

Moses

According to the second design for the *Tomb of Julius II* (1513), this sculpture should have been set in the middle section and not at the center where it is located today. As a consequence, while its significance was originally connected to the whole, the true figurative value of the work has been falsified by the fact that it is now the primary element of the composition. The numerous meanings that have been attributed to the figure's expression, pose, and attributes are not convincing outside the context in which it had been conceived. The lawgiver of the Jewish people, considered a prefiguration of Christ, is represented, according to traditional iconography, with the tables of the Law and two small horns on his head, which are in fact rays of light. It is worth noting some characteristics of the style, such as the affinity with Donatello's *Saint John the Baptist* in the Opera of Florence cathedral and the similarity to the prophets of the Sistine Chapel. It has also been suggested that it was derived from the lost statue of Julius II in Bologna. Observe the powerful moral conception and spiritual force imparted to the marble by a fluctuating and vigorous pattern of light and shade, though this does not affect the strong disposition of masses of the whole.