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THE BOOK OF EXODUS  
Viewed as Exhibiting  
A PHILOSOPHY OF HEBREW EDUCATION

by  
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A THESIS

Submitted in Partial Fulfillment  
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To

MY PARENTS

Whose lofty ambition, high courage,  
sterling character, noble self-  
sacrifice and vital faith in God  
made possible the thorough education  
of all their children.

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## INTRODUCTION



THE BOOK OF EXODUS  
Viewed as Exhibiting  
A PHILOSOPHY OF HEBREW EDUCATION

INTRODUCTION

A. The Subject.

1. The Subject Stated and Explained.

Three questions which have been at the heart of philosophy for centuries are questions regarding the origin of man, the nature of man, and the destiny of man. The moment that Columbus landed on an island of the West Indies, he found a people whom we call Indians. Last summer in a camp for boys we had as a visitor the chief of the Pamunkey Indian tribe of Virginia.<sup>1</sup> He spoke on his efforts to teach boys the attitudes, the skills, and the traditions of the tribe. Three factors which he stressed were a great respect for the Great Spirit; skill in hunting, trapping, and farming; and the promulgation of tribal traditions and the Pamunkey tribe. He spoke also of the custom of burying with the body materials for the "happy hunting grounds". In these remarks he took account of the origin of man in his emphasis on the Great Spirit; of the nature of man in the teaching of children in the skills by which a living might be made and tribal traditions upheld; and of the destiny of man in the race-consciousness and the forward look to the "happy hunting grounds". In the report of his experience he revealed that the process by which he accomplished his desires for his race was a teaching process.

. . . . .

1. Chief Manatawopp. The Reservation is on the Pamunkey River about twenty-five miles northeast of Richmond.

When we observe what people teach to succeeding generations, why they teach at all, and how they teach, we are in a position which makes it possible for us to discover their philosophy of education. These are processes which have a very definite basis in, and which grow out of, a conscious or unconscious conception of the origin of man, the nature of man, and the destiny of man. As we deduced from the description of the Indian's life and teaching process his philosophy of education, so might we do with any such record of experience. In a discussion on this subject Horne says:

"It takes our educational experience, already narrated, as given, and concerning so notable a matter of human life, it reflectively inquires as to its meaning. Just as there is a philosophy of art, religion, the state, human conduct, etc., so there is a philosophy of education. Like these other departments of human life, education has its own facts suggesting meanings in their own way."<sup>1</sup>

Our subject means that it is possible to take the book of Exodus as a piece of sacred literature interpreting the history of Israel, and as having educational content. It means also that one may discover the meaning underlying this educational experience recorded in this book. It may be asked, "How is this possible?"

First of all, let us observe the distinction between the book of Exodus as literature and that movement of the Hebrew people which may be described as the exodus of Israel from Egypt. We study the book rather than the historical movement. Our next question grows out of this. How may we study the book as literature? We may approach it as we would any other piece of literature. We must take it as it stands in its present form. The reason for this is

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1. Horne, Philosophy of Education, p. 258.

clearly stated by Moulton:

"One of the features of our age is the remarkable quickening of the historic spirit. Historic criticism, as in other fields, has worked upon the Bible: analyzing the text as it stands into component elements, assigning these component elements to various dates, and attempting chronological reconstruction. There has thus arisen a confusion in the popular mind, as if the Bible were being recast. Now, such historical analysis is legitimate and valuable in its own sphere: but this sphere is that of Semitic antiquities. It is a misnomer to call such studies biblical. If the Bible be taken to pieces, the component elements associated with particular historical surroundings, and parts reconstructed in a new sequence, the result so attained ceases to be the Bible, and becomes something quite different; a valuable exhibit, it may be, for the Semitic specialist, but of no bearing upon the history of civilization. What makes the groundwork of our modern religion is, not the history of Israel, but one particular interpretation of the history of Israel, a spiritual interpretation made once for all by the sacred writers, and embodied in the finished literature we call the Bible. To recast this Bible is as impossible as to reconstruct Homer, or rewrite Plato, or bring Shakespeare up to date."<sup>1</sup>

## 2. The Subject Justified.

When one considers the age of this ancient document; its position, with Deuteronomy, as a significant norm for Jewish law<sup>2</sup> and for much of the legal systems of the Western world;<sup>3</sup> and that this book was at the core of the Pentateuch, the source book for Hebrew education and tradition;<sup>4</sup> that in itself and by reference it is a vital part of the Bible, the Book which through the centuries has been a textbook for an untabulated number of pupils; that it indicates in history the definite religious movement from polytheism to a vital and living Theistic faith;<sup>5</sup> and that it is the inter-

. . . . .

1. Moulton, World Literature, p. 21.
2. See Rodkinson, Babylonian Talmud, Vol. X, p. 5.
3. Cf. Legal code of United States.
4. Jewish Encyclopedia, Vol. V, p. 42.
5. See Hastings, Encyclopedia of Religion and Ethics, p. 817. (Vol.V)

pretative record of the national beginnings of the race<sup>1</sup> which produced the Messiah, Jesus the Son of God;<sup>2</sup> he realizes at once that this is a document of supreme importance. Our study is further justified by the fact that the educational philosophy of the book of Exodus has never been so examined and stated.

### 3. The Subject Delimited.

Our sphere of study is relatively narrow. It is a book study from an educational viewpoint. From the materials treating this one aspect of the book we must adduce the philosophy of education which in their present form they contain.

#### B. The Purpose of This Study.

It is the purpose of this study to bring together the materials which will enable one to discover the educational philosophy which they reveal. It is our purpose to state the philosophy of Hebrew education which is embodied in these materials as presented in their present form.

#### C. The Method of Procedure.

Our method is both inductive and deductive. We shall first make a survey of the book as a whole. By means of charts we shall show the general movement, and the special emphases as they are revealed by the time and space elements, omissions and repeti-

. . . . .

1. Cf. Moulton, op. cit. p. 23.
2. See Matthew, Ch. I.

tions. Because they are prominent in the book, we shall make a special study of the teacher and the pupils who are the principals in the educational process which the book reveals. Since the materials are so arranged, we propose to study the three stages of education which are marked by the geographic divisions of the book. From a detailed study of the representative periods of education, we shall proceed to a summary of the book, with special attention to the appropriateness of the order of these materials in their present form, and the outstanding ideas embodied in these materials. We shall state these points of special interest. From the pedagogy contained therein we propose to reach and to state the philosophy of Hebrew education which the book of Exodus reveals.

## CHAPTER ONE

### GENERAL MOVEMENT OF THE BOOK AS A WHOLE

## CHAPTER ONE

### GENERAL MOVEMENT OF THE BOOK AS A WHOLE

#### A. Geographic Centers of the Book.

##### 1. Egypt.

The Genesis account<sup>1</sup> of the arrival of Joseph's family in Egypt indicates that the Israelites were in the best section of Egypt. They requested that as shepherds they might live in the land of Goshen. "And Pharaoh spake unto Joseph, saying, Thy father and thy brethren are come unto thee: the land of Egypt is before thee; in the best of the land make thy father and thy brethren to dwell; in the land of Goshen let them dwell: and if thou knowest any able men among them, then make them rulers over my cattle."<sup>2</sup> Again at a later time we read: "And they built for Pharaoh store-cities, Pithom and Raamses."<sup>3</sup> During the later oppression the people were commanded to gather their own straw. "So the people were scattered abroad throughout all the land of Egypt to gather stubble for straw."<sup>4</sup> These passages indicate clearly that the Hebrews were localized largely in Goshen, but that some of them for different reasons were in other parts of Egypt. This fertile section of Egypt was not only the special section of the Hebrews, but the fact that Raamses II built so many temples and fine buildings at such places as Raamses, Tanis, Thebes, and Memphis<sup>5</sup>

. . . . .

1. Genesis 46:28-47:12.

2. Genesis 47:5, 6. See also 47:11.

3. Ex. 1:11.

4. Ex. 5:12.

5. See Petrie, Egyptian Exploration Fund, on each of these cities.

shows that he had a special interest in this section. Budge describes his building activity as enormous<sup>1</sup> and states that his son Menepthah continued his father's building activities.<sup>2</sup> This too is indicated by the archaeological reports to which we have just referred.<sup>3</sup> History and archaeology point definitely to Raamses II as the Pharaoh of the oppression and Menepthah as the Pharaoh of the Exodus.<sup>4</sup> Egypt in the time of these two is our first center of geographical interest. (Chs. 1-12).

## 2. From Egypt to Sinai.

We have indicated on a map the most likely direction of the children of Israel. The places mentioned by the writer of the book indicate what to this day is the most likely route from Egypt to Sinai. Two quotations from Petrie, who traveled over the road with this in mind, will be appropriate here:

"The repeated request to be allowed to go three days' journey into the wilderness in order to sacrifice is apparently without meaning to one who does not know Sinai. (Ex. 3:18, 8:27). But the waterless journey of three days to Wady Gharandel impresses itself on any one who has to arrange for travelling. It is so essential a feature of the road that this may well have been known as the 'three days in the wilderness' in contrast to the road to Agabah, which is six or seven days in the wilderness. To desire to go 'three days' journey into the wilderness' was probably really an expression for going down to Sinai."<sup>5</sup>

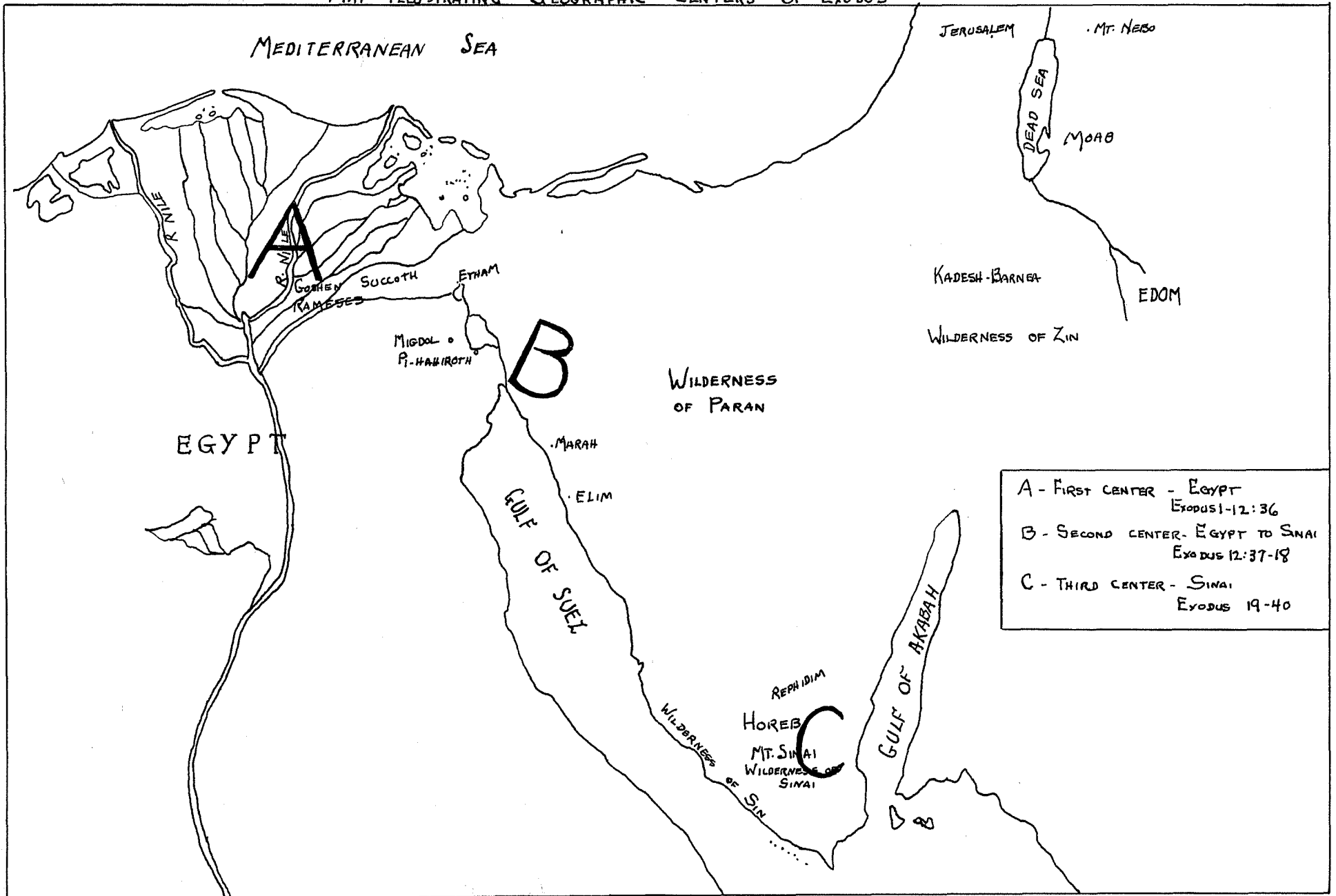
"It seems clear that the writer of these itineraries knew the road to the present Sinai well. The description exactly fits

. . . . .

1. Budge, A History of the Egyptian People, p. 110.
2. Ibid, p. 113.
3. Petrie, Egyptian Exploration Fund, Memphis, Tanis, Thebes, Raamses.
4. See Petrie, Egypt and Israel, pp. 37, 38. Cf. Budge, History of the Egyptian People, pp. 101-115.
5. Petrie, Researches in Sinai, p. 203. For full discussion see pp. 203-206.



# MAP ILLUSTRATING GEOGRAPHIC CENTERS OF EXODUS



that road, and will not fit any other."<sup>1</sup>

A reference to the map will suffice to show the route which the Israelites took, and the exact references in Exodus for each place mentioned.<sup>2</sup> In the light of this route one may well understand the frequent murmurings for water<sup>3</sup> and for food.<sup>4</sup> As is suggested by Petrie,<sup>5</sup> the road over which they must undoubtedly have travelled would be fraught with just such dangers as those described in the book of Exodus.<sup>6</sup>

### 3. Sinai.

There has been some doubt as to the exact location of Sinai. The position which one of the foremost scholars on this subject takes is the most reasonable one. I shall quote his conclusion to a discussion on this subject.

"There is no reason to doubt, then, the general truth of the traditional position of Sinai, though the precise mountain may not be certain..... We see then that the traditional identification of the region of Sinai is what we must accept."<sup>7</sup>

This conclusion is based upon the description of the movements recorded in the book of Exodus, with special reference to the journey, the fight with the Amalekites, and the possibility of food and camping ground, all of which is corroborated by his own discoveries. Having agreed that the region of Sinai may be pretty well

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1. Petrie, Researches in Sinai, p. 205.
2. See above, p. 7.
3. Ex. 15:24, 17:2.
4. Ex. 16:2
5. Petrie, Researches in Sinai, pp. 203-206.
6. See Ex. 12-18.
7. Petrie, Ante, p. 206.

settled, what contribution would such a region make? Just what is the nature of the region which is called Sinai? Geikie describes it as follows:

"Walls of rocks, with a green shimmer, rise naked and threatening: uncouth, wild crags tower steeply above mounds of black and brown stones, which look as if they had been broken by the hammers of giants. The horizon takes new forms with every short advance, as one closed-in valley rises above another; the sublimity of the landscape increasing with the ascent."<sup>1</sup>

This was the region to which, according to the book of Exodus, the indomitable leader pressed that God's token of certainty might be realized. For God had said, "And when thou hast brought forth the people out of Egypt, ye shall serve God upon this mountain."<sup>2</sup> They could look out from their tents to the blue heavens above, to the surrounding peaks which walled them in, to the grandeur of the woods and crags far and near, and to the ground beneath, a part of which was declared sacred by Jehovah.<sup>3</sup> "And when they were departed from Rephidim, and were come to the wilderness; and there Israel encamped before the mount."<sup>4</sup> As is indicated by the chart,<sup>5</sup> this was the third geographic center of interest in the book.

#### B. Apparent Emphases in the Book.

##### 1. As Revealed by the Time and Space Elements.

If in any document we find materials which are very brief

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1. Geikie, Hours With the Bible, Vol.II, p. 111. Cf. Stanley, Sinai and Palestine. Description of Sinai, pp. 10-14.
2. Ex. 3:12.
3. " 19:12, 21, 22.
4. " 19:2.
5. See above, p. 7.

but which deal with a long period of time, and in the same document find much more detailed materials dealing with a much shorter period of time, we are forced to the conclusion that in the selection of materials the author put in the document those materials which for his purpose were most important. Let us discover the time and space relations in this book that we may reach some conclusion about what he wanted to emphasize.

Except for the first chapter, in which the time element is not definitely stated, the time covered by the materials is either stated clearly, or may be clearly indicated by the materials themselves. There are certain well defined dates which will give us an indication as to the time represented. The general statement in Exodus 1:7 allows for any period of time. In 1:8 we are told that "there arose a new king over Egypt, who knew not Joseph." In 7:7 we have the statement that "Moses was fourscore years old, and Aaron fourscore and three years old, when they spake unto Pharaoh." The martyr Stephen divides Moses' life into three periods of forty years each,<sup>1</sup> so the time from 2:2 to 2:10 would be forty years, and from 2:11 to 7:7 would be forty years. From 7:7 to 12:37,40 there is the plague period, according to the usual series of plagues which occur in Egypt.<sup>2</sup> These occur ordinarily in the order in which they are named save for the last, but with much less severity than pictured in the book of Exodus, and last from about June to the following March.<sup>3</sup> This latter

. . . . .

1. See Acts 7:23,30 and 36.

2. Petrie, Egypt and Israel, pp. 35-36.

3. Ibid, pp. 35,36.

# GENERAL SUMMARY OF EXODUS

300 years	40 yrs. Short days time	80 years.	About a year	12:37	THREE MONTHS	19:1	NINE MONTHS	1 Mortar and brick
								2 Moses and princess
								3 Moses and burning bush
EGYPT	EGYPT TO SINAI	OUT OF EGYPT	PREPARATION FOR LAW					4 Moses and signs
								5 Brick with straw
								6 Jehovah's covenant with Israel
								7 Water to blood
								8 Frogs, lice, flies
								9 Boils, hail
								10 Locust, darkness
								11 First born threatened
								12 Passover - Rameses to Succoth
								13 First born consecrated
								14 Red Sea Deliverance
BONDAGE IN EGYPT	OUT OF EGYPT							15 Singing and dancing
								16 Quails and manna
								17 War with Amalek
								18 Jethro's advice
								19 Preparation for law
								20 Ten Commandments
								21 Laws relating to persons
								22 Law - property, crimes
								23 Law - Sabbath and feasts
								24 Covenant renewed - Worship
								25 Tabernacle Ark, table, candlestick
PREPARATION FOR LAW								26 Outside materials
								27 Brazen altar - court
								28 Priest's garments
								29 Consecration, offerings
								30 Directions for worship
								31 Workmen - Sabbath
								32 Covenant broken
								33 Prayer and vision
								34 Covenant renewed
								35 Gifts for Tabernacle Workmen
								36 Work begun
								37 Ark, table, candlesticks
								38 Laver, court
								39 Priest's garments
								40 Work finished Worship

date would allow for a little more than the usual month intervening between plagues for the slaying of the first-born. The last plague occurred on the fourteenth of the Jewish Abib, which corresponds to the month of April.<sup>1</sup> This means that the materials in chapters 7-12:36 cover a period of about nine months. From 19:1 we learn that the Journey to Sinai required three months. So the materials from 12:37 to 19:1 cover a period of three months. From 40:2 and 40:17 we learn that the Tabernacle was completed one year after the departure from Egypt, and this would be nine months after the arrival at Sinai.

These references enable us to fix definitely the time element in all of the book except the first chapter. In 12:40 we have the statement that "the time that the children of Israel dwelt in Egypt was four hundred and thirty years." From this we may deduct the eighty years of Moses. This leaves three hundred and fifty years. From 1:8 to 2:23 there seems to be only one king. While less severe oppression seems to have preceded, this period seems to be very severe. By taking the definite references to time in the book and working back to this section, we see that the period covered by verses 1-7 in chapter I is about three hundred years. This is from verse 7 an indefinite period of time. Allowing for some time to elapse before the death of Joseph,<sup>2</sup> such a conclusion as we have shown by the chart<sup>3</sup> is pretty nearly correct.

