the sign of the divine blessing, that will "Bless in him all the nations of the earth" (Gen. 12.3).

The pharaohs, both in the Old Kingdom (1700 - 1550 i.d.Hr.) and in the New Kingdom (1546 - 1085 i.d.Hr.) - Thutmose II and III; Amenhotep II, III and IV - and others, up to Ramses II (1304 - 1,237 i.d.Hr.) have applied in their projects the same diplomatic treacherous attitude to counteract the blessing of God toward the people of Israel, when it developed (Exod. 1, 15).

In their bondage, in Egypt, after the death of Iosif, the Israelites were deprived of religion, social and political freedom lacking places of worship, holidays and many times, nor the day of rest of the week (Sabbath), bringing sacrifices to altars improvised in the field, outside of the camps and fortresses<sup>5</sup>. All these opinions have entitled the Jews to sacrifice and pray to their God, for the receipt of liberation from the Egyptian bondage, through a providential liberator, who was Moses himself, the one born, raised and educated in Egypt.

## **THE BIBLICAL PREMISES**

### **Semantics and morphology**

From the morphologically point of view the name *Mōsēs*<sup>6</sup> ( **מֹשֶׁה** ) is an active participle that means "the remover", and may be an ellipsis of a longer expression.

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<sup>4</sup> Paul Johnson, *op. cit.*, pp. 34-35

<sup>5</sup> *Ibidem* pp. 83-86

<sup>6</sup> *Moses* ( Person). ( 1996 ) . In D. N. Freedman ( Ed. ) , The Anchor Yale Bible Dictionary. 1996 D. N. Freedman ( Ed. ), New York : Doubleday, vol IV, p. 909

In the XIV<sup>th</sup> century i. d. Hr. The Egyptian word "child" (as well as the related forms such as *Ramose*, *Rē* - was born) was pronounced approximately *masé* and there is no philological reason why the foster mother of Moses, of Egyptian origin, was not be able to assimilate the Semintic word *māši*, transforming it into the name that was very common in her own language: *Masé*, *Mōseh*. So, the name Moses can simply be considered of Semitic origin, being easily assimilated in the Egyptian language, in the time when Moses lived in Egypt<sup>7</sup>.

### **Moses 's birth and saving**

Born in Egypt at the beginning of the XIV<sup>th</sup> century i.d.Hr. (1394 - 1230) of parents Amram and Jochebed, from the Hebrew family of Levi, during the obdurate Amenhotep III (1405 - 1367), the providential Moses will become the liberator of his people from the Egyptian bondage, for more than four centuries<sup>8</sup>. It is to be assumed that his name is of Egyptian origin, given by the obdurate daughter, which adopted it, but the Hebrew correspondent - *Mosé*, *Mōséh*, derived from the verb *masà*, means "to remove from the ...." (in this case from water).

The draconic faraonic decree, that all the male children born of Jewish women are to be killed at birth, in order not to strengthen the nation (e.g.1.16) has been followed, as a general rule, with the providential exception in the case of Moses<sup>9</sup>.

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<sup>7</sup> J.D. Douglas, *Biblical Dictionary*, Christian Book Publishing House, Oradea, 1995, p.869

<sup>8</sup> Priest Dumitru Bondalici, *Enciclopedia of the great personalities from the Old and New Testament*, 2<sup>nd</sup> edition, Andreiana Publishing House, Sibiu, p. 237

<sup>9</sup> *Ibidem*, pp.237-238

The parents Amram and Yochebed had two more children, Aron and Miriam, which will have a special role in the family, in society and in the future mission of Moses.

Through the divine blessing and sanctification (priestly lube), Aron will become the clergy member Aaron, serving the unique God, even if he had the temptation to fall in idolatry<sup>10</sup>.

Miriam or Mariam is the sister of Moses, presented as a protective, who watch over his brother, when it is submitted by his mother, in a basket, on an arm of the Nile (Exod 2, 3-4).

Yochebed, disguised as a nanny, saved the third child, placing it in a basket of sugar cane on the Nile and leaving him in the care of his sister Miriam, who has entrusted to the adoption of the pharaoh's daughter of, whom he was sorry for him (Exod 2, 5-6).

