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One thing that stands out about Josephus in his interpretation is that he combines his sources to serve his own narratives. *Antiquities of the Jews*, is a historio-graphical work, written in Greek by Flavius Josephus. *Antiquities of the Jews* contains an account of history of the Jewish people. Josephus in much of his version of translation follows the events of the Hebrew Bible. *Antiquities of the Jews* is a 20-volume book. It is remarkably interesting to see how the volume 1 of Exodus of the Jews from Egypt and for what ever reason volume two covers the first 2 years of the 40 years in the wilderness, and in volume 3 it covers the remaining 38 years in the wilderness and the death of Moses upon reaching Canaan. Josephus being influenced by the Hellenistic culture, maintained much of the Greek narratives in his translation and interpretations of much of the canonical books of scripture, in this instant Exodus. He makes a lot of the characters appear like the so called larger than life characters in Greek mythology. A good example is how Josephus portrays Moses, like a Philosopher King. In reality, it is not too far off a description that the canonical book of Exodus presents Moses as a Great Prophet of God, who spoke face to face with God; henceforth, a larger-than-life character.

Josephus seems to take from the book of Exodus, the virtues, the great acts of Moses, under the power of God, that almost makes Moses appear to be God like. In Josephus renditions of *Antiquities* Vol.2. 16:1 says, when Moses came to the seashore, as the Egyptian army was in pursuit, Moses took his rod and made supplications to God, and called upon him to be their

helper. Moses said “Thou art not ignorant; Lord, that is beyond human strength; it must be thy work all together to procure deliverance to this army which has left Egypt at thy appointment. We despair of any other assistance and have recourse only in the hope we have in thee. This interpretation of Antiquities is relevant to the book of Exodus 14. There is a slight difference in the narratives of Antiquities Vol. 2. 16:1 and Exodus 14. Josephus seems to input amore dramatization of Moses speaking to God. Josephus understanding of his Greek culture knows that Hellenistic methods are most of the time magnified to impress the open mindedness of his culture. Josephus does not deviate about what happened in the seashore, but he overindulges abit in how he interprets and translates this great occurrence, to enhance his own narratives, to appeal to his culture.