\* \* \* \* \*

1. International Standard Bible Encyclopedia, Vol. I, pp. 541, 542.
2. See Gen. 50:26.
3. See above, p. 12.

Now just what does all of this mean? How is it that the materials from 1:1 to 7:7 cover a period of more than four hundred years and the remaining chapters cover a period of not more than two years? Why is it that the childhood and youth of Moses are passed over with a general statement?<sup>1</sup> Why do the materials record only the birth of Moses and the reason why he fled to Midian?<sup>2</sup> Why are two chapters concerned with his call?<sup>3</sup> If there is any emphasis indicated, it is that the major concern of the author was not a complete history, or even a full history of any period, but an interpretation of the deliverance from Egypt which culminated in what occurred at Sinai, a part of which is recorded in this book. Half the space (chapters 19-40) is given to the nine months at Sinai, the major part of which deals with the building of the tabernacle.<sup>4</sup> By observing the time element as related to the amount of the materials, and by noting the materials which are left out, we can see a definite emphasis on deliverance in the first eighteen chapters, law in the next six, and worship in the last sixteen. We shall now turn to another device for emphasis, and see what this reveals.

## 2. Repeated Words and Phrases.

### a. "Jehovah said unto Moses," "spake unto Moses"

The chart on these phrases does not include the similar

. . . . .

1. Ex. 2:11.
2. Ex. 2.
3. Ex. 3 and 4.
4. Ex. 25-31 and 35-40.

Jehovah Spake (Said) Unto Moses

Ch	V		Ch	V	
1			21		
2			22		
3	4	God called--Moses, Moses.	23		
	7	Have seen affliction: will deliver.			
	14	I Am That I Am.			
	15	Jehovah hath sent me.			
4	2	What is in thy hand?	24		
	4	Put forth hand, take by tail.		1	Come up to Jehovah.
	6	Put hand in bosom.		12	Come up to Mount.
	21	Do signs before Pharaoh.			
5			25	11	Speak to Israel - offering
				12	for Sanctuary.
6	1	Now see what I will do to Pharaoh.	26		
	2	I am Jehovah, covenant--deliverance.			
	10	Go, speak to P. that he let people go.			
	29	Speak to Pharaoh all I speak to thee.			
7	1	I have made thee as God to Pharaoh.	27		
	8	Show Pharaoh rod turned to serpent.			
	14	Say, Jehovah says, Let my people go.			
	19	Say to Aaron, stretch rod over waters.			
8	1	Say to Pharaoh, Let my people go - frogs.	28		
	5	Say to Aaron, stretch rod over rivers.			
	16	Say to Aaron, stretch rod, smite dust-lice.			
	20	Say to Pharaoh, Let my people go - flies.			
9	1	Say to Pharaoh, Let my people go-murrain.	29		
	8	Take ashes, sprinkle toward heaven -boils.			
	13	Say to Pharaoh, Let my people go.			
	22	Stretch forth hand toward heaven - hail.			
10	1	How long? Humble thyself. Let my people go - locusts.	30		
	12	Stretch forth hand over Egypt - locusts.			
	21	Stretch hand to heaven - darkness.			
11	1	One more plague. Pharaoh will drive out.	31	1	I have called Bezalel.
	9	Pharaoh will not hearken.		12	Keep my Sabbaths.
12	1	This shall be beginning of months.	32	7	Go, get thee down.
		Passover instituted.		9	I have seen -- stiff-necked.
	43	This is ordinance of Passover.		33	Whosoever sins - Will blot out.
13	1	Sanctify first-born of man and beast.	33	1	Depart, go up hence.
		It is mine.		9	Jeh. spake with Moses in tent.
				11	Jeh. spake with M. face to face.
				17	I will do what thou hast spoken.
14	1	Speak to Israel - encamp Pihahiroth.	43	1	Hew two tables of stone like
	15	Wherefore criest thou? Go forward.			to first.
	26	Stretch hand-waters may cover Egyptians.		27	Write these words-commandments.
15			35		
16	4	I will rain bread from heaven.	36		
	11	I have heard murmuring - flesh and bread.			
	28	How long refuse ye to keep my Sabbaths?			
17	5	Take rod, smite rock at Horeb.	37		
18			38		
19	4	Ye have seen-now therefore-covenant.	39		
	10	Sanctify people.			
	21	Go down, charge people.			
20	21	All these words.	40	1	First day of first month - rear
	22	Thus say to Israel - ye have seen.			up Tabernacle.



phrases introduced by pronouns. These would serve only to magnify what is shown here. The first of these phrases is more frequent, but the two seem to be used interchangeably. The two combined occur a total of fifty-nine times in the book. We find these concentrated in chapters 3-4 in relation to Moses' call; in chapters 6-12 in connection with the contest with Pharaoh and the deliverance from Egyptian bondage; again in chapters 32-34 in connection with the golden calf incident and the renewal of the covenant relation between Jehovah and Israel. One can readily see that these are three crises in the lives of Moses and the Hebrews. If we were to take the dominant phrases, "thou shalt" and "thou shalt not" in 19-24, and "thou shalt make" and "he made" in 25-31 and 35-40 respectively, we might build the whole book around such phrases. But the facts that "Jehovah spake" or "Jehovah said" a total of fifty-nine times, and that thirty-six of these times are concentrated in twelve of the forty chapters of the book indicate that this is one of the dominant notes of the book, and that this dominant note is more dominant in a time of crisis than at any other. It was Jehovah in a very real sense who delivered. Jehovah not only delivered, but he ordered both the details of deliverance and the words of the leader who delivered. Where Moses might fail, Jehovah spoke, giving direction,<sup>1</sup> counsel,<sup>2</sup> encouragement,<sup>3</sup> and power.<sup>4</sup>

. . . . .

1. See, for instance, chs. 25-31.
2. See 4:10-17.
3. See 6:1-9.
4. See 14:21-31.

b. "As Jehovah Commanded Moses"

The counterpart of the former phrases would be the tracing of Moses' obedience to what Jehovah said for him to do. This would involve the whole book. We have taken a phrase which places an emphasis not only on obedience, but on specific obedience. The average reader will likely be impressed with Moses' obedience, but he may fail to see the quality of that obedience. As recorded in this book, it was a willing, faithful, and perfect obedience. This the book reveals in the phrase, "as Jehovah commanded Moses".<sup>1</sup> Aaron is twice reported as doing something "as Jehovah commanded Moses". Moses and Aaron together are spoken of as doing likewise. Moses alone is reported as doing "as Jehovah commanded Moses" twenty-five times. Furthermore, we shall see this by a comparison of detail in chapters 25-31 and 35-40. This phrase, which occurs thirty-three times in the book, is concentrated in the last two chapters, occurring no less than seventeen times in chapters 39 and 40. These chapters give a summary of the work of building the tabernacle and of its final erection and arrangement for worship. Of this we shall have more to say later. As the former phrases indicated that Jehovah was leading very definitely, so this phrase indicates that Moses was responding willingly and obeying implicitly. We shall see as we proceed what the book reveals of Jehovah in relation to this perfect obedience. Moses obeyed, not only generally, but specifically. The instructions about which he was most careful were those relating to the worship of the One True

. . . . .

1. See chart on p. 18.

As Jehovah Commanded Moses.

1		21	
3		23	
4	30 Aaron spake all the words.	24	
5		25	
6		26	
7	6 Moses and Aaron did so. 10 M. and A. went in and did so. 20 Moses and Aaron did so.	27	
8		28	
11		31	
12	28 So did they (chil. of Israel). 50 So did they (chil. of Israel).	32	
13		33	
14		34	4 Moses went up to Mount Sinai. 34 Spake to Israel what he was com.
15		35	1. Spake words which Jehovah commanded. 4 The thing which Jehovah commanded.
16	34 So Aaron laid it up (pot of manna) for a testimony to be kept.	36	1 Acc. to all that Jehovah hath com. 3 More than enough for the work which Jehovah commanded. (Tabernacle)
17		37	
18		38	
19		39	1,5 Made Holy garments for Aaron. 6 Put stones on ephod. 21 Breastplate loosed from ephod. 26 Upon robes to minister in. 29 Work of embroidery. 31 Lace of blue to fasten to mitre. 32 Work of Tabernacle finished acc.to 42 So that children did work 43 Moses saw all the work they had done
20		40	16 Thus did Moses, acc. to command. 19 Spread tent. 21 Erected screen and veil. 23 Set bread in order. 25 Lighted lamps. 27 Burnt incense. 29 Made offering. 32 Moses and Aaron washed.

God. This indicates another emphasis in the book as a whole.

c. The word "know".

By glancing at the chart, one will observe that this word is recorded no less than thirty-nine times. The word "knowledge" occurs three times. The word "know" is most frequently introduced in the phrase, "that thou mayest know", indicating purpose,<sup>1</sup> or "thou shalt know", "shall know", indicating certainty.<sup>2</sup> Another glance at the chart will suggest the variety of things known. "There arose a new king over Egypt, who knew not Joseph."<sup>3</sup> The Hebrews knew that Moses had slain an Egyptian,<sup>4</sup> Jehovah knew the sorrows of the Israelites,<sup>5</sup> and that Pharaoh would not let them go.<sup>6</sup> Pharaoh at first said, "I know not Jehovah, and moreover I will not let Israel go."<sup>7</sup> By repetition that which receives most emphasis is "that I am Jehovah (your God)".<sup>8</sup> By looking at the chart<sup>9</sup> we shall see that this occurs eight times, and in relation to Pharaoh, to Moses, to the Hebrews, and to the Egyptians. This was one fact which all the actors on the stage were to know.

When we look again at what Pharaoh and the Egyptians were to know or did know we find such statements as "that there is none

. . . . .

1. See, for instance, Ex. 8:10; 8:22; 9:14; 9:24; 11:17.

2. See, for instance, Ex. 7:5; 7:17; 14:4; 14:18.

3. Ex. 1:8.

4. Ex. 2:14

5. Ex. 3:7

6. Ex. 3:19

7. Ex. 5:2

8. Ex. 6:7; 7:5,17; 8:22; 10:2; 14:4,18; 29:45.

✓ 9. See above, p. 20.

Study of Word "Know" in Exodus

Ch	V	Who Knows	What They Know	Ch	V.	Who Knows	What They Know
1	8	New King	Knew not Joseph.	21	35	Anyone.	That ox acc.to gore
2	4	Moses' Sister	What would become of him.	22			
	14	Hebrews.	Moses had slain Egyptian.				
	25	God.	Israelites suffered.				
3	7	God.	Sorrows of Israelites.	23	9	Hebrews.	The heart of a so- journer.
	19	God.	Pharaoh would refuse	24			
4	14	God.	Aaron could speak well.	25			
5	2	Pharaoh.	Knew not Jehovah.	26			
6	3	God.	Was not known.				
	7	Mo. & Israel	I am Jeh. your God.	27			
7	5	Egypt (shall)	That I am Jehovah.				
	15	Pharaoh "	That I am Jehovah.	28			
8	10	Pharaoh (may)	None like Jeh. Our God. I am Jeh. in midst of the earth.				
9	14	Pharaoh (may)	None like God.	29	45	Hebrews.	That I am Jeh. their God, that brought from Egypt - dwell.
	29	Pharaoh "	The earth is Jehovah's				
	30	Jehovah.	Ye will not fear Jeh.	30			
10	2	Moses.	I am Jehovah.				
	7	Pharaoh (ser)	Egypt is destroyed.				
	26	M. & Israel.	Know not what to offer.	31	3	Bezalel & Oholiab.	Spirit of God, wis- dom, knowledge.
11	7	Pharaoh (may)	Jehovah makes distinc- tion bet. Israel & Egypt.	32	1	Hebrews.	Not what bec. of M.
					22	Moses.	People set on evil.
					23	Hebrews.	Not what bec. of M.
13				33	12	Moses.	Not know Jeh. face.
					12	Jehovah.	Moses by name.
					13	Moses.	Jehovah's ways.
					16	All.	Jeh. forgave sin.
14	4	Egyptians.	I am Jehovah, have got- ten honor on Ph. & chariots	34			
15				35	31	Bezalel.	Spirit, knowledge.
16	6	Israelites.	Jeh. hath brought out.	36			
	12	Israelites.	I am Jehovah your God.				
	15	Israelites.	Knew not what manna was.	37			
17				38			
18	11	Jethro.	Jeh. greater - all gods.				
	16	Israelites.	Statutes of God and His laws.	39			
19				40			
20							

like Jehovah", "that God was Jehovah", "that the earth is Jehovah's", "that Egypt was destroyed by plagues", and "that Israel was set apart from Egypt in the plagues". (After first three plagues, see 8:22,23 and 11:7). We very naturally ask: What difference would this knowledge make? Was this an educational process? Did this knowledge make any difference as to the deliverance of Israel from bondage? The answer is obviously in the affirmative.

In addition to the things just mentioned as the knowledge which Pharaoh and the Egyptians acquired, the Hebrews knew "that Jehovah heard their cry", "that Jehovah sent Moses to deliver them", "that Moses slew an Egyptian taskmaster", and "that Jehovah brought them from Egypt". This last knowledge served in after times as a strong motive for their service to God. Above all else they knew that Jehovah was the God of the Hebrews. Might we also anticipate our further study by suggesting here that Moses learned that God was faithful and true and long-suffering in His leadership? As the Hebrews gained the knowledge which was theirs through their experiences, we can see a definite process of education. This word more than any other, as it occurs throughout the book, draws the contrast between knowing not and knowing. It is most frequent in connection with the period in Egypt and the golden calf incident at Sinai. In the latter the Israelites had to re-learn that which was emphasized in the former experience, that Jehovah was the only true God, and that the practice of idolatry had absolutely no place in the worship of the Hebrews. This marks another main track in the book, and again emphasizes Jehovah. Through a hard and trying experience of education the knowledge of this One True God was attained.

References Showing Prominence of Moses and Pharaoh

Moses		Pharaoh	
	1	8,18,15,17,19,22. King	
10,11,14,15,17,21.	2	5,8,9,10      15,23 Daughter      King	
1,3,4,6,11,13,14,15.	3	10,11,19. King	
1,3,4,10,14,18,19,20,21,27,28,29,30.	4	21,22.	
1,4,20,22.	5	1,2,4,5,6,10,14,15,20,21,23.	
1,2,9,10,12,13,26,27,29,30.	6	1,11,12,13,27,29,30.	
1,2,6,7,8,10,14,19,20	7	1,2,3,4,7,9,10,11,13,15,20, 22,23.	
1,5,8,9,12,13,16,20,25,26,29,30,31.	8	1,8,12,15,19,20,24,25,28,29, 30,31,32.	
1,8,10,12,13,22,23,27,29,33,35.	9	1,7,8,10,12,13,20,27,33,34,35,	
1,3,8,9,12,13,16,21,23,24,25,29.	10	1,3,6,7,11,16,18,20,24,27,28.	
1,3,4,8,10.	11	1,4,8,9,10.	
1,21,28,31,35,43,50.	12	29,30	
1,3,19.	13	17	
1,11,13,15,21,26,27.	14	3,4,5,8,9,10,17,18,23,28.	
1,22,24.	15	4,19.	
2,4,6,8,9,11,15,17,19,20,22,24 25,28,32,33,34.	16		
2,3,4,5,6,9,10,11,12,14,15	17		
1,2,5,6,7,8,12,13,14,15,17,19, 24,25,26,27.	18	4,8,10.	
	19		
	↑ ↓ 40		

### 3. Persons Most Involved.

#### a. Moses and Pharaoh.

In the key phrases we have indicated that Jehovah and Moses were the principal actors. We used phrases which were less numerous than the mere mention of the name of either, and discovered that the movement of the book of Exodus might be traced in relation to these two. Now we want to suggest the other principal actors or participants in the process of education as described in this book.

In the first eighteen chapters there is a relationship in the foreground and at times in the background between Moses and Pharaoh. As will be seen in the chart, this relationship fades out entirely as the movement of the book progresses to the "thou shalt" and "thou shalt not" section.<sup>1</sup> In the first eighteen chapters Moses is mentioned no less than 169 times, and Pharaoh is referred to 103 times. We shall have occasion to study the conversations between these two leaders, one of Israel and the other of Egypt. Surely from this chart alone one might discover that two persons tremendously involved were these two. Moses is always on the offensive, working toward deliverance for Israel. Pharaoh is likewise on the defensive, refusing to let the Hebrews go.

#### b. The Children of Israel and the Egyptians.

We have indicated the apparent importance of the leaders of these two groups. This chart does not reveal as much as the other

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1. Ex. 19-24.



References to Groups Most Involved

Egyptians		Children of Israel
	1	1, (Sons) 7, 8, 12, 13
11, 12, 19	2	23, 25
	3	9, 10, 11, 13, 14, 15
	4	29, 31
2	5	14, 15, 19
5, 6, 7	6	5, 6, 9, 11, 12, 13, 26, 27
5, 21, 24	7	2, 4, 5
21, 26	8	
11	9	4, 6
6	10	23
3, 7	11	7, 10
15, 23, 27, 30, 33, 35, 36	12	28, 31, 35, 37, 40, 42, 47, 50, 51
	13	1, 18
4, 9, 12, 13, 17, 18, 23, 24, 25, 26, 27, 30, 31	14	2, 3, 8, 10, 15, 16, 22, 29
26	15	1, 19
	16	1, 2, 3, 6, 9, 10, 12, 15, 17, 31, 35
	17	1, 7
8, 9, 10	18	
4	19	1, 6
	20	22
	21	
	22	
	23	
	24	11, 17
	25	2, 22
JEHOYAH	26	
MOSES	27	21
	28	1, 9, 11, 12, 21, 29, 30, 38
	29	28, 43, 45
	30	12, 16, 31
	31	13, 17
12	32	20
	33	
	34	30, 32, 34, 35
	35	29, 30
	36	31
	37	
	38	
	39	6, 7, 14, 32, 42
	40	36, 38 (house of)

because in such chapters as 21-24 the Hebrews are in the foreground in the sense that the laws are for them. One or two striking contrasts are of interest. This chart begins with the children of Israel in the first verse of the first chapter and closes with the house of Israel in the very last verse of chapter 40. In the first seventeen chapters this particular expression occurs in every chapter except chapter eight, and it is in this chapter that Moses and Pharaoh are most frequently mentioned. Other references to the Israelites might be traced through. These people are referred to as Hebrews,<sup>1</sup> as Israel,<sup>2</sup> as "the people",<sup>3</sup> "this people",<sup>4</sup> "my people" (Jehovah),<sup>5</sup> "thy people" (Moses and Jehovah),<sup>6</sup> and "mine own possession".<sup>7</sup> These references indicate that the children of Israel are persons very much involved in the process described, and that they are not only a redeemed race, but a race sustaining a special relationship to Jehovah and to Moses.

Concerning the Egyptians we observe that they are most frequently mentioned in chapter 14, the chapter in which their destruction at the Red Sea guaranteed the full deliverance of Israel from Egyptian bondage. After chapter 19 they are mentioned only once, this time in connection with the golden calf worship. As we have seen and shall observe in our further study, Jehovah and Moses in relation to the

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1. Ex. 1:15,16,19; 2:6,7,11,13.
2. Ex. 5:2; 9:7; 11:7; 12:15; 14:5,19; 15:22; 17:8; 18:1; 18:1,8,9,25; 32:4,8; 34:23,27; 40:38.
3. Ex. 4:16 and others throughout.
4. As in 3:21.
5. Ex. 3:7,10; see also repeated expression "Let my people go".
6. Ex. 32:7-14; conversation between Moses and Jehovah.
7. Ex. 19:6.

children of Israel are the persons prominent in the latter half of the book.

### C. Summary.

We have found that there are three geographic centers in the book, and that these may be characterized as follows: "Egypt", "Egypt to Sinai", and "Sinai". We have discovered certain emphases in the book as a whole. From the time and space elements we observed that the main interest of the author was not history but an interpretation of Israel's deliverance from Egyptian bondage, and the establishment of her special relationship as the chosen people of God. From our study of the repeated words and phrases we concluded that Jehovah was the great Initiator in the whole movement. He spoke and Moses obeyed implicitly. As we made a special study of the word "know" we learned that this was an educational process. Pharaoh and the Egyptians learned that Jehovah was the One True God, and that He was far greater than all the gods of the Egyptians. Moses learned that God was faithful and long-suffering. The children of Israel learned that Jehovah, the God of Abraham, Isaac, and Jacob, was the One True God; that He had heard their cry, and that it was He who delivered them and took them unto Himself as His own possession. We observed also that the worship and obedience due the One True God was emphasized throughout. In addition to Jehovah and Moses as principal characters, we found that Moses and Pharaoh as leaders in opposition were persons of importance, and that the Egyptians and the children of Israel were also much concerned. The interest changes from Egypt

and Israel in chapters 1-18 to Jehovah, Moses, and Israel in chapters 19-40. With these emphases as indicated by the general movement of the book as a whole, we are now ready to proceed to a special study of Moses as a teacher.