The mother, with the role of the nanny would be the one to breastfeed the child, but the pharaoh's daughter, called Hatsepsut, will play an essential role in the survival of the Jewish boy<sup>11</sup>.

The Rabbinical world will make the Pharaoh's daughter of Egypt known and famous, naming her a symbolic "Bitia" (I Cron job.4,18), the Hebrew correspondent of the Egyptian name "Hatsepsut"<sup>12</sup>.

The Old Testament does not provide the other data relating to the period which followed until Moses has reached maturity in the society of the Pharaoh's the court of Egypt. It can be inferred that the young pupil Moses has learned the arithmetic, the geometry and mathematics from the Egyptians, the philosophy from the Greek scholars of the Court, the religious education deriving from the chest of his mother, the language and the habits of the Fathers, harmonizing or countering the Egyptian ones<sup>13</sup>.

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<sup>10</sup>Pr.dr. Teodor, Baba, Pr.Petru Cata Patrutoni, *Dictionary of biblical antropnames*, Aurel Vlaicu University Publishing House, Arad, 2007, pp.3-5

<sup>11</sup> Pauline Bebe, *The women and the Judaism*, Hasefer Publishing House, Bucharest, 2002, pp.103-104

<sup>12</sup> *Ibidem*, pp. 543-544

<sup>13</sup> Filon from Alexandria, *Moses's Life*, Hasefer Publishing House, Bucharest, 2003, pp.28-32

Moses 's flee from Egypt into the land of Madian, because of involuntary killing of an Egyptian, may be considered providential, and he set up a family with his wife, Semfora, the daughter of the priest Ietro, and had his two sons, Ghersan and Eliezer, and then he was to receive the exceptional call of God, in order to become the liberator of his people from the Egyptian bondage <sup>14</sup>.

Moses's preoccupation to take care of his father's in law sheep, Ietro, should not be regarded as an ignominy, because the same did his Jews predecessors, which represented a secure means of existence, blessing, of welfare, courage and hard work, and even the kings were also named "shepherds of herds"<sup>15</sup>: *"At that time, Moses took care of Ietro's sheep, the priest in Madian, his father-in-law. And walking away with the herd in the wilderness, he has reached the mountain of God at Horeb, and there he has met the angel of the Lord in a look of fire, emerging from a funeral pyre; and he saw that the pyre was lit, but is not burned" (Ex.3,1-2).*

Taking care of the herds of sheep or other animals is a preparatory exercise for the one who will have to take the leadership of people and that will be the leader, which will be a master in the art of shepherding:, becoming the good shepherd, the clever one who is to foresee the danger and to offer what is best for his sheep <sup>16</sup>.

### **Moses described in his books**

**Pentateuh** (Πεντετεύχος - in the Greek "five rolls or boxes for their preservation") is the name of Greek origin under which are known in the Romanian language the first five books of Moses in the Old Testament - Genesis, Exodus, Leviticus, Numerii, and Deuteronom. In the original Hebrew, they bear the name of "Torah", (the teaching or the law), a word which comes from the verb "yara" (hora) which means "to teach, to train".

Pentateuh contains the first five books of the Bible, known under the name of "books of Moses". For the Jewish religion, these books are the most important sacred texts. The Jews believers, and the Christians, think that Pentateuh (or Torá) is inspired by God and it was given to Moses in the mount Sinai.

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<sup>14</sup> Grant Michael, *A History of Ancient Israel*, London, 1984, pp. 32-35

<sup>15</sup> *Ibidem*, pp. 37-40

<sup>16</sup> Filon of Alexandria, *op.cit*, pp. 58-63

To Jews, Pentateuh is, in addition to the simple name of Torá, מִשְׁה-תּוֹרָה Torat Moshé, i.e. the teaching or the law of Moses. The scroll of parchment on which is written Torá and which is kept in the altar, in synagogues is called Sefer Torá. In the vision of the Jewish Orthodox, Pentateuh is the unique, the holy and the eternal Spirit, which means, among other things, that no word may not be changed.

Pentateuhul consists of the first five books of the Old Testament, which the Jews call the Tanah or Mikrá. For the Jews there is no notion of "the Old Testament", which is a further period, connected to the evolution of the Christianity. Pentateuhul contains the following books:

- I. The appropriateness or Genesis-the first book of Moses (תּוֹרַת בְּרֵאשִׁית, Bereshit: "At first...")
- II. Exit or Exodus - the second book of Moses (שְׁמוֹת, Shemot: "The Name ")
- III. Leviticus - the third book of Moses (וַיִּקְרָא, Vayiqra: "And so he asked ")
- IV. Numerii – the fourth book of Moses (בְּמִדְבָּר, Bamidbar: "In the desert ...")
- V. Deuteronom or the second law - the fifth book of Moses (דְּבָרִים, Dvarim: "The Words that ...")<sup>17</sup>

In accordance with the strictly religious point of view of, Torá has been dictated to Moses in the Mount Sinai. But there are conflicting opinions if the text has been written approximately in 40 days – while Moses was in the mount Sinai - or for the 40 years , period when the Jewish people was in the dessert and has been completed in a short period of time until the death of Moses.

The writing of the Jewish religious laws , signed by Maimonides, support these two opinions of origin of Tora.

The name of the Hebrew books is not other than the first word of each book which is part of the Pentateuh. For the Jewish religion Torá, in the broad sense does not include only Pentateuh or "Written Torah" (Torá she bihtav), but also the oral Torá (Torá she b'of pè) which was sent by his books of Talmud, and which represent the disputes, comments, laws, traditions and legends in connection with the text of Pentateuh

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<sup>17</sup> <http://www.catehetica.ro/biblia-ce-inseamna-pentateuhul--tora-sau-cartile-lui-moise>, p. 1, accessed on 21. 07. 2015, 13.00

The Genesis is the first of the five books of Moses. The Jews call Beresit (at the beginning), after the first word of the book. The Septuagint book called Ghenesis (origin, birthday), after the content. Vulgate plays both names: Freely Beresith id est Genesis.

This book describes the events of the creation of the heaven and the earth, of all the world, the human race and reveals the aim of creation: man's living into God in order to have an eternal connection of the world with its Creator.

The Path of theosis . being lost through the disobedience of the priests to respond to the call of the first to come , from now on the way of a man will be a painful way, and for him and for the love of God, it will be a time of salvation.

After the fall, God has not left the world. The divine mercy prepares the mankind to salvation, first on the universal path , then on the private, choosing a family and then the people born in it, and taking care of them in a particular way<sup>18</sup>

The Exod is the second book of Pentateuch. The Jews call *Vaiele semot* (Here it is the name), after the words from the beginning. The Septuagint called this book Exodus after the content, the variant taken over by the Vulgate, which called it *Liber exodi* .

For the Jews, the book of Exodus is narrating a crucial moment of their holy history, showing the divine care given to them, their constitution into a nation and the moment of receiving the law from God. For Christians, the book is "in shadows" what will come true in Christ (Hebrews 3, 1-6; I Corinthians 5.7; John 29; 19,36; I Corinthians 10.2) <sup>19</sup>.

The third book of Pentateuchului, Leviticus is called by the Jews *Waiqra* (and He called, after the word that begin the book or after the content of *hacohanim Torat* (Law of the Priests) or *Torat hacorbanot* (Law of the sacrifices). *Levitikon* appears in the *Septuagint*, from Levi, who has become the priestly tribe in Israel. Vulgate maintains in the title all the names up to it : *Free Vaiecra id est Leviticus*.

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<sup>18</sup> Ioan Sorin Usca, *Vechiul Testament în tâlcuirea Sfinților Părinți, Facerea* Christiana Publishing House , Bucharest , 2008, p. 1

<sup>19</sup> Ioan Sorin Usca, *Vechiul Testament în tâlcuirea Sfinților Părinți, Ieșirea*, Editura Christiana, București, 2008, p. 1



The book of Leviticus may be divided into seven sections:

- About sacrifices (1,1-7,38)
- The consecration of the priests (8.1 - 10,20)
- Rules of purification and sanctification (11.1 - 15,33)
- The Day of Atonement (16,1-34)
- The Personal relations (17.1 - 20,27)
- Mosaic holidays and feasts (21,1 - 25,55)
- Promises and threats (26.1 - 27,34).