CHAPTER TWO  
MOSES AS A TEACHER

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MOSES AS A TEACHER

A. Sources of His Pedagogy.

1. Home Life.

The early years of this great teacher, of whom Rabbi Simon speaks as the "pedagogue par excellence",<sup>1</sup> were spent under the care of his Hebrew mother.<sup>2</sup> The scheme of Ramessu II<sup>3</sup> to get rid of the fighting males by putting them to death was ironic in the fact that by this very decree he brought about Moses' entry into his own household.<sup>4</sup> The sleeping Hebrew babe was all alone in the bulrushes, but the pious mother had left his sister to watch.<sup>5</sup> We wonder whether it was Miriam's wit or her mother's instruction which prompted her to suggest to the princess who came to the river to bathe that her own mother might be an acceptable nurse. We wonder too whether it was the custom of the princess to bathe at this particular place where Moses was hidden. At any rate it happened that in the providence of God, about whom Moses hardly learned in early life from truer sources than his mother, Jochebed and her son shared together the confidences of a Hebrew family. Can we doubt that this mother knew of the sad plight of her own people? Would she likely speak of their oppression? Would she teach him about the God of Abraham, Isaac, and Jacob?

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1. Simon, Principle of Jewish Education in the Past, p. 21.
2. Ex. 2:8.
3. See discussion above on time element, p.10 ff.
4. Ex. 2:7-10.
5. Ex. 2:7.

Did she ever dream of her own son as the deliverer of her own people from Egyptian oppression? Where did he learn that modesty which prompted him to pass over in silence those experiences which were personal and not related to the children of Israel? It seems most reasonable not to ignore, but to recognize, the influence of Moses' mother in his early training.

## 2. Life in the Court.

At exactly what age Moses' mother took him to the court of Pharaoh<sup>1</sup> we do not know. Like other events of his early life, this is known as yet to the sands and air of ancient Egypt. But we can have some measure of certainty about what a boy, especially a special "son" of the princess, would learn here. There was, we are told, "a great respect for learning, both for its own sake and for the material power that it gave."<sup>2</sup> Petrie quotes a proverb of the time. "Give thy heart to learning, and love her like a mother, for there is nothing so precious as learning."<sup>3</sup> We know also some of the subjects with which a prospective leader of the time would have to be familiar. His special position as the son of Pharaoh's daughter would almost necessitate that he learn hieroglyphics. To quote from Edersheim:

"But beyond this, education was carried to a very great length, and in the case of those destined for higher professions, embraced not only the various sciences, as mathematics, astronomy, chemistry, medicine, etc., but theology, philosophy, and a knowledge of the laws. There can be no doubt that, as the adopted son of the

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1. Ex. 2:10.

2. Petrie, Religious Life in Ancient Egypt, p. 61.

3. Ibid, p. 62.

princess, Moses would receive the highest training."<sup>1</sup>

We may go further into the realm of probability by observing that Moses likely had contact with the "Book of the Dead"<sup>2</sup> which contains, besides its teaching as to one Supreme God, wisdom "from which Lycurgus, Solon, Thales, Pythagorus, Democritus, Plato, and others--- borrowed many of their principles in politics, geometry, astronomy, and physics. It included also, moral and even medical precepts, and to these Moses doubtless owed much. Tradition assigns the great temple of the Sun at On, the chief university of Egypt, as the scene of his education."<sup>3</sup> Clement of Alexandria, who lived in the second century, asserts that Moses took such a course as that described above and adds music as an additional subject.<sup>4</sup> From his writings, his leadership, his varied accomplishment, and his teaching ability, we may well believe that there was some expert training given to his mind which from birth was richly endowed by nature. It was not without good reason that the martyr Stephen said: "And Moses was instructed in all the wisdom of the Egyptians; and he was mighty in his words and works."<sup>5</sup>

### 3. The Shepherd in Midian.

Since 1875 there have been many important archaeological discoveries which throw a great deal of light on the literature and

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1. Edersheim, Hebrew History, Vol. II, p. 39.

2. See Evidence of Budge, Books on Egypt and Chaldea, Vol. I, Ch. I, pp. 1-40.

3. Geikie, op. cit., pp. 103, 104.

4. Ante-Nicene Fathers, Vol. II, "the Stromata", Bk. I, Ch. 23, p.335.

5. Acts 7:22.



culture of ancient civilizations. One of the pioneers in this field, Dr. Sayce of Oxford, bases the following conclusions on his findings:

"Centuries before Abraham was born Egypt and Babylonia were alike full of schools and libraries, of teachers and pupils, of poets and prose writers, and of the literary works they have composed. Egyptian literature goes back almost to the earliest periods of its history. From the days of the founder of the first dynasty onwards the events of each year of the king's reign were recorded in writing."<sup>1</sup>

The cuneiform tablets of Babylonia were also in vogue, one of Sargon (about 3000 B.C.) being quoted by Barton.<sup>2</sup> That which is of most concern to us is the discovery of records in the Sinai Peninsula. We have some interesting light from Petrie. He says:

"The appointment of the persons responsible for the work from among the race who worked is in accord with the Egyptian system." "The probability clearly is that the principal Israelites were educated for their office." (From excavations at Serabit). "There the Syrian or Arabian miners who were employed by the Egyptians put up their own statutes and tablets on the rocks, engraved with a writing of their own. This system was thus in common use among Semitic workmen about three centuries before the Exodus."<sup>3</sup>

It is hardly necessary to call attention to the fact that one would get a similar impression from a study of our book. That this was an age of high activity and education is so well established that the burden of probability is certainly on the side of Moses' contact with the cuneiform library of Midian.<sup>4</sup> DuBose is convinced that this was for him a center of interest and that it was here that the book of Genesis was written. He says:

"Genesis, the true and only ancient world book, was written amid the records and literature of that ancient world, and in the geographical and balancing center of its civilization, Midian."<sup>5</sup>

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1. Sayce, Monument Facts, p. 29.
2. Barton, Archeology and the Bible, p. 374.
3. Petrie, Researches in Sinai, pp. 199, 200.
4. DuBose, A Constructive Bible Science, Biblical Review, October, 1925, p. 496. Cf. Sayce in Petrie, Tell el Amarna, pp. 34-37, and cuneiform tablets no. XXXI, XXXII and XXXIII in that volume.
5. Ibid, p. 298.

After his early impressions of God in his Hebrew home, his intellectual and spiritual development in the court and schools of Egypt, this patriotic champion of his own oppressed people is attracted as if by a magnet to this balancing center of education.<sup>1</sup> Here in these libraries he would find the Sumerian idea of one God which was accepted by Amon-hotep IV of the Eighteenth Egyptian dynasty. From our study of the time element above<sup>2</sup> we are well assured that Moses lived in the time of Ramessu II and Menepthah, who were of the Nineteenth dynasty.<sup>3</sup> The symbol of this one God was the solar disk. Jastrow makes much of the influence of Babylon through the Sumerian group, of which Abraham is an outstanding example. Need we doubt the guidance of God on Moses as he compared the conceptions of this religion with that taught him by his Hebrew mother? Jethro we must not forget. This uncle, who himself was no mean lawyer,<sup>4</sup> doubtless had come in contact with the legal code of Khammurabi, a copy of which might be had in Egypt or Midian.<sup>5</sup> Not only for knowledge gained by research must we allow, but for that type of reflection of which Moses proved himself a master. Moses' genius consists, not in the fact that his truths were completely original, but in the fact that through his contact with truth under the guidance of God, he could discover the mind of the great Creator and relate this Creator to men created in His own image. Like the later psalmist of Israel, this shepherd

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1. DuBose, op. cit., p. 296.

2. See above, p. 10 ff.

3. See Budge, A History of the Egyptian People, p. 98 ff.

4. See Ex. 18:13-23.

5. See Sayce, Monumental Facts, p. 70.

spent many hours in the wilderness with God. Concerning all of his great revelations and inspirations we do not know, but we have recorded for us that one which relates his call to deliver Israel.

#### 4. Jehovah as Moses' Teacher.

In our study of the movement of the book as a whole we had two very significant phrases. These were: "Jehovah said (spake) unto Moses" and "as Jehovah commanded Moses".<sup>1</sup> Our study of his training thus far has been of the natural means which God used or might have used in Moses' preparation for his great work. Just as the plagues were natural in the sense that such plagues were known before, and as the author of our book describes an east wind which dried the Red Sea and made possible a miraculous deliverance,<sup>2</sup> so it seems reasonable to suppose that God would use the best schools of the time in training a mind specially endowed and developing a personality for whom He had a seemingly impossible task. As had been the case in his past experience, so Moses recognized the voice of God which said: "I will be with thee";<sup>3</sup> "I will be with thy mouth, and TEACH thee what thou shalt speak";<sup>4</sup> and "Thou shalt speak unto him (Aaron), and put the words into his mouth: and I will be with thy mouth, and with his mouth, and will TEACH you what ye shall do".<sup>5</sup>

We may observe that Moses had four great sources of knowledge.

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1. See Charts, pp. 15 and 18.
2. See Ex. 14:21.
3. Ex. 3:12.
4. Ex. 4:12.
5. Ex. 4:15.

These were: (1) His Hebrew home; (2) the courts and universities of Egypt; (3) the libraries of Midian; and (4) God Himself. Of the fact that God was the directing and controlling Person in Moses' career we have shown that we have abundant evidence in the book as a whole.<sup>1</sup>

#### B. Qualifications of Moses as a Teacher.

Whether Moses was the "man of the hour" for Israel one may have already decided. That Israel needed a superior leader and teacher we need not question. We shall not forget the long and arduous preparation which was his as we proceed to our study of his qualifications. Just what did these eighty years of training develop? We cannot do better than approach our book with this in mind.

##### 1. Ability to Adapt Himself to Persons, Places and Conditions.

We observe in the course of our study that Moses teaches Aaron,<sup>2</sup> the Israelites in Egypt,<sup>3</sup> Pharaoh in the court,<sup>4</sup> and magicians in the court.<sup>5</sup> We find him teaching the Israelites at the first Passover in Egypt,<sup>6</sup> during and after the deliverance at the Red Sea,<sup>7</sup> in the Wilderness when the manna was first given,<sup>8</sup> at Rephidim after the battle with the Amalekites,<sup>9</sup> and in Midian near the home of Jethro.<sup>10</sup> We discover him again as a judge teaching the Hebrews,<sup>11</sup> the elders at the foot of Mount Sinai, <sup>12</sup> the idolatrous Israelites who made the

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1. See Ch. I.

2. Ex. 4:28.

3. Ex. 4:29-31.

4. Ex. 5:1-6; 7:10,20.

5. Ex. 8:18, 19.

6. Ex. 12:21-28.

7. Ex. 14 and 15.

8. Ex. 16:13-30.

9. Ex. 17:15, 16.

10. Ex. 18:8-12.

11. Ex. 18:13-16.

12. Ex. 19:7, 8.

golden calf,<sup>1</sup> the Hebrews in the midst of the camp at the building of the Tabernacle,<sup>2</sup> the children of Israel in the court of the Tabernacle by the offering,<sup>3</sup> and similarly at the erection of the Tabernacle.<sup>4</sup> In these varied and numerous situations we find Moses teaching. He was in them exhibiting "the art of stimulating the growth of the soul".<sup>5</sup> Could any but a master teacher so adapt himself?

## 2. Knowledge of Subject Matter.

Though there were times when the way seemed impossible,<sup>6</sup> though Aaron allowed the people to revert back to Egyptian idolatry,<sup>7</sup> and though the Hebrews murmured in the Wilderness for the flesh-pots of Egypt,<sup>8</sup> not once do we find that Moses did not know what to do. The materials of the book of Exodus give ample evidence that Jehovah was with Moses, and that Moses knew what he was trying to do.<sup>9</sup> Moses' genius and expert knowledge are well illustrated in the golden calf incident.<sup>10</sup> His conceptions of God,<sup>11</sup> his perception that the noise was that of dancing, his method of burning, grinding, and strewing the powder of the golden calf on water and making them drink it,<sup>12</sup> his sense of the crisis when he threw down the tables of stone and when he meted out punishment,<sup>13</sup> his appeal to the Levites to help him mete out this punishment, his perception that atonement must be made if

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1. Ex. 32.

2. Ex. 35-40.

3. Ex. 40:29.

4. Ex. 40:33.

5. Horne, Psychological Principles of Education, p. 33.

6. Ex. 14:10-14.

7. Ex. 32.

8. Ex. 16:3.

9. See Ch. I.

10. Ex. 32.

11. Cf. Hawks, Monuments of Egypt, pp. 270, 271.

12. Ex. 32:7-14.

13. See Ex. 32:25-29.

possible, and his great high-priestly prayer--all of these reveal a teacher and a leader of wide and varied knowledge. Or to take another illustration, the legal code of Moses,<sup>1</sup> though in some respects similar to other codes, is in so many respects unique that we must recognize in it the mind of God. But God spoke to and through a man and a teacher whose wide and thorough knowledge enabled him to understand and to teach. This knowledge of his subject matter enabled him to give the pupils all they could take in and to give them more and more. So the second time Moses went up on the Mount, he brought back not only the law but plans for the Tabernacle.<sup>2</sup>

### 3. His Knowledge of Men and Human Nature.

Many have criticized Moses for his hesitancy in accepting the call to become the teacher-leader of the Israelites. However, one wonders if this is not an indication that he understood the situation and the difficulties of it far more than we can even dream. We shall see something of the stupendousness of his task when we study his pupils. Is not this hesitancy a clear indication of his perfect knowledge of those whom he had to teach? He asked for himself the presence of God and the voice of Aaron.<sup>3</sup> But behind the whole of this experience is the fact that Moses knew that he must have something visible for the Hebrews before they would believe.<sup>4</sup> For his personal weakness and for Aaron he had the promise: "And thou shalt

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1. Ex. 20-23, cf. Barton, op. cit., p. 377 ff.

2. Ex. 35:4 ff.

3. See Ex. 3:12, 4:12-16.

4. See Ex. 3:13, 4:1, 30.

“speak to him, and put the words in his mouth; and I will be with thy mouth, and with his mouth, and will teach you what ye shall do.”<sup>1</sup>

His insight into the necessity for discipline in the golden calf incident we have noted.<sup>2</sup> How did Moses know that the Ten Words must have some permanent form? How did he know that it was necessary for the Hebrews to have a place of worship? Why was it necessary for him to put down rebellion with such a strong hand? Why could not Moses teach by the law of love? Was Moses' teaching an exhibition of the ideal, or was it in itself ideal because adapted to the needs of his pupils? How did he know the needs of his pupils? We raise such questions not only to indicate his deep understanding of human nature, but to have the reader approach his aims, objectives, and teaching methods expectantly. Does this contribute to his philosophy of education? Does it reveal his philosophy in any measure?

#### 4. Personal Characteristics:

We have called attention to something of Moses' experience. Out of this experience so rich and full we might expect a great teacher, but the native equipment is also of vital importance. From the books which are generally attributed to him,<sup>3</sup> and from the training which his experience indicates, we see a great love for truth. In his call<sup>4</sup> we observe not only modesty but an ability to put himself in the place of his pupils. In his impetuous treatment of the

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1. Ex. 4:15, cf. 4:12.

2. See p. 35 above.

3. Five books comprising the Pentateuch. See DuBose, op.cit., p.496.

4. Ex. 3:4.

Egyptian who was smiting a Hebrew,<sup>1</sup> we observe patriotism, a concern for the oppressed, and a love for righteousness and social justice. This incident suggests a courage which the golden calf discipline served to magnify. These incidents reveal also a great promptness and energy in action. These crises reveal also that he had a great contempt for danger. "Who is on the Lord's side? Unto me!"<sup>2</sup> And with the Levites he registers a violent protest against the idolatry of Egypt. Truly they wrote with the blood of three thousand men on the slopes of Sinai an eternal warning to the worshippers of God. How this man sensed a situation such as this with all of its dangers and implications! How he threw personal caution and personal interest to the winds in his holy zeal for Jehovah! And how unconsciously he did it! We can but think of that largeness of soul which denied for himself that glory which was Abraham's<sup>3</sup> as the father of God's chosen, and which called forth the immortal words: "Yet now, if thou wilt forgive their sin---; and if not, blot me, I pray thee, out of the book which thou hast written."<sup>4</sup> How many must have been his discouragements and temptations at such a time! What also of the patience and endurance and toil required to make a nation of this group of liberated slaves? What of the opposition which he faced? What of the days when he must have gone to his tent utterly spent and harrassed? In one sphere alone Jethro saw the need of

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1. Ex. 2:11, 12.

2. Ex. 32:26.

3. Ex. 32:10; cf. Gen. 12:1-3.

4. Ex. 32:32.



help.<sup>1</sup> What of the many others? His only complaint was the prayer of a puzzled teacher before his own teacher, God, and this, it appears from the text,<sup>2</sup> is so natural that we classify it as an instinctive reaction. In the field of religion a perfect obedience is considered a requisite for good teaching. See as an illustration of his perfect obedience the similarities in detail between the instructions for the Tabernacle and the Tabernacle as built.<sup>3</sup> In addition to this exactness of detail, we have noted the oft-repeated phrase: "as Jehovah commanded Moses".<sup>4</sup> A final personal note is his conviction. From the mountain experience at Horeb<sup>5</sup> to his final fading from the sight of the Israelites as he trudged up Mount Nebo,<sup>6</sup> Moses labored under an unshaken conviction that he was Israel's teacher-leader. We do not wonder that Simon says of him: "But his greatest asset is his own matchless personality. He taught by power of tremendous and impressive example."<sup>7</sup> This resourceful teacher who could meet, as we have seen, any situation, combined these qualities in his own personality. The holy reverence and curiosity which made him take off his shoes<sup>8</sup> at Horeb were matched and expressed in a dauntless courage which kept him to his task until he had trained his successor<sup>9</sup> and gone to his Jehovah.

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1. Ex. 18:13-27.
2. See Ex. 5:22, 23; 14:13-19; 15:25; 17:4; 32:7-14, etc.
3. Cf. Ex. 25-30 with 35-40.
4. See p. 17 ff. above.
5. Ex. 3:1 ff.
6. Deut. 34:1-5.
7. Simon, op. cit., p. 21.
8. Ex. 3:5.
9. Ex. 34:9.

## 5. Personal Appearance.

Whether Moses was a towering giant or a man of average build, we do not know. The Jewish historian Josephus says: "God did also give him tallness, when he was but three years old, as was wonderful; and as for his beauty, there was nobody so unpolite as, when they saw Moses, they were not greatly surprised at the beauty of his countenance."<sup>1</sup> He had ample opportunity to develop a fine physique, and to have it hardened in his shepherd experience in Midian. We are sure that he commanded the respect of Pharaoh during the time of the plagues;<sup>2</sup> the attention of the Israelites at the Red Sea,<sup>3</sup> at Mount Sinai;<sup>4</sup> of the Israelites when he destroyed the golden calf<sup>5</sup> and with the Levites slew three thousand,<sup>6</sup> and of the Israelites when he came down a second time from the mount, at which time we are told that his face shone.<sup>7</sup> From these instances we may conclude that his appearance was such that he commanded attention--may we say, interest--when he appeared. All the evidence points toward a very strong physique, and Josephus would have us believe that his appearance was not unattractive.

## 6. Superior Mental Equipment.<sup>8</sup>

So far as authorship is concerned, Moses exceeds all other

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1. Works of Flav. Josephus, Preface to Antiquities of the Jews, Sect.4.
2. Ex. 7-12.
3. Ex. 14:13.
4. Ex. 19:7.
5. Ex. 32:20
6. Ex. 32:26.
7. Ex. 34:35.
8. Cf. treatment by Kuist, Pedagogy of St. Paul, p. 57 ff.

authors of sacred writings<sup>1</sup> save his New Testament counterpart, the great Apostle Paul. These two Jewish minds excel in originality, scintillate in penetration, and surpass in sound judgment. To appreciate fully the greatness of Paul's mind in his age requires a mind which itself possesses some qualities of greatness. But when one considers Paul's background, his much greater opportunities of light fifteen centuries after Moses, and his life so soon after the "Light of the World" came to men, Moses emerges a like figure, standing in all his majesty against the wisdom of the centuries. If Paul is a towering peak on the mental horizon, Moses stands perhaps not so high, but broader and more rugged, little worn or dimmed by the rolling centuries, a firm base from which geniuses like Paul may rise to unexcelled heights. Witness his interpretative history of the race, his philosophy of history, his conception of God, his code of laws, his sacrificial system, his arrangement of the camp, his leadership, his teaching aims and objectives, his teaching methods, the results which he attained; witness his accomplishment under God, the thorough manner in which he performed each task, and recall that he was a great pioneer under Jehovah, and you may get some conception of this intellect in the light of his own times. If he seems an intellectual giant today, what of his own age?

#### 7. Capability of Making Emotional Appeal.

Even in the story of Moses' birth there is an emotional

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1. On authorship of Pentateuch see DuBose, op. cit., p. 496.

quality which goes straight to the heart. Moses, he who was drawn from the water, never loses his humanness in the court. Perhaps repressed until he sees a brother in need, this human quality bursts forth when he slays the cruel taskmaster.<sup>1</sup> There was an emotional appeal in his first approach to the Israelites, resulting in worship of God.<sup>2</sup> Constantly, as in the preface to the ten commandments,<sup>3</sup> the Israelites are reminded of their great deliverance. He appeals to a sense of reverence,<sup>4</sup> of loyalty,<sup>5</sup> of holiness,<sup>6</sup> of fidelity,<sup>7</sup> of respect for life,<sup>8</sup> of purity,<sup>9</sup> of justice,<sup>10</sup> of love for truth,<sup>11</sup> of respect for property,<sup>12</sup> all in a few short commands. Thus it was ever with him. The religious appeal was perhaps to the Israelite more emotional than rational.<sup>13</sup> His appeal was enhanced by the fact that his own power of imagination struck a responsive chord in the imagination of the learner. Not for effect merely, but because of its practical value in the educative process, Moses as a teacher was capable of making a strong emotional appeal to his pupils.

#### 8. Moses as a Volitional Type of Teacher.

We have mentioned that Moses labored under a great conviction. While he may have hesitated, and with good reason, at first, ever afterwards nothing could deter him from his great purpose. He defied all the powers of Pharaoh;<sup>14</sup> all the obstacles of the mountains,<sup>15</sup>

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1. Ex. 2:11,12.

2. Ex. 5:30,31.

3. Ex. 20:2. Cf. 19:4;  
23:9; 34:6, 7.

4. Ex. 20:3, 7.

5. Ex. 20:4-6.

6. Ex. 20:8-11.

7. Ex. 20:12.

8. Ex. 20:13.

9. Ex. 20:15

10. Ex. 20:15.

11. Ex. 20:16.

12. Ex. 20:17.

13. See for instance  
Ex. 20:2.

14. Ex. 7-12.

15. Ex. 13-19, cf.  
map, p. 7.

the sea, and the wilderness; murmuring and opposition from the Hebrews in time of danger,<sup>1</sup> hunger,<sup>2</sup> thirst,<sup>3</sup> and war;<sup>4</sup> disorganization, ignorance, and idolatry.<sup>5</sup> What power of will he must have had, for in spite of difficulties, for forty years he staggered not, nor turned back. Yet in it all he could write such a song as Psalm 90,<sup>6</sup> or those we find in Deuteronomy 32 and 33. Perhaps they give us a clue to the secret of Moses' will power.

#### C. Objectives and Aims of Moses as a Teacher.

Since we are judging from the book of Exodus as a whole, we shall try to see these in the large. But the materials state these aims more clearly in some passages than in others, so we shall give as references some in which certain aims are clearly stated. Let us state four aims which are outstanding in the materials under consideration. These are:

1. To make Jehovah, the One True God, real to the Hebrews. (Intellectual and Emotional)
2. To make this One True God the center of their lives. (Spiritual)
3. To establish and maintain standards for a high moral and social order. (Social and Moral)
4. To stimulate and to guide the Hebrews in working out their own destiny as God's chosen people. (Volitional)

With this statement of objectives before us, let us proceed

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1. Ex. 14:10-14.
2. Ex. 16:1-3.
3. Ex. 15:22-24, 17:1-3.
4. Ex. 17:8.
5. Ex. 32:1-6.
6. Commonly attributed to Moses.

directly to a discussion of these aims in the order named.

1. The Monotheistic Aim.

When one finds in an address to the Nile as god such words as, "If thou wert to be overcome in heaven the gods would fall down headlong and man would perish,"<sup>1</sup> he sees something of the esteem in which this river was held. Budge has an extended treatment of the numerous gods of the Egyptians.<sup>2</sup> Petrie has another book just as interesting in which he tells us of amulets and charms numbering more than two hundred.<sup>3</sup> Whatever else one says of the Egyptians, he must recognize that they were extremely religious. Would not this polytheism have a definite influence on the Israelites who stayed in Egypt for over four hundred years?<sup>4</sup> Perhaps this will suggest something of the tremendousness of Moses' task. With new force we read the words of Jehovah to Moses: "For I will this day send all my plagues upon thy heart, and upon thy servants, and upon thy people; that thou mayest know that there is none like me in all the earth."<sup>5</sup> Recall the repeated emphasis in our previous chapter in our study of the word "know".<sup>6</sup> That which was most outstanding was that they might know that Jehovah was the one true God.

For this teaching process Moses asked for special signs by which he might convince the Israelites that he was the representative

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1. Budge, *Egyptian Religion*, p. 18. Cf. "Hymn to the Nile" quoted by Geikie, *op. cit.*, p. 134, and Budge, *Gods of the Egyptians*, Vol. II, p. 42 ff.
2. *Gods of the Egyptians*, Vols. I and II.
3. Petrie, *Religious Life in Ancient Egypt*, p. 206.
4. See Ex. 12:40.
5. Ex. 9:14.
6. See p. 19 above.

of the One True God.<sup>1</sup> Like a good teacher he anticipated the questions, "Who sent you?" and "How do we know that He is greater than the gods of the Egyptians?" Had Moses not seen the participation of the Hebrews in this Egyptian religion? Did he not afterwards have ample evidence that Egyptian idolatry was ingrained in their thinking?<sup>2</sup> The God of Abraham, Isaac, and Jacob was the Great I AM who sent Moses,<sup>3</sup> and this was He whom the Hebrews must know. The first three plagues were upon the Israelites as well as the Egyptians.<sup>4</sup> The stated purpose of the separation of the land of Goshen from the other plagues was to teach not only that Jehovah was God, but that He was with the children of Israel.<sup>5</sup> The last plague was upon any Israelite who did not believe in and obey the One True God.<sup>6</sup> This was the final test of faith and obedience in Egypt. Jehovah said to Moses, "For I will this night go through the land of Egypt in that night, and will smite all the first-born in the land of Egypt, both man and beast; and against all the gods of Egypt will I execute judgments. I am Jehovah."<sup>7</sup>

We have seen that the period of the plagues was an extended one, lasting about ten months. Does this not mean that the plague period was a real period of education for both Egyptians and Hebrews, a time in which the rational powers were brought strongly into action as they observed one severe national catastrophe after another? We

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1. See Ex. 3:13; 4:1.

2. See Ex. 32.

3. Ex. 3:14, 15.

4. Ex. 8:22, 23.

5. Ex. 8:22, 23.

6. Ex. 12:22, 23.

7. Ex. 12:12.

shall have occasion to observe this process more in detail. It will suffice to say here that it was much more than a mere emotional upheaval. It was a series of object lessons, a series never to be forgotten. Would not such a series of catastrophes in our country lead us to a conception of the One True God? We have seen that this was the intention so far as the Hebrews were concerned.<sup>1</sup>

## 2. The Spiritual Aim.

This naturally is involved in the monotheistic aim. But it goes deeper than that. The fact that chapters 25-30 and 35-40 deal directly with a place of worship in the camp indicates the importance of this aim. There was no question as to whether the Hebrews would have some form of worship. This is clearly indicated when they say to Aaron in Moses' absence, "Up, make us gods, which shall go before us".<sup>2</sup> Moses' question was, Whom shall they worship? Though the One True God was real during the plague period in Egypt, these pupils had a great capacity for forgetting. They just could not remember. God must be kept real to them. Their great Deliverer must be made the center of their lives. God must dwell with them. Hence Jehovah says, "Speak to the children of Israel, that they take for me an offering..... and let them make ME a sanctuary, that I may dwell among them."<sup>3</sup> Why is the ark mentioned first?<sup>4</sup> What was its significance? Why was everything built around, and in relation to, the ark,

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1. See pp. 19-21 above.

2. Ex. 32:1.

3. Ex. 25:1-8.

4. Ex. 25:10. Note Chs. 25-30 and compare 35-40.



the special dwelling place of Jehovah? Why a free-will offering? Why have the Hebrews participate in the building of the Tabernacle? Why a special ceremony at its completion? Did Moses expect any manifestation of the presence of Jehovah when the conditions were fulfilled?

When one approaches this whole movement and educative project, for such it is, he gets an impression of the centrality of Jehovah in the lives of these people. Were they mere automatons? Or did they know what it was all about? Were they taught the significance of the Tabernacle, its arrangement, and its place in their lives? When it became so soon afterwards<sup>1</sup> the center of the sacrifices, with all the educative values embodied in them, we can see how Jehovah through this process became the very center of Hebrew life.

### 3. The Moral and Social Aim.

The permanent contribution of the law of Moses to subsequent law is something which cannot be measured exactly, but which must be recognized. Systems such as that of the United States bear in many cases a close similarity to the Mosaic Code. If one can imagine himself leading a group of people who have for generations been slaves, and who have intermarried with another race,<sup>2</sup> he may get some conception of the moral and social difficulties which Moses faced. How could this large group of people live together in tents

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1. See Lev. 1-8.

2. Ex. 12:37, 38.

with little or no privacy and expect to have high moral and social standards? How could one keep men, women, and children who were tired to complete exhaustion from bickering and complaining?<sup>1</sup> How could he keep them from attempting and taking each other's lives? With a deep and true insight, this great teacher purposed to teach this group high moral and social ideals. We do not forget that it was Jehovah teaching through Moses. We shall make a special study of the laws, and shall see the areas in which they function. Why did Moses take the time to sit and judge cases all day long?<sup>2</sup> Moses was without doubt striving to establish and maintain standards for a high moral and social order, one which would be commensurate with this nation, its God and its destiny.

#### 4. The Volitional Aim.

That this people had a destiny is clearly stated in connection with a great crisis in the Egyptian sojourn.<sup>3</sup> "Wherefore say unto the children of Israel, I am Jehovah, and I will bring you out from under the burdens of the Egyptians, and I will rid you out of their bondage, and I will redeem you with an outstretched arm and with great judgments: and I will take you to me for a people, and will be to you a God; and ye shall know that I am Jehovah your God, who bringeth you out from under the burdens of the Egyptians. And I will bring you into the land which I sware to give to Abraham, to Isaac, and to Jacob; and I will give it you for a heritage: I am Jehovah."<sup>4</sup>

. . . . .

1. See chart on p.

2. Ex. 18:13-27. See especially v. 20.

3. Ex. 5:25-6:9.

4. Ex. 6:6-8.

From this passage it is evident that this was to be a redeemed people and a covenant people. The epoch marked by the Passover<sup>1</sup> was to be kept throughout all generations.<sup>2</sup> "And it shall come to pass, when your children shall say unto you, what mean ye by this service? that ye shall say, it is Jehovah's passover."<sup>3</sup> This teaching situation in the home was to be used to keep this aim in the minds of growing children. Again at Sinai was this covenant relationship stressed. "Now therefore, if ye will obey my voice indeed, and keep my covenant, then shall ye be mine own possession from among all peoples: for all the earth is mine: and ye shall be unto me a kingdom of priests, and a holy nation."<sup>4</sup> "And Moses came and called for the elders of the people, and set before them all these words which Jehovah commanded him."<sup>5</sup> To this end there came into existence the permanent aspects of the law,<sup>6</sup> the festivals,<sup>7</sup> the Tabernacle, and the writing of the Pentateuch.<sup>8</sup> So thoroughly has this been the heritage of the Jewish race that one will find Jews, especially among the more orthodox group, who claim this as their special distinction. The whole movement from Egypt to Canaan is an indication that under God Moses was seeking to stimulate and to guide the Hebrews in working out their own destiny as God's chosen people.<sup>9</sup>

Thus we may illustrate the Monotheistic aim, the Spiritual aim, the Moral and Social aim, and the Volitional aim of Moses.

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1. Ex. 12:24.

2. Ex. 12:25.

3. Ex. 12:26, 27.

4. Ex. 19:5, 6. See footnote 3 above, p. 42.

5. Ex. 19:7.

6. Ex. 20-23; 35:1-3.

7. Ex. 12; 23:14-19.

8. Attributed in varying degree to Moses. See DuBose, op. cit., p. 496.

9. See chs. 3, 6, 12, 13, 19, 24, 34, and 40.

#### D. Moses' Teaching Methods.

We shall devote our attention to this in the three stages of education which we have in the book, so we shall indicate a few of these by name at this point. We find a use of the concrete in the plagues,<sup>1</sup> the Tabernacle,<sup>2</sup> the festivals,<sup>3</sup> and the Sinai discipline.<sup>4</sup> We discover the use of the symbolic in the Tabernacle,<sup>5</sup> of the discourse in the decalogue,<sup>6</sup> of repetition in the festivals<sup>7</sup> and salient points about God and His place in their lives.<sup>8</sup> In the home we have evidence of conversation,<sup>9</sup> and in the daily tasks of life the force of a tremendous personality.<sup>10</sup> We observed in an earlier section of this chapter<sup>11</sup> an indication of Moses' ability to adapt himself to persons, places, and conditions. Other elements of his teaching method will be observed as we make a more detailed study of the materials of the book.

#### E. Summary.

We have discussed four sources of Moses pedagogy. These are: (1) His Hebrew home; (2) the court and universities of Egypt; (3) the libraries of Midian; and (4) Jehovah. Among his qualifications as a teacher we have discovered his ability to adapt himself to different persons, places, and conditions, a thorough knowledge of

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1. Ex. 7:12.

2. Ex. 35-40.

3. Ex. 12, 23:14-19.

4. Ex. 32.

5. Ex. 35-40.

6. Ex. 20. See also  
21-23 and 25-30.

7. Ex. 12; 23:14-19.

8. See Study of Moses and  
Pharaoh, p.23.

9. Ex. 12:24-27.

10. See above, p. 37.

11. See above, p. 34.

men and human nature, vital personal characteristics, and a commanding personal appearance. We have found that he had superior mental equipment, that he was capable of making a strong emotional appeal, and that he was a volitional type of teacher.

We have learned that Moses had as a monotheistic aim that of making Jehovah, the One True God, real to the Hebrews. His spiritual aim was to make this One True God the center of their lives. His moral and social aim was to establish and maintain standards for a high social order. His volitional aim was to stimulate and guide the Hebrews in working out their own destiny as God's chosen people.

We have observed that Moses used various teaching methods, the most outstanding of which are the use of the concrete, project teaching, and repetition. This part of our study will continue as we proceed.

CHAPTER THREE

THE PUPILS, THE HEBREWS

## CHAPTER THREE

### THE PUPILS, THE HEBREWS

#### A. Introductory Statement.

We have arranged in six parallel columns some approaches to a study of the pupils. We shall make this study in the order of the columns reading from left to right, and shall then strive to see each part in relation to the other phases of this study. In this way we hope to arrive at a total impression which will give us a clearer understanding of the pupils.

#### B. Explanation of the Chart.

##### 1. Groaning in Bondage.

Our first impression is that the references to bondage are concentrated in chapters 1, 3, 5, and 6, with two references in chapter 2, and one each in 4, 13, and 20. In chapter 1 we have an account of the oppression under the "king who knew not Joseph".<sup>1</sup> The Hebrews here are pictured as an oppressed people, and the motive for the oppression is the king's fear. For this king said unto his people, "Behold, the people of the children of Israel are more and mightier than we. Come, let us deal wisely with them, lest they multiply, and it come to pass, that, when there falleth out any war, they also join themselves unto our enemies, and fight against us, and get them up out of the land. Therefore they did set over them taskmasters to afflict them with their burdens."<sup>2</sup>

. . . . .

1. Ex. 1:8.

2. Ex. 9:11.

Special Study of the Hebrews as Pupils

Ch.	Groaning	Murmuring	Disobedi- ence	Relation to Jehovah	Obedience	Worship
1	11-16,22			17,20		
2	11,23			24,25. Heard groaning		
3	7-10,16,27			7-18,21. I will deliver		
4	21			21,31		31
5	4-23	20,21		1,3,25		Moses' return
6	5-9,11,13 26,27	9,12		1-10,13,26,27.(Covenant) Bring you out		
7				4,14,16		
8				1,8,20,21,22,23,25,26, 27,28,32		
9				1,2,4,6,7,13,17,26. Let my people go.		
10				3,4,7,8,23,25.Set apart		
11				1,7,9.		
12				12,13,14,17,23,25-27,42, 51. Passover.	28,37,50. Institution of Pass- over.	27.
13	14			2,3,8,9,11,12,14,16-18, 21,22. Brought out.		
14		10,11,12 Red Sea.		13,14,15-18,19,21-31. Red Sea deliverance.	4,22. Red Sea deliverance.	31.
15		24 Marah		25,26. Covenant.	22,27.	1-18,21. Singing.
16		2,3,7-9,12. Wild.(flesh)	20,27,28. Manna.	6,32.	1,21,22,30.	
17		2-4,7 Massah		4,7,14,15,16.	1.	15. Moses.
18				8,9,10,15,16,19,20.	15,16,26.	11,12. Jethro
19				3,4,5,6. Covenant.	1,2,7,8. We will obey.	
20	2			2-12,20,23,24,25. Decalogue.		18-20 10 words.
21				6.		
22				9,28,29,30,31.		
23				13,14-19,20-33.		
24				1-8. Covenant.	3,7. Obey	1-11,16-18
25				2,8		
26						
30				Pattern of Tabernacle.		
31				12,13,14,15,16.		
32		1. Golden calf.	1-10,14,19, 21-24,30,35.		25-29. Levites	
33			3,5.	BROKEN COVENANT	4,5,6.	10.
34			9	6,7,10-28,29,34. Renewed		8. Moses.
35				1,2,3,4,5-19.	21-29.	
36					2-7.	
39			Construction of Tabernacle.		42-43	
40				34-38.		34-38. All Israel.



These verses serve to indicate the conditions of the Hebrews. To the "wise dealing" was added an attempt to kill at birth all of the males.<sup>1</sup> This did not work out perfectly, for the midwives feared God.<sup>2</sup> The absence of reference to this oppression throughout the second chapter is well explained by the materials of the chapter. Because Moses slew an Egyptian who was smiting a Hebrew under his burdens,<sup>3</sup> and because God heard the cry of the Hebrews in bondage,<sup>4</sup> we judge that the bondage was increasing rather than diminishing. There is also in chapter 2 a record of the death of this king.<sup>5</sup> The references in chapter 3 are to God Himself, who has taken knowledge of the Hebrew oppression and their cry, and is proposing to do something about it. Hence the call of Moses. There are six references to Hebrew oppression in this chapter. Chapter 4 naturally follows. Moses receives his signs,<sup>6</sup> returns to Egypt,<sup>7</sup> and makes his contact with the oppressed people.<sup>8</sup>

In chapter 5 we have the greatest concentration of references to this bondage. Every verse after the first three, which are closely related to what follows, has in it a definite reference to the burdens of the Hebrews.<sup>9</sup> Their plight could not be pictured more vividly. Their burdens are increased through the attempted deliverance.<sup>10</sup> The straw is not furnished;<sup>11</sup> the work is even increased for the men;<sup>12</sup> and one can almost hear the whip as it cuts into the flesh of some Hebrew who is unable to do his impossible tasks. If

. . . . .

1. Ex. 1:16
2. Ex. 1:18-21
3. Ex. 2:11,12
4. Ex. 2:23-25
5. Ex. 2:23
6. Ex. 4:1-17

7. Ex. 4:18-21
8. Ex. 4:27-31
9. See Chart above, p. 53
10. Ex. 5:1-3
11. Ex. 5:7
12. Ex. 5:9

the officers of the Hebrews did not deliver the number of bricks, they themselves felt the lash.<sup>1</sup> What could they do? When force failed, they resorted to a conference with Pharaoh.<sup>2</sup> Failing in this, they reproached their supposed leader and deliverer, Moses, for ever attempting deliverance.<sup>3</sup> This indeed was a crisis. If it is true that a crisis reveals what is within the heart of man, here is ample evidence for it. The Hebrews longed desperately for deliverance, enough to worship when they learned that God had heard their cry.<sup>4</sup> Now they had lost all hope, and were turning against the leader whom they had thought would effect their deliverance. So convincing are they that Moses himself returned to Jehovah with the words, "Lord, wherefore hast thou dealt ill with this people? Why is it that thou hast sent me? For since I came to Pharaoh to speak in thy name, he hath dealt ill with this people; neither hast thou delivered thy people at all".<sup>5</sup> No one can doubt that when delivered, they would have all of the tendencies of released slaves. So extreme was their anguish that a glorious promise based on the character of the God of Abraham, Isaac, and Jacob<sup>6</sup> had no effect on them. They had lost all hope, and were being driven like dogs to impossible tasks. Such is the first picture of the Hebrews presented by Exodus, and we shall know something of what to expect of them as pupils.