Leviticus is the key of the Jewish religion, providing a framework for all other biblical books<sup>20</sup>.

The *Numbers*, the fourth book of Pentateuch is called by the Jews, after the content *Bamidbar* (in the wilderness), a more complete title. The Septuagint calls the book *Arithmi* (number, counting), thanks to the two censuses described here. The Vulgate keeps the name *Liber Vaiedabber id est Numeri*.

The book depicts the frequent insurrections of the Jewish people against God and the penalties upon them. In this way, a new generation is ready to no longer fall under the same sins as and his parents' life, once their set up in Canaan<sup>21</sup>.

The last book of Pentateuch, Deuteronom, is designated by the *Septuagint*: *Deuteronomion* (Repeating the Law, the second Law), taking into account the contents, but also the place from 17,18, where the Hebrew text speaks about the copy of the Law - hattorah misneh hatto'th: a copy of this law.

Vulgate called the book *Liber Deuteronomii*, indicating the name of the Hebrew *Helleaddabarim*. The literature of the rabbinical book called *Misne hatora* (repeating the Law), but the *Bible Hebraica* called it after the beginning words *Elle haddebarim* (Here are the words).

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<sup>20</sup> Ioan Sorin Usca, *Vechiul Testament în tâlcuirea Sfinților Părinți, Levitic*, Editura Christiana, București, 2008, p. 1

<sup>21</sup> Ioan Sorin Usca, *Vechiul Testament în tâlcuirea Sfinților Părinți, Numerele*, Editura Christiana, București, 2008, p. 1

Deuteronom comprises three speeches of Moses, followed by an historic addition. Moses repeats the Law discovered on Mount Sinai, completing it with new provisions and explanations, around the conquest of Canaan by Israel. The resumption of these laws is not a simple repetition, but a refill with new provisions as well as a development of their own. What characterize these laws as a whole is humanism and the spirit of tolerance that go from the manner in which they are submitted, through them aiming to underestimate the right that was based on the custom of the earth.

Around the Canaan conquest, Moses repeats the Law discovered on Mount Sinai, for a new generation, and the ones as adults in Egypt had been dead on that date. The law is explained and adapted to the new conditions that will follow the Canaan Conquest; when the Jews will live a migratory life, but they will also confront with many idolatry peoples<sup>22</sup>.

### **The Premises of the Jewish**

The Rabbinical literature reveals a double attitude towards the personality of the prophet Moses. It is the largest teacher, the man to whom God maintains the "face toward the face", the intermediary between man and God, the greatest prophet and a Trustee of the divine Law. However, the Rabbi have the largest precautions to prevent Moses from receiving the divine power. It can still be seen in the Rabbinical way of thinking the care to affirm the supremacy of Moses from the Mohamed and Jesus, but denying himself, any divine character.

God had given the rule to Moses Pentateuch, this being called Mose Rabenu (Moses – our teacher). According to tradition, Moses was born at 7 Adar and died exactly on the 120<sup>th</sup> birthday. The Rabbinical tradition divides his life in three parts: 40 years in Egypt, 40 years at Madian and 40 years in the desert.

After Raav and Samuel, the wisdom of Moses is almost absolute: "50 gates of the understanding were opened to the world; all except one, have been given to Moses" (Ned. 38 a).

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<sup>22</sup> Ioan Sorin Usca, *Vechiul Testament în tâlcuirea Sfinților Părinți, Deuteronomul*, Editura Christiana, București, 2008, p. 1

After Leviticus Rabba (1.14) there is a fundamental difference between the visions of Moses and those of other prophets: "All the prophets, except Moses, saw through a cloudy mirror, but only Moses saw through a completely clear mirror. In other words, visions of other prophets were far from clear to those of Moses. The heaven and the earth have not been created only by virtue of the merits of Moses (Lev. R. 36.4). Moses has always shared the sufferings of his people: "it happened during the fighting between the Jews and Amalec, when Moses, standing up with his hands raised felt tired. He was given rock and so he sat down. There wasn't a pillow on which to sit? If Israel is in trouble, I want to take part in its trouble" (Taan. 11 (b)).