. . . . .

1. Ex. 5:14
2. Ex. 5:15-19
3. Ex. 5:20,21
4. Ex. 4:31
5. Ex. 5:22,23
6. Ex. 6:1-9

## 2. Wandering Murmurers.

Our preceding discussion on the bondage of the Hebrews does not give us the whole picture. Their first murmuring at Moses and Aaron grew out of the results of an attempted deliverance.<sup>1</sup> That this had a marked effect on Moses is shown by the fact that Moses went to God in prayer,<sup>2</sup> and that he later wonders whether Pharaoh will hear him.<sup>3</sup> But the concentration of the murmuring comes in the period from Egypt to Sinai recorded in chapters 14, 15, 16, and 17. This recurs in chapter 32. Let us examine these instances a little more fully.

In our discussion of the place we suggested above some of the difficulties of the journey from Egypt to Sinai.<sup>4</sup> The first case of murmuring on this journey occurred at the Red Sea. Pharaoh and his chariots were glistening in the evening sun, and the Hebrews were helplessly trapped.<sup>5</sup> Too well they knew Pharaoh's treatment of slaves and of captured enemies. In desperation they cry, "Because there were no graves in Egypt, hast thou taken us to die in the wilderness? Wherefore hast thou dealt thus with us, to bring us forth out of Egypt? Is not this the word that we spake unto thee in Egypt, saying, let us alone, that we may serve the Egyptians?"<sup>6</sup> Then they faced slavery, and now they faced certain death.<sup>7</sup> Fear was the motive force behind these words.<sup>8</sup> The fear indicated a lack of faith, which seems to be characteristic of the group.

. . . . .

1. Ex. 5:20; See 5:1-3

2. Ex. 5:22

3. Ex. 6:12

4. See above, p. ff.

5. See Ex. 14:10. For geography see Hurlbut, Bible Atlas, p. 28.

6. Ex. 14:11,12

7. Ex. 14:12

8. Ex. 14:13

There were two occasions of murmuring for water, one at Marah,<sup>1</sup> and the other at Massah (Meribah).<sup>2</sup> The extreme thirst which must have been theirs brought forth the first murmuring for water. Such thirst is known by those accustomed to long journeys in desert countries, where wells are few. The other time of special thirst brought striving, even to the point of personal injury or death. In the face of this striving Moses cried, saying, "What shall I do unto this people? They are almost ready to stone me."<sup>3</sup> The Hebrews here faced death for themselves, their children, and their cattle.<sup>4</sup> So again they looked backward to Egypt, and preferred Egyptian bondage to death in the wilderness.<sup>5</sup> This experience indicates a tendency to look backward rather than forward, and a tendency toward rebellion in a time of crisis. It illustrates also a concern for families and property. It suggests too that thirst brought a lack of faith. The physical yet had much to do with the spiritual. Another fact of interest is that even in striving they recognized Moses' leadership.

The other chapter in which murmuring is prominent is chapter 16. Here the murmuring is for food, for the fleshpots of Egypt.<sup>6</sup> In this experience the murmuring against Moses was recognized as murmuring against God.<sup>7</sup> The Hebrews reacted to hunger as they had to thirst. Their only idea of help seemed to be Egypt rather than God. This experience reveals that the visible was that to which the Hebrews most readily responded, that the flesh was greater to them

. . . . .

1. Ex. 15:24  
2. Ex. 17:7  
3. Ex. 17:4  
4. Ex. 17:3

5. Ex. 17:3  
6. Ex. 16:3  
7. Ex. 16:8

than faith, and that their eyes were still backward rather than upward. They give another indication of this in their later apostasy.<sup>1</sup>

The murmurers displayed such good qualities as recognizing the leadership of Moses and caring for their own families. They showed such unattractive qualities as looking backward, desiring the satisfaction of the flesh, depending on the visible alone, and openly striving with their leader. We can better understand these qualities in the light of their experience in bondage and the difficulties of the journey.

### 3. A Stiff-necked People - Disobedience.

There are only two sections in which this characteristic is prominent. In chapter 16 there were some who, after an express command to the contrary, left some of the manna until the next morning.<sup>2</sup> Not content with this, there were some who, after being commanded to gather enough on Saturday for two days, went out on the Sabbath to gather<sup>3</sup>. This brought forth the question from Jehovah, "How long refuse ye to keep my laws?"<sup>4</sup>

The other act of disobedience is recorded in chapter 32. After all of their previous experience, the Hebrews asked Aaron to make them gods which could go before them.<sup>5</sup> Forgotten was Jehovah who had delivered them, and Moses his leader.<sup>6</sup> Forgotten were the first two commands thundered from Mount Sinai.<sup>7</sup> Jehovah describes

. . . . .

1. Ex. 32:1

2. Ex. 16:20

3. Ex. 16:23-27

4. Ex. 16:28

5. Ex. 32:1

6. Ex. 32:1

7. Ex. 20:3-6

the Hebrews as a stiff-necked people three times.<sup>1</sup> Moses, in asking for pardon, so describes them once.<sup>2</sup> In chapters 32, 33, and 34, we see clearly what kind of people the children of Israel were. Their first disobedience grew out of a lack of respect for Jehovah and for Moses<sup>3</sup> and the Sabbath.<sup>4</sup> Their second disobedience was a disregard for Jehovah.<sup>5</sup> Thus we see that another of their characteristics was a tendency toward disobedience.

#### 4. Special Relation to God.

##### a. Jehovah hearing their cry.

The first indication of any hope whatsoever we find in the latter part of chapter 2.<sup>6</sup> In these three verses there are three facts of great import. The cry of the children of Israel came up to Jehovah. Jehovah heard their groaning, and remembered His covenant with Abraham, Isaac, and Jacob. God saw the children of Israel, and took knowledge of them. These facts Jehovah reported to Moses from the burning bush.<sup>7</sup>

##### b. Jehovah's purpose to deliver.

This is the dominant note of chapters 3 and 4. Jehovah takes the initiative in delivering His own people. In 5:1 this is evident, but the remainder of the chapter deals with the darker side of the picture. Out of the blackest night Jehovah, in answer to Moses' desperate cry,<sup>8</sup> gives a series of abundant promises of deliver-

. . . . .

1. Ex. 32:9; 33:3,5  
2. Ex. 34:9  
3. Ex. 16:19  
4. Ex. 16:23-27

5. Ex. 32:1; 20:3-5  
6. Ex. 2:23-25  
7. Ex. 3:1-7  
8. Ex. 5:22,23

ance.<sup>1</sup> We shall give these in detail when we come to the covenant relationship.

c. "Let My People go."

This phrase occurs eleven times. The exact references appear on the chart<sup>2</sup> with a mark underlining the verses in which the phrase occurs. These are concentrated in chapters 8, 9, and 10. Each time the request is made there is the idea of serving Jehovah. He chose them that they might serve Him.

d. Israel set apart by Jehovah.

During the plague period the land of Goshen or the Hebrews are mentioned as being set apart no less than nine times. These are indicated on the chart with a check mark.<sup>3</sup> Such a distinction Pharaoh discovered, but he refused to let the people go.<sup>4</sup>

e. Israel brought out by Jehovah.

With red ink we have underscored the references to this phrase or this idea. We shall examine later the motivating power of this fact. We find that to this bringing out direct reference is made ten times from 12:17 to 20:2. These references illustrate the relation of Israel to Jehovah as His redeemed people.

f. Israel led by Jehovah.

We are told that Jehovah led the Israelites in their journeys.<sup>5</sup> "And Jehovah went before them by day in a pillar of cloud, to lead them in the way, and by night in a pillar of fire, to give

. . . . .

1. Ex. 6:1-9

2. See above, p. 53

3. See above, p. 53

4. Ex. 9:7

5. Ex. 13:17

them light; that they might go by day and by night: the pillar of cloud by day, and the pillar of fire by night, departed not from before the people."<sup>1</sup> This continued until they arrived at Mount Sinai.<sup>2</sup> The pillar of cloud and of fire had a definite part in the Red Sea deliverance.<sup>3</sup> This cloud and its function are mentioned again at the very end of the book.<sup>4</sup>

g. Israel a covenant people.

Jehovah's covenant with the Hebrews has special treatment in chapters 6, 15, 19, 24, 31, and 34.<sup>5</sup> It is impossible here to give a detailed study of each passage. Let us take three of the most outstanding. The first of these is that in chapter 6. For the sake of clarity and brevity let us outline this covenant. Our first interest is in the basis of this covenant. It may be given as follows:

- |   |       |
|---|-------|
| (1) Jehovah, His integrity of character | vs. 3 |
| (2) Jehovah, His fidelity               | vs. 4 |
| (3) Jehovah, His compassion for Israel  | vs. 5 |
| (4) Jehovah, His covenant with Israel   | vs. 5 |
| (5) Jehovah, His destiny for Israel     | vs. 4 |

When one gets the conceptions which are embodied in these verses, he is better prepared for the "wherefore" which follows.

Because of the above Jehovah says:

- (1) I will bring you out from under their burdens.  
(Emancipation) vs. 6

. . . . .

1. Ex. 13:21,22

2. Ex. 19:1. See chs. 14-18

3. Ex. 14:19,20

4. Ex. 40:34-38

5. See Ex. 6:1-8; 15:25,26; 19:3-6; 24:3-8; 31:12-17; 34:5-26



- (2) I will rid you out of their bondage. (Independence) vs. 6
- (3) I will redeem you with an outstretched arm and great judgments. (Redemption) vs. 6
- (4) I will take you to me for a people. (Consecration) vs. 7
- (5) I will be to you a God (Theocracy) vs. 7
- (6) I will bring you into a land that I swore to your fathers. (Leadership) vs. 8
- (7) Ye shall know that I am Jehovah who delivereth you. (Enlightenment) vs. 7

In order to illustrate further the covenant idea, let us make a similar study of the covenant renewed at Sinai just before the law was given. Its basis was:

- (1) Jehovah's deliverance from Egypt. vs. 4
- (2) Jehovah's leadership - on eagle's wings. vs. 4
- (3) Jehovah's proximity - unto myself. vs. 4

Its conditions were:

- (1) Obedience of Israel to Jehovah's voice, vs. 5
- (2) Fidelity of Israel in keeping Jehovah's covenant. vs. 5

Its Promises were:

- (1) Ye shall be mine own possession from among all peoples. vs. 5
- (2) Ye shall be unto me a kingdom of priests, and a holy nation. vs. 6

As will be seen from the chart,<sup>1</sup> there is a section in which the covenant relationship was broken. It was broken by the Hebrews when they made for themselves a god of gold.<sup>2</sup> Chapters 32 and 33 deal

. . . . .

1. See above, p. 53  
2. Ex. 32:1

with Moses' discipline,<sup>1</sup> Moses' intercession,<sup>2</sup> and the people's repentance.<sup>3</sup> In chapter 34 Jehovah responded to Moses' intercession with words which are so beautiful that I shall quote them. "And Jehovah passed by before him and proclaimed, Jehovah, Jehovah, a God merciful and gracious, slow to anger, and abundant in lovingkindness and truth; keeping lovingkindness for thousands, forgiving iniquity and transgression and sin; and that will by no means clear the guilty, visiting the iniquity of the fathers upon the children, and upon the children's children, upon the third and upon the fourth generation."<sup>4</sup> In the renewal of the covenant which follows, there is a repeated warning against worshipping gods.

These three passages are indicative of the covenant relation between Jehovah and the children of Israel. Their special relation with Jehovah is well illustrated by the aspects we have studied. These begin with Jehovah hearing their cry, then treat phases of deliverance, and close with a decided emphasis on the covenant relationship. The fundamental assumption on which the covenant rests is that the Hebrews were capable of impression. We shall now engage our attention with the idea of Israel responding.

##### 5. Israel Responding in Obedience.

In the chart<sup>5</sup> we have indicated that the children of Israel responded by being obedient at the institution of the Passover<sup>6</sup>

. . . . .

1. Ex. 32:25-29.

2. Ex. 32:11-13; 32:30-34; 33:12-23.

3. Ex. 33:4.

4. Ex. 34:6,7.

5. See above, p. 53.

6. Ex. 12:28,50.

during the wilderness journey,<sup>1</sup> and especially at the Red Sea.<sup>2</sup> It is significant that when the manna was given, there were some who obeyed and some who did not.<sup>3</sup> When the covenant was renewed upon the arrival at Sinai,<sup>4</sup> the people promised to obey. "All that Jehovah hath spoken we will do."<sup>5</sup> This was repeated at the renewal of the covenant in chapter 24.<sup>6</sup> The Levites responded to Moses' challenge for those on Jehovah's side to come to his help.<sup>7</sup> The children of Israel responded in penitence after the golden calf worship.<sup>8</sup> Their response to the commands regarding the building of the Tabernacle we shall see later. This comes in the latter part of the book,<sup>9</sup> and gives us a much better impression of the Hebrews. That they responded in the instances mentioned shows that they had some good qualities as well as qualities which were not so good. Their response is an evidence that they had learning possibilities.

#### 6. Israel Responding in Worship.

We find in two instances that worship is connected with belief.<sup>10</sup> When Moses reported his mission and the fact that Jehovah had seen the affliction of His people, the people believed and worshipped. When this purpose of deliverance was consummated at the Red Sea, again they worshipped. "And Israel saw the great work which Jehovah did upon the Egyptians, and the people feared Jehovah:

. . . . .

1. Ex. 12:37-19:1
2. Ex. 14:4,22
3. Ex. 16
4. Ex. 19:1
5. Ex. 19:8

6. Ex. 24:1-8
7. Ex. 32:25-29
8. Ex. 33:4-6
9. Ex. 35-40
10. Ex. 4:31; 14:31

and they believed in Jehovah, and in His servant Moses."<sup>1</sup> The gratitude in their hearts was expressed in a worship of song.<sup>2</sup> Another great experience between these two was the passing over of the first-born. "And the people bowed the head and worshipped."<sup>3</sup> There is recorded an account of the worship of Jethro when he heard what Jehovah had done for Israel.<sup>4</sup> We have also a description of the worship of Israel when Moses went into the Tent of Meeting,<sup>5</sup> and of Moses' experience on the Mount after the covenant had been broken.<sup>6</sup> Worship was inspired by fear when the law was thundered from Mount Sinai.<sup>7</sup> The book closes with a glorious note of worship as the Tabernacle is completed according to directions.<sup>8</sup> As we observe the high moments in the lives of these people, we find worship growing out of belief, gratitude, fear, awe, and the approval of God following perfect obedience. These experiences indicate that they had a religious instinct which sought for expression.

#### C. Relationships Observed.

We find that there is a definite relationship between murmuring and disobedience.<sup>9</sup> We observe that while the people were groaning, God was hearing and making preparations for deliverance. We found that in the darkest night of oppression there were the greatest promises.<sup>10</sup> We have seen that worship and great experiences are directly connected. We observed that disobedience on the part of

. . . . .

1. Ex. 14:31
2. Ex. 15:1-18,21
3. Ex. 12:27
4. Ex. 18:11,12
5. Ex. 33:10,11

6. Ex. 34:8
7. Ex. 20:18-20
8. Ex. 40:34-38
9. See chart, p. 53
10. Ex. 5:15-6:8

Israel broke the covenant relationship which was instituted by God, and that penitence on the part of the people brought forth a renewal of the covenant by a merciful Jehovah.

#### D. Summary.

Our first impression of the children of Israel was that of an oppressed people groaning in bondage. They were a group of slaves who had lost all hope, and could find no comfort in the rich promises of God. We found them next as wanderers in the wilderness, losing faith in time of danger. They were murmurers for food and water, looking back to Egypt rather than up to Jehovah. They revealed themselves further as a stiff-necked people who had not yet learned the lesson of obedience to Moses and to God.

The most prominent aspect of the Hebrews in our study was their special relation to God. This is shown by a number of pertinent ideas which are repeated many times. Out of Jehovah's cognizance of Israel's bondage there came His purpose to deliver and His preparation for this deliverance. This purpose finds expression in the phrase, "Let my people go, that they may serve me."<sup>1</sup> During the plague period the Hebrews were set apart by Jehovah, and at the conclusion of this period they were brought out by Jehovah. By a pillar of cloud and of fire Jehovah led His chosen people to Sinai. Here was renewed the covenant which had been instituted by Jehovah in the time of the most violent oppression in Egypt. This covenant relationship was a sustained relationship save for the time when the Hebrews broke it through disobedience. We found that upon their

. . . . .

1. See chart, p. 53

repentance, a merciful Jehovah renewed this covenant with His people. They were in most cases an obedient people. In addition to a response through obedience, at times of great importance they are spoken of as worshipping. This worship grew out of different emotions, but revealed that the Hebrews were at heart a religious people.

We found that our chart<sup>1</sup> of the characteristics of the Hebrews revealed certain relationships between murmuring and disobedience. It showed that God heard the cry of His people and came to their help with a covenant relationship. Disobedience on the part of the people was the only thing which broke this relationship, and renewal followed the true repentance of the Hebrews. The special relationship between Jehovah and His people is expressed not only in obedience, but in worship. We conclude that the Hebrews as pupils have both good and bad qualities, and that the good qualities are more apparent toward the close of the book. From a teaching point of view, they were subject to impression, desirous of expression, and had a special inclination for religion.

1. See chart, p. 53.

## CHAPTER FOUR

### THE FIRST PERIOD OF EDUCATION -- EGYPT

CHAPTER FOUR  
THE FIRST PERIOD OF EDUCATION -- EGYPT

A. Before the Plagues.

1. Explanation of the Charts.

It has been shown that the materials in the first six chapters, especially in chapter 1, are less detailed than in other parts of the book.<sup>1</sup> If one will review our previous study, he will find that the first chapter of our thesis dealt with Exodus 1-6 as a part of the book as a whole.<sup>2</sup> Exodus 1-6 was a part of the source material<sup>3</sup> for a special study of Moses in the second chapter of this thesis. Exodus 1-6 was also the source material for the study of the pupils in the third chapter of our thesis.<sup>4</sup> The preceding chapter of this study is especially pertinent to an understanding of chapters 1-6 of Exodus. If one will look again to our chart on the development of the book as a whole,<sup>5</sup> he will find that this gives a general view of the progress of the chapters.

From the charts on the two following pages, one may see that there is an emphasis on oppression in chapters 1 and 5; on Moses' birth and training chapter 2; on Moses' call to deliver his people in chapters 3 and 4. Chapter 6 naturally follows chapter 5, and is Jehovah's answer to the leader of a distressed people.<sup>6</sup> These charts do not propose to treat every detail of the chapters. They do propose to show the progress of the materials, the teaching elements in-

. . . . .