According to Midrasului, the holiness Moses was already visible from his birth. He was born circumcised, he started to speak since even from his birth, and at three months he was predicting<sup>23</sup>.

## THE PATRISTIC PREMISES

Still in the first three centuries of the Christian era, the patristic literature abounded in texts with reference to Moses the allegorical image of the Lord Jesus Christ, as one that prefigures the life, teaching and suffering, as it can be seen in the Alexandrian summary which is presented by Eusebius of Caesarea witnessing in the monumental work *Demonstratio Krimulda Evangelica* (III.2), inspiring from the allegorical interpretation of Ammonius Saccas and Origen<sup>24</sup>.

Many Saints Parents see in Moses a spiritual model. Following this line, the Saint Gregory of Nyssa - in his writings<sup>25</sup>, "highlights with a close consistent the logic of the inability to define the perfect virtue. Only the finite can be defined; it has the completion in its iniquities border...

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<sup>23</sup> *Encyclopedic Dictionary of Judaism*, Hassefer Publishing House, Bucharest, 2000, p. 554

<sup>24</sup> J. E. Burns, *The Agreement of Moses and Jesus in Demonstratio Krimulda Evangelical of Eusebius*, in *Vigiliae Christianae*, 31, pp. 117-125, <https://www.academia.edu/>, p.1, accessed from 25 July 2015, 22.00

<sup>25</sup> St. Gregory of Nyssa, *The life Moses, Writings, Part I*, in "Parents and church writers, Publishing House IBMBOR, Bucharest, 1982, p. 34

Virtue is not a status, so the completion in virtue is not a result, and the virtuous condition is not a possession of virtue.

The completion of the virtue does not consist only in the fact of having reached some laws. By this is exceeded the concept of virtue in the largest sense of the word.

Virtue may not be understood, because it would mean to take into account a definition of virtue. Understanding the virtue would mean an end of the virtue, which does not have its border only in its opposite, the sin, the passion.

Only the passion state borders virtue. Speaking about virtue therefore appears impossible. In fact, the Holy Gregory does not give a systematic teaching about virtue, for him virtue is rather a move towards the really miracles, towards God<sup>26</sup>." Therefore, Saint Gregory of Nyssa talks about the life of Moses in close connection with the Christian virtues.

On the other hand, in the writings of Philon from Alexandria, Moses, as a shepherd for Ietro's herd, is presented as a thoughts guide from the vanity to the perfect harmony<sup>27</sup>.

Tending to think in theological terms, Philon of Alexandria has attempted an outstanding experience to combine Judaism with the Greek philosophy. In this respect, the connection that he made between the Logos and God represents an important step for his masterpiece.

*The life of Moses* due to Philon is a resume and at the same time an interpretation of the Holy Scripture, in the spirit of his own way of thinking and of the Alexandrian school. Origen's comments from Genesis are also important in view of a panoramic look upon the Prophet Moses, and also important are the similar texts of St. Vasile the Great, of St. Amboise the Great, of St. Chiril of Alexandria, of St. Maxim the Confessor and of St Simeon The New Theologian.

## **THE PRESENT STAGE OF THE RESEARCH**

### **The writings of Moses in the Romanian theological literature**

My research is justified, partly, due to the lack of scientific works on this subject in the Romanian culture and territory.

I can tell that almost all the Romanian theological literature which has connection with the theme of the prophet Moses has been written on catechetical and apologetic grounds, not from an exclusive concern for this great Jewish personality and for the theological implications and discussions which they assumed.

The theological magazines (The Theological Magazine, The Orthodoxy, The Theological studies, Theologia Orthodoxa, the Altar of Banat, The Theology) provides some short studies which deal with the life of the prophet Moses. Even so, they represent important resources in carrying out this work.