1. See above, pp. 19, 20.  
2. See above, pp. 6-27.  
3. See above, pp. 28-51.

4. See above, pp. 52-67.  
5. See above, p. 12.  
6. Ex. 5:22-6:8.



Special Study of Chapters 1-4

Progress of Materials	Teaching Elements	Educative Significance
<p>The children of Israel, a growing people: 7,12,20</p> <p>King of Egypt oppresses Israel through fear: 8-10</p> <p>Increased growth brings increased burdens: 13,14</p> <p>Death decreed for all males:16,22</p> <p>God blesses midwives who favor Hebrews: 20</p>	<p><sup>1.</sup> THE PROBLEM STATED</p> <p>Israel vs. Egypt</p> <p>Slaves vs. Oppressors.</p> <p>Self-realization of a nation.</p> <p>God with Israel.</p>	<p>Education in life situations</p> <p>National appeal; individual appeal.</p> <p>Appeal to social justice.</p> <p>Instinctive development.</p> <p>Religious appeal.</p>
<p>Child of special tribe of Levi miraculously saved and trained: 1-10</p> <p>Moses identifies himself with Hebrew cause; flees to Midian: 11-15</p> <p>New King over Egypt: 23</p> <p>God hears cry of Israelites and takes knowledge of them: 23-25</p>	<p><sup>2.</sup> SOLUTION BEGUN</p> <p>Good heredity.</p> <p>Special training arranged by God.</p> <p>Race sympathy expressed.</p> <p>Jehovah's eye is on His own.</p>	<p>Jehovah Initiates Deliverance.</p> <p>Tribal appeal. Religious element apparent.</p> <p>Jehovah prepared for deliverance before people sought for it or recognized need.</p> <p>Racial appeal. Social justice instinctive in Moses. Religious appeal.</p>
<p>God of Abraham, Isaac, and Jacob calls Moses to deliver: 1-10.</p> <p>Jehovah promises His constant help:12</p> <p>Jehovah gives instructions to leader: 13-22</p>	<p><sup>3.</sup> God of forefathers, not a new god.</p> <p>Leader given power of God.</p> <p>Difficulties prepared for.</p>	<p>Monotheistic, religious appeal.</p> <p>Superior power necessary for deliverance. Also superior wisdom.</p> <p>Religious element prominent in education.</p>
<p>Jehovah gives signs as evidence of leader's divine call: 1-9</p> <p>Jehovah answers Moses' objections: 10-27</p> <p>Moses returns to Egypt, secures Aaron to help, and reports: 18-27</p> <p>Moses declares mission, shows signs: 29-30</p> <p>Hebrews believe and worship: 31</p>	<p><sup>4.</sup> Visible signs as evidence of Divine call.</p> <p>Difficulties fully recognized.</p> <p>Teacher secures help.</p> <p>First report of Moses to Israel calls forth worship. God of sympathy.</p>	<p>Religious appeal through vision.</p> <p>Full preparation makes for confidence and leadership.</p> <p>Solution actually begun.</p> <p>Appeal to desire for freedom; social justice; national; and racial pride.</p> <p>Sympathetic Jehovah calls forth response in worship.</p> <p>Deliverance begins with worship.</p>

Special Study of Chapters 5 and 6

Progress of Materials	Teaching Elements	Educative Significance
<p>Moses' request for release refused: 1-3</p> <p>Burdens, whip and lash. Without straw: 3-14</p> <p>Hebrew officers ask for more reasonable burdens. Ye are idle, therefore ye want to worship: 15-19</p> <p>Hebrew officers in despair rebuke Moses and Aaron for attempted deliverance: 20-21</p> <p>Moses in crisis cries to God: 22-23</p>	<p>Thus saith Jehovah, Let my people go, that they may serve me.</p> <p>Pharaoh ignorant of Jehovah; stubborn. Kind of person with whom Moses dealt.</p> <p>Difficulties of problem</p> <p>Prejudice against Hebrews and God of Hebrews.</p> <p>Conflict in leadership.</p> <p>Moses and God plan.</p>	<p>Authority of Jehovah with Moses. Religious appeal.</p> <p>Ignorance and stubbornness indicate fierce struggle ahead.</p> <p>Pharaoh attempts to thwart God. Merely makes own destruction more certain.</p> <p>Religion related to social justice. Appeal to sense of fairness.</p> <p>Only God can meet situation. People prepared for deliverance before deliverance came.</p> <p>God is sufficient and able.</p>
<p>Jehovah's answer to Moses--establishment of covenant with Israel: 1-9</p> <p>God who has heard groanings. Therefore, He says: I will-- from Bring you out burdens. Rid you out of bondage. Redeem you with strength. Take you to me for people. Be to you a God. Bring you into a land. Give it to you. Ye shall know that I am Jehovah who delivers your 1-8. Hebrews hearkened not for anguish of spirit and cruel bondage: 9</p> <p>Heads of houses to be delivered: 14-27.</p>	<p>Responsibility on Jehovah.</p> <p>Past experience of fathers brought to bear on present situation.</p> <p>Sympathy and fidelity of Jehovah.</p> <p>Purpose of Jehovah to deliver.</p> <p>Extremity of Hebrews in bondage. Ready for deliverance.</p> <p>Evidence of some organization. Preparation for action.</p>	<p>Religious appeal - God of power.</p> <p>Based on present sympathy and past fidelity. Emancipation Independence Redemption Consecration Theocracy Leadership Enlightenment</p> <p>Appeal to all that man holds dear in ambitions, knowledge, and experience.</p> <p>Hebrews are ready for deliverance.</p> <p>Associated leadership is available.</p>

volved in these chapters, and the significance of these teaching elements. It is appropriate here to suggest to the reader that he study the charts carefully before proceeding to the discussion, because these charts by chapters treat the materials, and give the exact references from which each teaching element is tabulated. For example, consider the following illustration. In chapter 1 we have recorded on the chart the numerical growth of the Hebrews. There is also the statement that increased growth brought increased oppression. Then there is recorded the fact that God blessed the midwives and made them households. If these facts were alone, we might not find any specific teaching elements. But we are building on our study of the pupils in the preceding chapter. In the light of the statements in chapter 2 that God took knowledge of the Hebrews; and in chapter 4 that when Moses reported that God had promised to deliver them, they believed and worshipped, these facts do have some teaching significance. We have noted in our teaching elements the beginning of self-realization. This is illustrated by the special attention given in the materials to the Hebrew midwives, to Hebrew oppression, to the birth and training of a deliverer, and to worship when this deliverer returned.<sup>1</sup> The reader can see the utter impossibility of explaining each time how a teaching element is arrived at, but if he will study the charts carefully, he will see that there is a definite basis in the materials for the teaching elements therein recorded.

A further illustration of method may be helpful. How does one arrive at the significance of any teaching element? We have, for

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1. See above, pp. 52 ff.

instance, the statement in the charts that these are life situations throughout. The basis for this is found in the first two columns. The children of Israel are a growing people. They are growing so fast that the king of Egypt is afraid, so he gives them heavy burdens. This does not avail, so he decides to kill the males. It is apparent that this is a description of a life situation. Further evidence of this is contained in the references which appear by each statement in the first column. To illustrate again, in the first chapter, Israel is set over against Egypt. What kind of appeal would this have to a Hebrew? His own people are oppressed by another people. His sympathy with his own would make pregnant with meaning an appeal to his racial or national loyalty.

With the above illustrations before us, let us proceed with our discussion of the teaching elements and their significance. This is our field of special inquiry in this thesis. We are concerned with the materials only so far as they exhibit a philosophy of Hebrew education. Our approach in this chapter and the two which follow will be after the same general plan, and will be built on the background of all that precedes. Let us now discuss some of the educational elements which are most prominent.

## 2. The Educative Emphases and Their Significance.

### a. The Life Appeal.

The book of Exodus opens with the Hebrew people in bondage.<sup>1</sup> In our special study of the teacher and the pupils<sup>2</sup> we have shown how

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1. Ex. 1:1-14.

2. See above, pp. 28-67

they were delivered from bondage. However, this bondage is described as an interpretation of history,<sup>1</sup> not as a teaching curriculum. It was from their bitter experience of increased bondage under Pharaoh that the Hebrews came to their strong desire for deliverance.<sup>2</sup> When their burdens became unbearable, the Hebrew leaders tried arbitration with Pharaoh, but he would not listen to reason. They say, "Wherefore dealest thou thus with thy servants? There is no straw given unto thy servants, and they say to us, Make brick; and behold, thy servants are beaten; but the fault is thine own people. But he said, Ye are idle, ye are idle: therefore ye say, let us go and sacrifice unto Jehovah. Go therefore now, and work; for there shall no straw be given you, yet shall ye deliver the number of bricks. And the officers of the children of Israel did see that they were in evil case, when it was said, Ye shall not diminish aught from your daily tasks."<sup>3</sup> It was then that they reproved Moses and Aaron for attempting to deliver them.<sup>4</sup> This illustrates that they learned the need for deliverance through their own experience in life.

b. The Social Appeal.

We are told that because the Hebrews were numerically a rapidly growing people, they were given heavy burdens.<sup>5</sup> Because this did not stop their increased growth, their burdens were in-

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1. See above, p. 14.

2. Ex. 5.

3. Ex. 5:15-19.

4. Ex. 5:20,21.

5. Ex. 1:8-11.

creased.<sup>1</sup> As an added precaution, there was the plan to kill all the males.<sup>2</sup> When Pharaoh saw that the Hebrew midwives did not kill all the males at birth, he decreed that the males at birth should be cast into the river.<sup>3</sup> After some time we are told that Moses requested permission for the Hebrews to go into the wilderness to worship.<sup>4</sup> Pharaoh refused, and increased their burdens, requiring the number of bricks but refusing to give straw.<sup>5</sup> If the officers failed to deliver the number of bricks, they felt the lash.<sup>6</sup> In the preceding paragraph we saw the futility of arbitration. Does not this whole picture reveal the social injustice of Pharaoh? Do not the materials show vividly the evils of social injustice? One can see how the Hebrews as they lived such an experience, or as they relived it by having it recounted to them, would see the unfairness of the whole situation. In this way the Hebrew especially would be impressed with the desirability of social justice. It was to this that Moses later appealed when he said, "And a sojourner thou shalt not oppress; for ye know the heart of a sojourner, seeing ye were sojourners in the land of Egypt."<sup>7</sup>

c. The National Appeal.

In the first six chapters of Exodus, it was the Hebrews who were oppressed.<sup>8</sup> It was the Hebrews whose burdens were increased, and about whom the Egyptians were grieved.<sup>9</sup> "And the Egyptians made the children of Israel serve with rigor; and they made their lives bitter with hard service."<sup>10</sup> It was the midwives who were loyal to

. . . . .

1. Ex. 1:12.  
2. Ex. 1:16.  
3. Ex. 1:22  
4. Ex. 5:1.  
5. Ex. 5:7.

6. Ex. 5:14.  
7. Ex. 23:9.  
8. See 1:13,14.  
9. Ex. 1:12.  
10. Ex. 1:13.

their own people, in spite of Pharaoh's command to destroy the males at birth.<sup>1</sup> The Hebrew officers said to Pharaoh, "Behold, thy servants are beaten, but the fault is in thine own people. The chart on which we recorded the references to the groups of persons most involved shows that the first eighteen chapters of Exodus deal primarily with the Hebrews and the Egyptians.<sup>2</sup> Moses was on the side of the Hebrews, and Pharaoh on the side of the Egyptians.<sup>3</sup> What does this mean? If the materials picture one people as an oppressed people, and the other as taskmasters, is it not natural to suppose that such an experience would bind together the members of the oppressed nation? In Exodus 6:1-8 it is from the Egyptians that Jehovah promises to deliver Israel. This shows that even in the covenant relationship there is a distinct national appeal.

d. The Appeal of a Sense of Destiny.

In our discussion of the volitional aim<sup>4</sup> we called special attention to one of the objectives which Moses hoped to accomplish. When Providence was introduced into the picture, in saving Moses and bringing him to the court for an exceptionally good training, the solution of the Hebrew problem began to appear.<sup>5</sup> We are told that while Moses was in Midian, Jehovah took knowledge of the Hebrew bondage, and remembered His covenant with their fathers.<sup>6</sup> Then in the materials there was recorded the call of the deliverer who has been trained.<sup>7</sup> Just when the time was ripe he appeared again in Egypt.<sup>8</sup> While his

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1. Ex. 1:17-19.

2. See above, p. 24.

3. See above. p. 23.

4. See above, p. 48.

5. Ex. 2:1-10.

6. Ex. 2:25,26.

7. Ex. 3, 4.

8. Ex. 4:27-31.

first effort at deliverance failed,<sup>1</sup> it increased the burdens<sup>2</sup> and made the Hebrews more ready for the deliverance which was to come. Very directly Jehovah came into the picture in chapter 6. Here He, as the great Initiator, established the covenant to deliver, to redeem, and to bring into a new land.<sup>3</sup> One senses from these materials that the problem of Hebrew slavery in Egypt was being solved. The children of Israel were gradually reaching the point where their destiny was assured. By oppression they learned to be greatly dissatisfied with Egypt. Their destiny lay in the direction of Sinai and Canaan.<sup>4</sup> This is the full import of the progress of the movement described in the first six chapters.

e. The Religious Appeal.

In our charts<sup>5</sup> we have indicated the many elements of religious appeal. Chapter 1 closes with an account of God's blessing on the Hebrew midwives who refused to kill the babies.<sup>6</sup> In chapter 2, as we noted in the preceding paragraph, Providence raised up and trained Moses. A look at the whole of the preceding paragraph will show that it has a strong religious appeal. Where the Hebrews were helpless, Jehovah initiated plans for their deliverance. Moses' experience at the burning bush called for reverence and awe.<sup>7</sup> When Moses reported his experience to the children of Israel, they believed, and bowed their heads and worshipped.<sup>8</sup> The fact that the God of their fathers purposed to deliver them was too much to pass without an ex-

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1. Ex. 5:1-3.

2. Ex. 5:3-23.

3. Ex. 6:1-8. See above, p.61.

4. Ex. 3:1-12.

5. See pp. 69, 70.

6. Ex. 1:20, 21.

7. Ex. 3:1-12.

8. Ex. 4:31.



perience in worship. Not only did Jehovah purpose to deliver, but He promised: "I will take you to me for a people, and I will be to you a God; and ye shall know that I am Jehovah your God, who bringeth you out from under the burdens of the Egyptians."<sup>1</sup> They could not take it in at the time because of their "anguish of spirit, and cruel bondage",<sup>2</sup> but could look back to this covenant during and after their deliverance. The covenant with Abraham, Isaac, and Jacob takes us back to the book of Genesis,<sup>3</sup> which tells us that man came from God as Creator.<sup>4</sup> This God called Abraham, and made with him a special covenant,<sup>5</sup> and it was this covenant relationship into which Abraham's seed in Egypt were called.<sup>6</sup> Behind the religious appeal there was a God who created, who called to a covenant relationship, who now purposed to deliver, and to fulfil this covenant with Israel.

When we approach these materials from such a viewpoint as is ours in this study, we get something of the cumulative force of the materials in their present form. If the materials reveal what they do to us, what of the Hebrews who lived in the midst of these experiences? From these educative emphases in the period before the plagues, it is evident that this period was one which appealed to the strongest motives of the Hebrew race.

#### B. During the Plagues.

##### 1. Explanation of the Chart.

The first period of education, in addition to the problem

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1. Ex. 6:7.

2. See Ex. 6:9.

3. Gen. 12-50.

4. Gen. 1, 2.

5. Gen. 12:1-3; 13:14-17.

6. Ex. 6:1-8.

Special Study of The Plagues

	Moses		Pharaoh		Pharaoh	Moses
Ch.	Let my people go, that they may serve me.	If thou refuse to let them go--	Pharaoh hardened his heart, was hardened.	Pharaoh was stubborn, and would not let them go.	Pharaoh called for Moses. I will let you go.	Moses besought Jehovah - He did so.
5		Twofold Problem: 1. To get Israel ready to leave Egypt. 2. To get Pharaoh to release Israel.			(1-8;22) (5-12;36)	
6						
7	16	(17) water to blood	13 22	14 22 23		
8	1 (16) lice 20	2 frogs 21 flies	19 32	19 32	8 25,28 (not far away)	12,13 frogs removed. 30,31 flies removed
9	1 (8) boils 13	2 murrain of cattle 17 hail	12 34 sinned yet more	7 35	27 I have sinned. Jehovah is righteous I & my people are wicked	33 hail stopped
10	3 (21) darkness	How long refuse to humble thyself 4 Locusts	20 27	20 27	8 men only 16 (in haste) I have sinned. 24 Leave flocks & herds.	18,19 Locusts removed.
11	8 All shall thee out. After that I will go out.	4 Firstborn say, "Get thee out. After that I will go out."		10	Get out.	
12		12 Firstborn 29			31,32 By night. Get out - go. Take everything. Bless me also.	

of bondage in Egypt, had two related problems. The first of these was to get Israel ready to leave Egypt. The materials in chapters 1-8:22 deal directly with this problem. The other was to get Pharaoh to release the children of Israel. The materials in chapters 5-12:36 deal directly with this problem. From the chart on the preceding page, it is evident that there were seven requests for release, and a final prediction of release. We observe that there were seven warnings before the plagues came, and that three plagues came without immediate warning. In thirteen verses there is an account of Pharaoh's hardening or Pharaoh's stubbornness, and his refusal to let the children of Israel go. Four times in answer to Pharaoh's request Moses entreated Jehovah to remove a plague, and Jehovah did so. Pharaoh's first suggestion of release came in chapter 8 where we are told that he granted permission to go a little way. In chapter 9 there is a record of his confession of his own sin, and of the righteousness of Jehovah. In haste, in chapter 10, he is reported to have confessed his sin, asked for forgiveness, and granted permission for the Hebrews to go, but without their flocks and herds. Finally, after the death of the firstborn, he urged Israel to get out, to take everything, and asked Moses to bless him. Each time save the last, when the pressure of the plague was released, he changed his mind and refused to let them go.

## 2. Educative Emphases and Their Significance.

### a. Evidence of Jehovah's Purpose.

The series of repetitions recorded on the chart on the following page show clearly the fact that Jehovah purposed to deliver Israel from Egyptian bondage, and to have them serve Him. The whole

Teaching Significance of the Plagues--Chs. 7-12

Teaching Elements	Ch.	Educational Significance
<p>3 Egyptians shall know that I am Jehovah who delivers  Aaron's rod swallows others: 12  God of Hebrews says, Let my people go: 16  Pharaoh stubborn-difficult: 14  Thus shalt thou know that I am Jehovah. I will smite: 17</p>	7	<p>Jehovah delivers Israel  Aaron's rod more powerful than any other  Pharaoh's stubbornness suggestive of downfall.  Purpose-religious appeal prominent.</p>
<p>Opportunity-punishment for failure to yield: 1  Moses' prayer answered: 12,13  Plague the finger of God: 19  Requests after judgment: 20  Division between Egypt and Israel: 22.  Full deliverance is goal; partial deliverance not: 26</p>	8	<p>Pharaoh given every opportunity to yield-fairness.  Prayer avails with God.  Israel is God's chosen.  Selfish opposition to God must go.  Israel destined for full deliverance.  Sense of destiny.</p>
<p>Distinction between cattle of Israel and of Egypt: 4  Boils upon magicians: 11  Pharaoh recognized as exalting himself against God: 17  Pharaoh recognizes own sin and wickedness-unstable: 27</p>	9	<p>Israel was ready; Pharaoh was not.  Jehovah's power recognized as different and greater than tricks of magicians.  Pharaoh had struggle within himself.  Self pulled against better judgment.</p>
<p>Experience of plagues to be told to sons and sons' sons: 2  Pharaoh's servants recognize futility of resistance: 7  Pharaoh unwilling to grant full release: 10  Pharaoh asks for forgiveness of his sin: 16  Go-let flocks stay-partial release:24  Last appearance before Pharaoh: 29</p>	10	<p>Teaching in the home.  All except Pharaoh are breaking down.  Property and gain which Hebrew slaves brought appealed to Pharaoh.  Pharaoh twice makes his own conditions.  Warnings and arbitration ended because of Pharaoh's stubbornness.</p>
<p>Greatness of Moses recognized by all, servants and people: 3  Great cry predicted-know that Jehovah makes distinction: 6,7.  Pharaoh refused in spite of repeated warnings and discipline: 10.</p>	11	<p>Jehovah's choice of a leader vindicated. Jehovah's favor to Israel unmistakable.  To him who deliberately sets his will against God there is but one end- suffering and loss.</p>
<p>Passover lamb a special lamb a year old-blood on doorpost: 5-7.  Unleavened bread associated-haste of departure: 8.  All who obey are saved from plague:27  Plague on Egyptians causes cry and request to leave- Israel departs: 30-39.</p>	12	<p>Special significance of deliverance commemorated in visible form.  Quick and mighty deliverance.  Israel's final test before departure is obedience to God.  Israel released through fear and suffering- Jehovah fulfilling His promise.</p>

movement appears to have been built around requests for release and warnings in case of refusal. Some plagues came without warning, but at the very first of these "the magicians said unto Pharaoh, This is the finger of God".<sup>1</sup> The servants of Pharaoh, after the locusts came, urged him to let the Hebrews go.<sup>2</sup> The plagues were object lessons, not so much in the sense that they were new,<sup>3</sup> but in the sense that they were severe and were interpreted by Pharaoh even as judgments from God.<sup>4</sup> This was a memorable year for the Hebrews. It is not surprising that their calendar was dated from its conclusion at the time of deliverance.<sup>5</sup> Jehovah had purposed to deliver. The fact of Pharaoh's stubbornness served merely to make even more plain Jehovah's purpose for His own people.<sup>6</sup>

b. Evidence of Pharaoh's Struggle Within Himself.

We have shown that Pharaoh changed his mind many times.<sup>7</sup> It was not with him a question of right or wrong. It was not a case of helping the Hebrews. It was more a struggle between selfish ambition and what was a clear indication of the will of Jehovah, whom he at first professed not to know.<sup>8</sup> His ruling passion seemed to be personal advancement through the advancement of Egypt. The experience which we are now discussing indicates that he was trying to do what he had to, and no more. While a plague was on, he felt as though he would deliver. When it was lifted, he changed his mind. His gradual process of giving in to Moses' requests shows that it was

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1. Ex. 8:19.

2. Ex. 10:7.

3. See above, p. 11.

4. Ex. 9:27. cf. 9:15,16.

5. Ex. 12:2.

6. Ex. 9:13-18.

7. See above, p. 61.

8. Ex. 5:2.

after many days of bitter experience that he finally let Israel go. Pharaoh's experience shows that self and selfish interest caused this bitter internal struggle. His struggle within himself leads us to our next emphasis.

c. Evidence of the Folly of Resisting Jehovah.

Pharaoh is pictured in this section of the book as acting according to his own free will.<sup>1</sup> He could let the Hebrews go, or he could not, as he chose. By look at the chart on the plagues,<sup>2</sup> this will be clearly illustrated. There were in chapter 8, for instance, two requests, two warnings, two times when Pharaoh called for Moses, and asked him to pray for the removal of the plague from which Pharaoh then suffered. Twice Moses prayed, and the plague was removed. Twice Pharaoh hardened his heart, or his heart was hardened, and he refused to let Israel go. These relations will be seen by the verse references on the chart. If Pharaoh were not able to choose, the Hebrews certainly could have left after the first three plagues, at which time a distinction was made between Israel and Egypt.<sup>3</sup> From the beginning Pharaoh resisted, "as Jehovah had spoken".<sup>4</sup> As a man Pharaoh had the freedom of choice to release or not to release; but being the type of man he was, there was only one choice for him. If self came first, Pharaoh would be all the more hardened and stubborn in the face of each judgment. It was not a full recognition of Jehovah which made him release Israel, but the final plague, which touched his own flesh and blood.<sup>5</sup> It was fear of death rather than

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1. Ex. 5:1-12:36.

2. See above, p. 79.

3. Ex. 8:22, 23.

4. Ex. 7:13.

5. Ex. 12:29-32.

respect for the rights of the Hebrews which caused the urgency for their departure.<sup>1</sup> Allowing for all of these facts, no one teaches more clearly than Pharaoh the folly of resisting Jehovah. He sealed his own doom by his selfish nature and his refusal to be taught by God. What Jehovah wanted him and the Egyptians to learn, and what He wanted the Hebrews to learn has been discussed.<sup>2</sup> There were opportunities for them to learn, and to know these things, and Pharaoh in his folly made these lessons all the more emphatic.<sup>3</sup>

#### d. Evidence of the Value of Consecrated Leadership.

The structure of chapters 7-12 has been shown in a chart of the conversations between Moses and Pharaoh.<sup>4</sup> It has also been noted that the first expression of Jehovah's purpose to deliver was made to the leader whom He had chosen to be His agent.<sup>5</sup> This purpose of God was reported to the Hebrews by Moses.<sup>6</sup> The first chapter of this thesis on the movement of the book as a whole treated outstanding phrases. Among these were "Jehovah said unto Moses" and "As Jehovah commanded Moses".<sup>7</sup> Moses was Jehovah's representative before the people<sup>8</sup> and before Pharaoh.<sup>9</sup> When Moses prayed for the removal of the plagues, Jehovah did according to Moses' prayer.<sup>10</sup> When Moses realized that arbitration was impossible, he gave Pharaoh a prediction that the next plague would be the last.<sup>11</sup> God had finished arbitration with Pharaoh, and was now working out His great redemption. God's great power was worked through the rod of Moses.<sup>12</sup> "Moreover the man

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1. Ex. 12:33.

2. See above, p. 19 ff.

3. Ex. 9:14-16.

4. See above, p. 79.

5. Ex. 3.

6. Ex. 4:27-30.

7. See above, p. 14 ff.

8. Ex. 3:13-4:17.

9. Ex. 7:1,2.

10. See chart above, p. 79.

11. Ex. 11:1, 4.

12. Ex. 4:17; 7:17; 8:5, 22, 23; 9:6, 7, 26;

10:23; 11:7.

Moses was very great in the land of Egypt, in the sight of Pharaoh's servants, and in the sight of the people."<sup>1</sup> One man, wholly consecrated to God, moved a nation out of bondage into freedom. Through one man redemption was written in large letters on the hearts and minds of the Hebrews.

e. Evidence of The Value of Specific Obedience:

If the Hebrews were onlookers from the third plague onwards, what was to them the added value of the other plagues? Such a question may easily be answered from the context. They could see and feel the full import of the distinction mentioned so many times during this period.<sup>2</sup> They were having ample opportunity to adjust themselves to the idea that Jehovah was identifying Himself with their cause. They were given a final opportunity to prove their allegiance to Jehovah. Explicit directions concerning the Passover feast were given to the family units.<sup>3</sup> If they met the conditions of the passover feast, and sprinkled the blood, they would suffer no ill effects. If they were too proud to meet these conditions, they put themselves on an equal plane with the Egyptians. "When He seeth the blood upon the lintel, and upon the two side-posts, Jehovah will pass over the door, and will not suffer the destroyer to come in unto your houses to smite you."<sup>4</sup> If they in faith accepted Jehovah's plan of the sprinkling of the blood of an unblemished lamb, and themselves ate of

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1. Ex. 11:3.
2. See above, p. 80.
3. Ex. 12:3 ff.
4. Ex. 12:23.



this lamb, they escaped the killing of the first born.<sup>1</sup> The deliverance of Jehovah depended, according to His covenant in 6:1-8, not on the obedience of Israel, but on the choice of Jehovah to deliver His own. But this did not mean that their own firstborn would be exempt from death unless they met the conditions given for escape from the final plague. They had seen in Pharaoh the folly of resistance. They were commanded to obey instructions for the Passover in faith, that their own firstborn might be saved. It was in life and in relation to the life of their own flesh and blood that this obedience was commanded.

#### C. Summary.

We have found that chapters 1-6 dealt with the bondage of Israel before the plagues. We have shown that the record of the experiences of this period had in it a number of educative appeals. There was a life appeal. The whip, the lash, the fear of Pharaoh, the growing number of the Hebrews, the burdens, the discouragement, the rich promises of God, and the anguish of the Hebrews all throbbed with a distinct appeal to life. The common burdens of one race, the Hebrews, were set over against the Egyptians, who were taskmasters. This contrast constituted to the Hebrew a social and a national appeal as it related to the principles and the persons involved. As Jehovah began to work out plans for the deliverance of the Hebrews, as He called His leader, and as He made His covenant with Israel, there was the appeal of a sense of destiny. It was Jehovah who initiated this plan for deliverance, and this Jehovah was the God of the forefathers of the Hebrews. His interest in the Hebrews, and His covenant with them made for a strong religious appeal.

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1. Ex. 12:29, 30.

We found that chapters 5-12 dealt with the efforts of Moses to secure Pharaoh's permission to let the Hebrews go, that they might serve Jehovah. We discussed for its educative significance the evidence which these chapters contain for five educative emphases. The first of these was the purpose of Jehovah to deliver. The requests, the warnings, and the plagues are an illustration of this purpose. The second emphasis discussed was the struggle of Pharaoh within himself. It appeared that he was torn between doing what seemed inevitable and what his selfish desire dictated. The third matter of emphasis was the folly of resisting Jehovah. Though Pharaoh acted of his own free will, his selfish nature was pictured as that which brought on the plagues and the ultimate release of the Hebrews. His resistance was to his own hurt, for the result was inevitable. A fourth emphasis discussed was the value of consecrated leadership. Jehovah accomplished His great work of deliverance and training through His own leader, Moses. The final significant educative emphasis discussed was the value of specific obedience. By obedience the Hebrews saved their firstborn from the consequences of the last plague. The purpose and power of Jehovah have appeared as dominant notes throughout the first twelve chapters of Exodus. The chapters which describe the journey from Egypt to Sinai constitute the next basis of study.

## CHAPTER FIVE

### THE SECOND PERIOD OF EDUCATION - EGYPT TO SINAI

#### A. Explanation of Chart.

A new era for the Hebrews began when they left Egypt.<sup>1</sup> They were a group of liberated slaves who had behind them, in their great deliverance, a great experience of the purpose and power of God.<sup>2</sup> It was natural for them to commemorate this experience with annual festivals.<sup>3</sup> But they faced a journey from Egypt to Sinai,<sup>4</sup> and their steps were in a measure unknown. Had Jehovah delivered them and left them to face alone the dangers of the wilderness? From the chart on the following page we can see a definite emphasis on deliverance and leadership. The murmurings indicated needs, and we can see also how these needs were met. In this chart we have recorded sixteen references to deliverance. There is deliverance at the Red Sea, and from Amalek. Deliverance is commemorated, as we shall see, in a variety of ways. There are feasts, and songs, in commemoration. An altar and the manna are associated with deliverance. The second column deals with leadership. A similar study of this column will reveal certain emphases. The same is true of the third and fourth columns. One matter of special interest is the fact that in each case of murmuring there is deliverance, as in chapter 14; or water and food, as in chapters 15, 16, and 17. We are now prepared to discuss each of these

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1. Ex. 12:40.
2. See first part of this chapter.
3. Ex. 12, 13.
4. See Ex. 19:1.

Educational Emphases in Chapters 12-18

Ch.	Deliverance	Leadership	Nourishment	Murmuring
12	Passover feast made permanent: 42. Passover kept by all Israel: 47. Israel only, delivered nation, keeps it: 48.			
13	Deliverance commemorated. First-born consecrated: 12. Unleavened bread, signifying haste: 3-7. Visual aid; significance taught in home: 9,14,15,16.	Hebrews carefully led, not near Philistines:17,18. Continual presence of God - pillar of cloud by day and fire by night: 21, 22.		
14	Salvation of Jehovah; Jehovah fights for Israel: 13,14. Pharaoh completely destroyed: 24-28. Israel on dry land:29, 30. Jehovah saved Israel ; Israel believed Jehovah and Moses, and worshipped: 31.	By Red Sea: 2. Pillar leads across sea, and then stands behind: 19,20.		Fear at Red Sea. Death by sword: 10-12.
15	Deliverance commemorated and made permanent literature in song: 1-18,21. Jehovah praised for deliverance: 1-18,21.	Praise to Jehovah for leadership: 13 Led from Red Sea onward: 22	Water made sweet by Jehovah: 25	For water at Massah: 23,24.
16	Manna connected with deliverance: 6. Manna kept as commemoration of feeding after deliverance: 31-35.	To wilderness of sin: 1	Quails at even, manna in morning. None on Sabbath,double portion on Saturday: 13-27	For fleshpots of Egypt. Rather die in Egypt than starve here 2,3. Murmuring against Jehovah: 6-12
17	Delivered from Amalek; Aaron and Hur help hold up Moses' hands: 8-13 Deliverance from Amalek commemorated by writing and altar: 14-16	From Wilderness of Sin to Rephidim: 1	Moses struck rock at Horeb. Water from rock. Called Massah, striving,tempting Jehovah:5-7	Strove with Moses. No water for children or cattle. Rather die in Egypt than of thirst here: 2,3.
18		Elders appointed Theocentric, teaching emphasis:19,20.		

emphases more in detail.

## B. Educative Emphases and Their Significance.

### 1. The Fidelity of God in Deliverance from Egypt.

In the previous chapter has been shown something of the difficulty of delivering the Hebrews from bondage. The permanent aspects of this deliverance were to be kept alive through the Passover, the feast of Unleavened Bread, and the consecration of the firstborn. The first and the last of these brought vividly to the mind the passing over of the firstborn in Egypt.<sup>1</sup> The other feast of commemoration brought to mind the same event, with an emphasis on the haste with which the Hebrews left Egypt.<sup>2</sup> The firstborn of Israel, who were saved from death by the keeping of the Passover feast, were consecrated to God in recognition of His ownership.<sup>3</sup> The beasts<sup>4</sup> and the fruits of the ground<sup>5</sup> were likewise to be brought to Jehovah in recognition of the fact that He gave all and owned all. First they recognized the Giver of all good gifts, and then they could put gifts to their accustomed use. The teaching value of two such annual feasts can well be imagined. Of even greater importance to education was the series of consecration services which must of necessity have been held as new children were born into the various families.<sup>6</sup> These were devices for keeping deliverance foremost in the minds of the Hebrews. It is significant also that the family unit was predominant in each case.<sup>7</sup> Hence it was appropriate that parents were instructed to

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1. 1. Ex. 12:12-14.

2. Ex. 12:8-11.

3. Ex. 13:1-3.

4. Ex. 13:2

5. Ex. 23:16.

6. Ex. 13:1, 2.

7. Ex. 12:1-28; 13:1, 2.

CHAPTER FIVE

THE SECOND PERIOD OF EDUCATION --EGYPT TO SINAI

sieze upon moments of excited curiosity to teach their children the significance of these feasts.<sup>1</sup> A child who has grown up in such an atmosphere will find it difficult to forget his early training. Even today we can see countless illustrations of the influence of home training upon children. As if this were not enough, visible aid was used to keep the significance of deliverance prominent. "And it shall be for a sign unto thee upon thy hand, and for a memorial between thine eyes, that the law of Jehovah may be in thy mouth; for with a strong hand hath Jehovah brought thee out of Egypt."<sup>2</sup> This was ever in the background of Hebrew education from this time onward. For the deliverance from Egypt marked the time when the Hebrews began in a new way to realize their possibilities, and to work out their own destiny under God.

## 2. The Fidelity of God in Deliverance at the Red Sea.

Another experience of deliverance which stimulates interest is recorded in chapters 14 and 15. There were several factors which heightened the effect of this deliverance and tended to make a definite impression on the memory. The Egyptians had been left behind, but the Hebrews dared not go into the land of the Philistines.<sup>3</sup> Consequently, as the map shows,<sup>4</sup> they were still near enough to Egypt for Pharaoh to come and destroy them. It is entirely possible that more than once there was a feeling of apprehension as some father

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1. Ex. 12:25-27; 13:8,9,14,15.
2. Ex. 13:9, cf. 9:14-16.
3. Ex. 13:17.
4. See above, p. 7.

turned his head toward the rear to see if perchance Pharaoh were in pursuit. When Pharaoh actually came into view, the situation was one of hopeless murmuring.<sup>1</sup> As is seen by this reference, the Hebrews' only thoughts of Egypt were of graves, of slavery, and of death. Even after lasting freedom, Egyptian slavery was more to be desired than cruel death. The answer which Moses gave was designed to encourage the hearts and stiffen the spines of the Hebrews. "And Moses said unto the people, Fear ye not, stand still, and see the salvation of Jehovah, which He will work for you today: for the Egyptians whom ye have seen today, ye shall see them no more for ever. Jehovah will fight for you, and ye shall hold your peace."<sup>2</sup> Then there followed the night scene in which, after the Red Sea had been parted by an east wind, the Hebrews crossed in safety. The next day the Hebrews saw the complete destruction of the Egyptians, even to the gruesome sight of dead bodies on the shore.<sup>3</sup> So impressed were they that they burst into a song of gratitude, the theme of which was deliverance.<sup>4</sup> If the first deliverance was hasty, and certainly it was, this deliverance was certain. Jehovah, Who had shown His power in Egypt, beyond any doubt here proved His fidelity.

### 3. The Fidelity of God in Leadership in the Wilderness.

In a previous study on the response of the Hebrews attention has been called to this factor.<sup>5</sup> The significance of the

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1. Ex. 14:10-12.

2. Ex. 14:13-14.

3. Ex. 14:21-30.

4. Ex. 14:31-15:18, 21.

5. See above, p. 60 ff.



continual presence of the cloud must not be underestimated. The Hebrews did not have to depend on memory alone for their thoughts about God. He was ever going before them, adapting the nature of the cloud to their needs.<sup>1</sup> Not only so, but at the Red Sea, He adapted the position of the cloud to their needs.<sup>2</sup> He was faithful to lead, by the cloud and by Moses. Jehovah hovered over His own chosen people whom He had so wonderfully delivered. They were visibly following Jehovah, trusting His leadership.<sup>3</sup> The great spiritual value of such an experience day after day can be well understood.

#### 4. The Fidelity of God in Supplying Nourishment.

##### a. Water.

There were two experiences of extreme thirst. In the first case, at Marah,<sup>4</sup> Jehovah told Moses to cast a tree into the waters, and they were made sweet. In the other case the thirst seems to have been more extreme, for Moses recognized that at Massah his life was in danger.<sup>5</sup> At the command of Jehovah, he struck the rock of Horeb, and water came forth. In both cases they learned that Jehovah who led them was faithful to supply water.

##### b. Food.

Water was not their only need. When they murmured for food, the Hebrews learned several lessons. The first of these was that their murmuring against Moses was murmuring against Jehovah. Jehovah identified Himself with His leader.<sup>6</sup> He was displeased with their murmuring.

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1. Ex. 13:21,22.

2. Ex. 14:19,20.

3. See above, pp. 53,63.

4. Ex. 15:23,24.

5. Ex. 16:4.

6. Ex. 16:6-12.

However, he sent them flesh and manna to eat.<sup>1</sup> As they gathered the manna, they learned to respect the Sabbath and to obey God's commands.<sup>2</sup> Because the Israelites were disobedient, we are told that "Moses was wroth with them".<sup>3</sup> Their Jehovah said unto Moses, "How long refuse ye to keep my commandments and my laws?"<sup>4</sup> God was faithful to give food, but was displeased with murmuring and disobedience. These lessons are found in chapter 16.

#### 5. The Fidelity of God in Protection.

In the war with Amalek the Hebrews were put to a display of their fighting courage.<sup>5</sup> Joshua gave evidence of his qualities of leadership in battle,<sup>6</sup> and Aaron and Hur assisted Moses when his arms became tired.<sup>7</sup> This was of special import. It was a recognition of the fact that Jehovah was fighting with and for the Hebrews. His help had to be sought continuously, not just one moment. Such a story would have pertinent meaning to those who might later have to fight for Canaan.<sup>8</sup>

#### 6. The Fidelity of God in Providing Help.

From Moses' contact with Jethro there came Jethro's recognition of Jehovah as greater than all the gods.<sup>9</sup> His advice to Moses concerning judgment enabled Moses to share the leadership of Israel with some of the elders.<sup>10</sup> This had a special value for Hebrew

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1. Ex. 16:13-16.  
2. Ex. 16:18-30.  
3. Ex. 16:20.  
4. Ex. 16:28.  
5. Ex. 17:8-13.

6. Ex. 17:13.  
7. Ex. 17:11, 12.  
8. See Joshua 1-12.  
9. Ex. 18:11.  
10. Ex. 18:13-26.

education. The elders had a share in the judging of cases.<sup>1</sup> This meant that they had a definite participation in Jewish law and administration. This was continued for in Jesus' time there is special mention of elders and scribes.<sup>2</sup> Even more important is the theistic nature of the laws and the fact that they were to be taught. "Be thou for the people to God-ward, and bring thou the causes unto God: and thou shalt teach them the statutes and the laws, and shalt show them the way wherein they must walk, and the work they must do."<sup>3</sup> God was recognized in the giving of the laws and these laws were to be taught to the people. This law would thus be sacred to the Hebrews. God was faithful to provide help and to meet the needs for moral, civil, and social conditions which might arise. This suggests the nature of the next period of education.

#### C. Summary.

This period of three months<sup>4</sup> was not without educative import. Among the special elements of teaching value found in these materials in their present form, we find an emphasis on deliverance, leadership, and nourishment. The permanent aspects of the deliverance from Egypt took permanent and pedagogical form as annual festivals and the consecration of the firstborn. The Red Sea experience marked the certainty and permanence of this deliverance from Egypt. The effect of this experience took permanent literary form as a song which might be sung from time to time. The constant leadership of

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1. Ex. 18:25,26.
2. See, for instance, Matt. 23:57.
3. Ex. 18:19,20.
4. See above, p. 12.

Jehovah was found to be another point of special interest.

An important lesson learned from the wilderness difficulties was that of the fidelity of God in supplying every need, whether for water, food, protection, or help. The Hebrews learned also the duty of refraining from murmuring against Jehovah's leader, because this was murmuring against God. They learned that they must obey the commands and the laws of God, and keep His Sabbaths. They learned through experience the value of the presence and help of Jehovah in time of war. They learned the value of cooperation in leadership. In addition, the Hebrew commonwealth was recognized as theocratic. The human representative of this theocracy was to teach the people the laws of God. The whole legal and administrative life of the Hebrews was thus linked up directly with Jehovah.

As in the former period of education the Hebrews learned of the purpose and the power of God to deliver them from Egypt; so in this period they learned of the fidelity of God to lead, nourish, and protect His redeemed people. The educative value of the Sinai experience furnishes for this study the next center of interest.