### **Writings and literary works about Moses in the European Theological literature**

The complexity of the subject matter determined the theologians along the time to opt rather for dealing with a single issue of restricted portions of the theme of particularly small part of the extended theme and discussion on the prophet Moses, than to deal with it as a whole. However, the authors have decided in the carrying out of a work which gives an overview of this outstanding personality of the Jews. They have set up only the starting point for the further development of the ad hoc specialized studies, on the theme. The sources used are both Jewish, Greek, as well as from the theological culture.

I opted for this systematic presentation, leaving aside a whole series of titles which are not all relevant, but approaches a much clearer theme to be presented within the framework of this work. They are included in the bibliography appended to the end of the study and will be developed, of course, during the entire research.

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<sup>26</sup> Manfred Blum, *Introduction to Moses's life*, Breisgau Publishing House, Freiburg, 1963, pp. 9-10

<sup>27</sup> Philon of Alexandria, *De Vita Mosis, I-II*, Introduction, traduction et notes par Roger Arnaldez et comp, Edition du cerf, 29, Paris, 1967, p. 16

## GENERAL CONCLUSIONS

The authenticity of the divine, historical, Biblical, theological universal content of the work of the five books of Pentateuch must be searched for and proved, first, through the divine revelation and inspiration from some scripturistic books, in both the Old and the New Testament.

In the Old Testament, the references to the opera of Pentateuch of Moses are limited to a large extent to the historical and prophetic books, among which we mention: Joshua, II Kings, I-II Chronicles, Ezra, Neemia, the prophets Daniel and Maleachi, and in the New Testament, the Holy Gospels and the Pauline Epistles<sup>28</sup>.

Between the writings of the historical, which refers to the entire Pentateuch or certain parts of it, I mention here: "The Book of the law of Moses", "Law" (Ios. 1.8; 8,31,34; 23.6; 24,26; II Kings 14.6), "The Book of the Law of God," "The law of the Lord" (II Cron. 14, 4; 17.9; 31.21; 33,8; 34,14), "The law of their God" (Ezra 10.3; Neem. 8,2,7,14; 10.34, 36; 12,4; 13.3), "the law of Moses the servant of God." (Dan. 9,11; Mal. 4.4). All the same, the New Testament, confirmed similar name: "The law of Moses", "The law of the Lord." (Mt. 12,5; Mc. 12,26; Lc.2,22-24; 16,16; In. 7,19,23), "The Book of Law" (Gal. 3,10) and more.

The themes of the opera revealed and inspired of God of the prophet or, Moses, can be divided in six parts or sections of the works as follows:

First, which deals with the origin of the world of the universe, human and of the peoples of the (Gen. 1-11), starting with the creation, the fall of man in sin, the beginnings of civilization, the flood in the time of Noah and the narration relating to the tower of Babel<sup>29</sup>.

The second section refers to the historical patriarchal period (Gen. 12-50) and tells about the calling of Abraham (2000 b. Hr.), the end of divine –avramic convention, the life of Isaac, of Jacob and of Joseph in Egypt (1800 b. Hr.).

The third section presents Moses and the issue of the liberation of the people of the Egyptian bondage (Exodus 1-18)<sup>30</sup>.

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<sup>28</sup> J.D. Douglas et. Comp., *Biblical Dictionary (A-Z)*, Cartea Creștină Publishing House, Oradea, 1995, pp. 1000-1001

The fourth section describes the receiving of the law by Moses in the Mount Sinai (Exodus 19.20 ; Num. 10,10; Deut.5) which includes the description of the Law, the construction of the Tent of the Meetings , the establishment of the Levitic system and the last preparations for the great travel from Sinai to Canaan .<sup>31</sup>

In the fifth part, the travel towards wilderness is presented, with all its adventures, tests, miracles and divine judgments for the sins that were committed .

The sixth section includes the final speeches of Moses (Deut. 1-34), which are a review of the event of exodus, a repetition and a drawing of the 10 commandments from the Sinai, a clarification of the issues relating to the obedience and disobedience of the people<sup>32</sup> . Here, the prophet Moses says the blessing on the young families who are ready to enter the Promised Land, everything ending with the additional historical information about the death and burial of Moses on Mount Nebo<sup>33</sup> .

The religious , moral and social message of the opera of Moses in the whole Pentateuh , due to the discovery and fulfillment of the revelation of God, is to give evidence concerning the creative, liberating work of the sovereign Iahweh-the God of history and of the universe.<sup>34</sup>

By the central act of Pentateuh - Exodus from Egypt, God remained in the conscience of Israel and it has discovered himself as a God who can conquer and solve everything. The people's understanding of this revelation gave it the possibility that under the leadership of Moses, to reassess the ancestral tradition and relink it to the current one , which culminated so brightly with the issue in Egypt <sup>35</sup> .

Proving with all his powers and so clearly as a God during the exodus, God has made the Israelites to comprehend that He is the Creator and the Supporter of the Universe and the Leader of the history <sup>36</sup> .

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<sup>29</sup> Engnell, *Critical Essays on the Old Testament*, London, 1970, pp. 120-122

<sup>30</sup> Paul Johnson, *op. cit.*, (O Istorie a Evreilor), pp. 35-37

<sup>31</sup> *Ibidem*, pp. 35-37

<sup>32</sup> Livingston, G. Herbert, *The Pentateuh in Its Cultural Environment*, Grand Rapids, Baker Book House, 1974, p. 232

<sup>33</sup> *Ibidem*, pp. 233-235

<sup>34</sup> *Ibidem*, pp. 236-238

The order is important: the fact that they met on my Savior, he helped to get to know the Creator and the fact that they have understood the God of grace, he has helped to understand the God of the nature of the whole of the universe.<sup>37</sup>

It is possible that the proof of the power of God on the nature during the plagues , at the passage of the sea and in the image of the helping hand that gave food and water in the wilderness, to determine Jews to see God as a Master of nature and history<sup>38</sup>.

The grace of God is found not only in that he has delivered them and helped them go to the new land, but also in the fact that he gave them the law and concluded with them a convention . The grace of God required a total recognition of the fact that he is the Lord, a total obedience to His will in all their life.

Whereas the Vow of God through the prophet Moses with the people has not been a simple treaty, which provided religious, moral or social-political obligations , but in fact it established their daily life before God, and His laws served also as a basis to the minimum set of the “civil “ laws for the people<sup>39</sup>.

In addition to the divine opera, revealed by God of his Prophet Moses and fixed in writing within Pentateuh, I consider that I briefly mention the life and personality of Moses in the end of the work, highlighting several aspects of it. Therefore, Moses was and still is "The Prophet and the legislator which has brought the Jewish people in Egypt and led him them reach the Promise Land<sup>40</sup>“

Due to his work he is the main character of the creation pf the Jewish religion . According to Joseph Flavius’s description, „Moses was the oldest legislator of the world“, being followed by Platon and the Greek philosophers that he trained , still respecting the laws of their country<sup>41</sup>.

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<sup>39</sup> Huey, F.B., Jr., *Exodus: A Study Guide Commentary*, Grand Rapids, Zondervan Publishing House, 1977, p. 312

<sup>40</sup> *Ibidem*, p. 312

<sup>41</sup> Josephus Flavius, *op. cit. (Contra Iui Apion 2)*, pp. 257-281

<sup>42</sup> Viviane Prager et comp, *op. cit.* , pp.543-545



According to the history in the Old Testament and the Jewish tradition , the period of Moses's life and activity is divided into three parts: forty years in Egypt (childhood, education and spiritual formation), forty years the Madian land (meditation, work, marriage, his call towards the mission as a prophet and liberator) and forty years in the desert, leading his people ( leader and legislator)

In time , no matter the life conditions, Moses's revelation as a prophet eas different and superior to those of the previous prophets. Discovering “the creation of Heaven and Earth“ , of those that can be seen or not is due to the divine grace that Moses showed to his people and also due to his great merits <sup>42</sup> .