CHAPTER SIX

THE THIRD PERIOD OF EDUCATION -- SINAI

## CHAPTER SIX

### THE THIRD PERIOD OF EDUCATION -- SINAI

#### Introductory Statement.

For the sake of convenience in study the materials in chapters 19-40 are divided into three sections. The first section (chapters 19-24) deals with the moral law. The second section (chapters 32-34) deals with false worship as revealed in the golden calf incident and its results. The third section (chapters 25-31, 35-40) gives a record of true worship as it grows out of the plans for the Tabernacle and the building of the Tabernacle. The reason for such divisions will become apparent as our study proceeds. Chapters 25-31 and 35-40 are placed together mainly for the sake of comparative study, not because we think that they should be so placed in the book. As will later appear, there is good reason for the order of the materials in their present form.

#### A. The Moral Law.

##### 1. Explanation of the Charts.

It will appear from the characteristic words that this section is a section of laws. There are listed the positive commands introduced by the phrases, "thou shalt", "thou shalt not", "he that", and the word "if". From this chart one may get an idea of the nature of the materials. There are commands both positive and negative. The "if" clauses are followed by a command. The "he that" clauses are followed by a command introduced usually by "he shall".

It will be seen by the chart that the emphasis is on the "thou shalt" and the "thou shalt not" phrases. Another view of the materials is given on second chart. This chart proposes to show the movement of the materials, beginning with the covenant in chapter 19, showing the nature of the laws, and moving finally to the covenant which is repeated in chapter 24. One can observe the progress of the materials, and will be able to see especially the specific laws which are stated generally in the decalogue. The third chart proposes to treat especially the educative content of the materials, and the significance of the educative content.

The educative content of these chapters is directly in line with the advice which Jethro gave to Moses that he should bring the causes unto God, and then teach the people the statutes, the laws, the way they must walk, and the things they must do.<sup>1</sup> Moses of course did not attempt this of himself. When he arrived at Mount Sinai, he went up to God to learn what Jehovah had to say.<sup>2</sup> What follows grows out of this contact with God. So the materials reveal that there was a necessity for what comes in these chapters, and that this need was first recognized by Jehovah and by Jehovah's leader. In our study of the covenant relationship it has been that the covenant was appropriately renewed here, and that this covenant suggests the conditions which the Hebrews must meet if it is to be maintained.<sup>3</sup> The people to whom the laws were given were a covenant people with experience of a great deliverance from bondage, and of fidelity in

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1. Ex. 18:19,20.

2. Ex. 19:3.

3. See above, p. 62.

Characteristic Words in 19-24

Thou Shalt	Thou Shalt Not	Ch.	If	He That
3 Have no gods. 8 Remember sabbath. 9 Labor six days. 12 Honor parents. 22 Say to children of Israel. 24 Make an altar of earth.	4 Make any graven image. 5 Bow down nor serve them. 7 Take name of Jehovah in vain. 10 Do any work on sabbath. 13 Kill. 14 Commit adultery. 15 Steal. 16 Bear false witness. 17 Covet house or anything. 23 Make other gods.	20	25	
14 Take him from altar that he may die.		21	2,3,4,5,7,8,9,10,11,13,14,16,18,19,20,21,22,23,26,27,28,29,30,32,33,35,36.	12,15,16,17
29 Give first-born to me. 30 Give first-born of oxen to me. 31 Be Holy.	18 Suffer sorcerer to live. 21 Wrong sojourners. 22 Afflict widow or fatherless child 28 Revile God or curse rulers of people. 29 Delay to offer first-fruits of harvest or outflow of presses.	22	1,2,3,4,5,6,7,8,10,12,13,14,15,16,17,23,25,26.	19 Whosoever 20
8 Take no bribe. 10 Sow land six years. 11 Let it rest seventh year. 11 Vineyard in like manner. 12 Six days do work. 12 Rest seventh day. 13 Make no mention of other gods. 14 Keep feast three times a year. 15 Keep feast of unleavened bread. 19 Bring first-fruits into house of Jeh. 24 Overthrow utterly and break in pieces. 25 Serve Jehovah. 31 Drive them out. 32 Make no covenant with them or their gods.	1 Take up a false report. 2 Follow multitude to do evil. 6 Wrest justice due poor. 9 Oppress sojourner, for ye know hearts of sojourners, seeing ye were sojourners. 18 Offer blood of my sacrifice with unleavened bread. 19 Boil kid in its mother's milk. 24 Bow down to their gods nor serve them, nor do after them.	23	4,22,33.  Note: In first two columns, direct statements warning against imminent dangers. Warnings based on human nature and experience. Direct positive commands concern matters of vital interest. Observe repetitions  Note: These conditions are followed by positive statements of law and commandment. "He shall", "thou shalt", "shall", and "shall be".	



# GENERAL SURVEY OF CHAPTERS 19-24

1-6	7-15	16-25	17-18	19-21	22-26	1-11	12-27	28-36	1-4	5-17	18-27	28-31	1-9	10-19	20-33	1-8	9-11	12-18	
Sinai Covenant Preparation			Thick Cloud	Decalogue	Effect	"Ye have seen" "Worship me"	Laws concerning servants.	Laws concerning crimes of violence.	Laws concerning beasts - damage.	Theft	The trespass of property	Civil Laws	Recognition of God	Social Justice	Sabbath Feasts - First-fruits.	To Canaan - Jehovah's Covenant	Worship - Covenant	Vision of Elders	Moses in Mount
PREPARATION FOR COVENANT			TEN WORDS				CIVIL AND RELIGIOUS LAWS							COVENANT RENEWED			PREPARATION FOR TABERNACLE		

## The Ten Words Briefly Stated

1. Thou shalt have no other gods before me.
2. Thou shalt not make unto thee any graven image.
3. Thou shalt not take the name of Jehovah thy God in vain.
4. Remember the sabbath day, to keep it holy.
5. Honor thy father and thy mother.
6. Thou shalt not kill.
7. Thou shalt not commit adultery.
8. Thou shalt not steal.
9. Thou shalt not bear false witness against thy neighbor.
10. Thou shalt not covet.

Special Study of Chapters 19-24

Elements of Teaching Method	Ch.	Educative Significance
<p>Conversation--7,8,19,20  Appeal to sense of destiny--5,6  Appeal to reverence--10-25  Sense perception and apperception  Sound--16-19; Sight--6,16-18  Feeling--16,18  Willing participation--7,8</p>	19	<p>Motivation  Willing participation  Sense perception and apperception are vital factors in educational process.</p>
<p>Discourse--3-17,22-26  Appeal to gratitude for deliverance-2  Appeal to love for parents--12  Appeal to self-preservation-12  Sense perception and apperception  Sound--18; Sight--18  Monotheistic, religious appeal--3,23</p>	20	<p>Motivation  Appeal to instincts  Sense perception and apperception  Religious appeal a part of educational process</p>
<p>Discourse--1-36  Sense perception and apperception  Feeling--6  Sense of justice and fair play--1-36  General to specific--12-36; cf. 20:13  General to specific--15,17; cf. 20:12</p>	21	<p>Law having appeal in a sense of justice and fair play as well as authority of lawgiver.  General laws explained and interpreted in specific life situations.  Education is life.</p>
<p>Discourse--1-31  Monotheistic, religious appeal--9, 20,28,29  Sense of justice and fair play--1-31  General to specific--1-15; cf. 20:15  General to specific--16-19; cf.20:14  General to specific--22-27; cf. 20:17</p>	22	<p>The final authority for all law is God--theocratic nature of Hebrew nation.  General laws applied to practical life situations. Education is life becoming related to God.</p>
<p>Discourse--1-33  Monotheistic, religious appeal--13,24  Sense of justice and fair play--1-12  General to specific--6-9; cf. 20:17  General to specific--10-12; cf.20:8-11  Repetition and use of annual feasts--14-19; cf. chs. 12 and 13</p>	23	<p>Repetition of emphasis on monotheism.  Education looks back to time when it was made possible through deliverance.  Education is past, present, and future life related to Jehovah, The One True God.</p>
<p>Conversation--3,4  Sense perception and apperception  Sight--10,11,16,17  Use of concrete-object lesson--1-8  Willing participation--3,7</p>	24	<p>Various devices are used in the educational process. It involves the whole man.  Willing participation as a motive force is of vital importance.</p>

leadership.<sup>1</sup> With this background, let us approach the record of the first part of this experience at Sinai (chapters 19-24).

## 2. Preparation for Giving of Moral Law.

It is unfair to the writer of this book to suppose that the moral law might occur at any stage in the development of these materials. If what preceded did have a definite bearing, what of the immediate preparation? What environmental factors made a contribution to the effect of the Ten Words? In the preceding paragraph attention has been called to the background. Now let us see more directly how these people were to become "a kingdom of priests, and a holy nation".<sup>2</sup> We are told of the lightnings and thunderings, the thick cloud, the voice of the trumpet, the fire, the smoke, and the earthquake<sup>3</sup> which preceded the giving of the law. Also the people, who had promised without compulsion to do all that Jehovah commanded,<sup>4</sup> were sanctified.<sup>5</sup> Bounds were set about the mountain, and the children of Israel were warned repeatedly not to overstep these bounds.<sup>6</sup> The Hebrews were well prepared for the presence of Jehovah on Mount Sinai. It was in such an awe inspiring situation that the Ten Words were spoken from the Mount.<sup>7</sup> It should occasion no surprise to learn that the people trembled, and stood afar off, and said to Moses, "Speak thou with us, and we will hear; but let not God speak with us, lest we die."<sup>8</sup> The environment was certainly one which called forth deep reverence. In

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1. See above, chs. 3,4 and 5.  
2. Ex. 19:4-6.  
3. Ex. 19:16-19.  
4. Ex. 19:7,8.

5. Ex. 19:14,15.  
6. Ex. 19:12,13.  
7. Ex. 19:21-24.  
8. Ex. 20:18,19.

the midst of such a scene Jehovah spoke to Israel.

### 3. Life Appeal of Moral Law.

Chapter 19 describes an experience of the Hebrews. This was a life situation. The chapters which follow,<sup>1</sup> like those which precede, are an interpretative record of experience. The laws in the remainder of this section deal with life situations.<sup>2</sup> As is shown by the chart on page 99, chapter 21 deals with crimes of violence, chapter 22 with laws concerning restitution for trespass, chapter 23 with a variety of civil and religious laws, and chapter 24 with the covenant. There are laws for the criminal who takes the life of another,<sup>3</sup> for the beast which gores a man,<sup>4</sup> and for the servant who chooses to stay with his master.<sup>5</sup> These are merely illustrations of the life appeal of the laws. Though there were laws given, these were to become a permanent possession through daily living.<sup>6</sup> Education did not come through recitations or the study of certain textbooks. It did not come through a number of subjects imposed as a stated curriculum. As the Hebrews lived through one experience after another, they were learning from their everyday experiences. While they did not have an organized system of education as such, they were nevertheless learning in a more effective way from their experiences the great lessons of life. It is in this sense that we speak of education as a life process.

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1. Ex. 20-24.
2. Ex. 20-24.
3. Ex. 21:13

4. Ex. 21:28-32.
5. Ex. 21:2-6.
6. Ex. 18:20.

#### 4. Variety of Aspects Treated in Moral Law.

Though there was no stated curriculum in the modern sense of the term, there were physical, social, moral, and spiritual aspects in the laws which were to serve as a standard for their living. The people, for instance, were to work for six days and rest the seventh.<sup>1</sup> This had its physical side in labor; its social side in permitting servants to rest; its moral values in obedience; and its spiritual side in thought about God who gave this law and who gave it its great significance. If one will look at the third chart in this chapter,<sup>2</sup> he will find that each of these phases of life are not only mentioned, but repeated. The general law is given first, and the more specific cases come later. These deal with the physical,<sup>3</sup> social,<sup>4</sup> moral,<sup>5</sup> and spiritual<sup>6</sup> phases of life.

#### 5. Teaching Methods Observed in Giving Law.

In addition to teaching as life, there are in these materials two distinct teaching methods. One is the lecture or discourse method, and the other is the conversation method.<sup>7</sup> The appropriateness of each is obvious in its own setting. If God spoke the laws, as He is reported to have done,<sup>8</sup> the only method He could have used was the discourse method. It was this that He had promised to do.<sup>9</sup> Again, if the laws were to mean anything to the people, they must be willing

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1. See Ex. 23:10-13.

2. See above, p. 100.

3. Ex. 23:10-13; 21:12-36.

4. Ex. 21:2-32; 22:16-18.

5. Ex. 20:12-17; 21:7-11; 22:16,17.

Also a special sense the whole law.

6. Ex. 20:3-11,18-26; 23:20-33.

7. See chart above, p. 100.

8. Ex. 20:1.

9. Ex. 19:9.

to make these laws their own. Thus before and after the laws were given, the people talked with Moses and agreed to keep these laws.<sup>1</sup> In the discourse method there is an emphasis on the authority of God.<sup>2</sup> In the conversation method there is the willing response of man. While he recognized God's authority, he willingly participated in making God's law his own.

#### 6. Prominence of Motivation in Giving Moral Law.

The preparation recorded in chapter 19 has this predominantly in the foreground. In the Divine way of teaching Israel, there is a distinct emphasis on motivation. It was a redeemed and covenant people to whom Jehovah spoke.<sup>3</sup> It was a people brought "out of the land of Egypt, out of the house of bondage",<sup>4</sup> to whom the words of the law were given. On our chart<sup>5</sup> there are recorded additional appeals which would have great motivating power. There are appeals to gratitude, to love for parents, to respect for life, and to a sense of justice and fair play. There is a distinct religious appeal, one which has a monotheistic goal. The God who brought Israel out of Egypt was He who warned repeatedly against the worship of other gods.<sup>6</sup> This was a strong challenge to the Hebrews that they might accept the the standards embodied in the laws which were given. Because God gave these standards, we can see that their education was not only a life process, but a life process properly related to the One True God.<sup>7</sup>

. . . . .

1. Ex. 19:7,8; 24:3,7.  
2. Ex. 20:1,2.  
3. Ex. 19:4-6.  
4. Ex. 20:1,2.

5. See above, p. 100.  
6. See references to monotheistic appeal on chart, p. 100.  
7. See Ex. 19 and 20:1-11.

## 7. Summary of Educative Significance of the Moral Law as Given.

We have seen that this is a section on laws, and that these laws deal with the life situations of the Hebrews. We observed that there was a definite preparation for the giving of the laws, and a special environment created before the laws were given. We saw that this contributed to the effect of the giving of the laws. We found that the curriculum, though not stated as a curriculum, embodied physical, moral, social, and spiritual aspects of life. The discourse method and the conversation method were utilized to advantage. The final educative factor which we discussed was motivation. The emphasis here was the special relation of the Hebrews who had been delivered and who were related to God in a very special way. Hence their education was not only life, but life becoming properly related to God. By accepting His covenant,<sup>1</sup> and by their willing acceptance of the standards which God gave, they related life, past, present and future, to the One True God.

### B. The Golden Calf Incident -- False Worship.

#### 1. Explanation of the Chart.

We have suggested by the chart on the following page that this is not an isolated incident. It should come exactly where it occurs in the book. Because of the similarity which shall appear between the instructions for the Tabernacle, and the Tabernacle as it was built, we thought it wise to finish our study of the third period with the completion of the Tabernacle. The setting we get from

. . . . .

1. Ex. 19:5-8.

The Golden Calf Incident and Its Results																								
NECESSITY FOR TABERNACLE																								
PLAN FOR TABERNACLE																								
	1-6	7-14	15-20	21-24	25-29	30-35	1-6	7-11	12-16	17-23	1-9	10-17	18-20	21-25	25-26	27-28	29-35							
	Golden calf	Anger of God	Remonstrance of Moses	Moses' anger	Aaron's explanation	Moses' discipline	Moses' intercession	A stiff-necked people	With Moses face to face	Plea for assurance	Show me thy glory	Two tables renewed	Go. in midst of us	Covenant - drive out	Unleavened bread	First born redeemed	Sabbath	Thrice a year	All of passover eaten	Write these words	40 days	Moses' face shines	Moses gives all law	TABERNACLE
SIN	PUNISHMENT DISCIPLINE					INTERCESSION	UNCERTAINTY DESIRE FOR ASSURANCE					COVENANT RENEWED												
SIN	SEPARATION										LAW													
What Experience Taught										Educative Significance														
Necessity for proper leadership: 1,21-23. Necessity for a specified manner of worship: 1,20,25-29. Jehovah will not countenance idolatry: 7-13;33-35. Incompatibility of law and idolatry: 15-20. Necessity for serious discipline: 7-13,20,25-29. Reality of sin: 30-35. Power of intercession: 11-14,30-35.										Ch. 32	Proper leadership is important factor in education. Worship must be planned and specified. The Hebrews must worship Jehovah alone. Intercession accomplished the impossible.													
Necessity for specified manner of worship: 4. Jehovah will not countenance idolatry: 1-6. Necessity for serious discipline: 1-6. Power of Intercession: 1-23. Need for renewed vision: 12-23.										33	Idol worship, disobedience, a broken covenant. After disobedience repentance is necessary for forgiveness. Dangers of a broken covenant.													
Long-suffering and mercy of God: 1-9. Repentance brings renewal of covenant and presence of God;4-28 Direct contact with Jehovah brings visible change:29-35.										34	Character of Jehovah with whom Israel dealt-merciful and long-suffering. Through God's mercy the covenant was renewed. Israel was again a covenant people.													



chapters 25-31. Moses is on the Mount getting the law in permanent form on tables of stone,<sup>1</sup> and is receiving instructions for the Tabernacle in which the Hebrews may worship God.<sup>2</sup> He remained in the Mount for forty days and forty nights.<sup>3</sup> At the close of this period chapter 32 finds its place.<sup>4</sup>

## 2. General Movement of the Chapters on False Worship.

These chapters begin with a request from the people to Aaron to "make us gods, which shall go before us; for as for this Moses, the man that brought us up out of the land of Egypt, we know not what is become of him."<sup>5</sup> There follows, as is shown by the chart on the preceding page, the making of the calf and the worship which followed. There is the first intercession of Moses, and his return to the people. He engages himself in rigid discipline, and follows this with a noble intercession. The people recognize their sin, and worship as Moses goes into the Tent of Meeting. Moses asks for a renewed vision. This is granted, and he is told to return to the Mount for a second time. He realizes the mercy of Jehovah in renewing the covenant relationship. The laws of the covenant are written. Moses' face shines when he returns a second time from the Mount. He is ready then to call together the congregation of Israel and give them the instructions for building the Tabernacle.<sup>6</sup> Thus between two sections on the Tabernacle there are three chapters dealing with false worship and its results.

. . . . .

1. Ex. 24:12.  
2. Ex. 25:1-9.  
3. Ex. 24:18.

4. Ex. 32:1,7-19.  
5. Ex. 32:1.  
6. Ex. 35:1-19.

### 3. Educative Significance of This False Worship.

#### a. It showed necessity for proper leadership.

One of the prominent features of chapter 32 is the necessity of proper and consecrated leadership. We are told that the people asked Aaron to make them gods which should go before them. They claimed that they did not know what had become of the man Moses who had led them out of Egypt.<sup>1</sup> There are two or three matters of special interest here. Why was Aaron not doing anything to help keep the idea of Jehovah before them? Did he not know where Moses was, and what he was doing? Was not this request an opportunity for teaching again the lesson of deliverance from Egypt? Observe again his report to Moses.<sup>2</sup> Does this not reveal the weakness of Aaron as a leader? He who had made a golden calf for the people to worship<sup>3</sup> now claimed that the calf came out of itself.<sup>4</sup> It is not surprising that after the people had gone so far in their false worship, Moses should have to use such drastic discipline.<sup>5</sup> This does not mean that the false worship might not have been prevented. False worship would hardly be expected with Moses in camp. But the experience of Israel under Aaron was different. The need for proper leadership is obvious from the materials in chapter 32.

#### b. It showed necessity for specified worship.

Along with the need for proper leadership there is an em-

. . . . .

1. Ex. 32:1.
2. Ex. 32:21-24.
3. Ex. 32:4.
4. Ex. 32:24.
5. Ex. 32:25-29.

phasis on the need for education in worship. That the Hebrews would worship is well indicated by 32:1. The golden calf was what they worshipped, and the fact that they did so indicates whether they would worship. But it was left for Moses to say, "Whoso is on Jehovah's side, let him come unto me."<sup>1</sup> We observe that they said it was the man Moses who had brought them out of Egypt.<sup>2</sup> What of the God who had brought about this great deliverance? Was He so soon forgotten? Or did the Hebrews feel the necessity for some kind of worship at that very minute? The desire for worship was present, and the request for an object of worship was expressed. The opportunity for direction in worship was apparent, but the total result was dancing around a golden calf.<sup>3</sup> The materials indicate that there was a need for a worship which was both planned and specified.

c. It showed the power of intercessory prayer.

We read that Israel by this act broke her covenant relationship with Jehovah.<sup>4</sup> This had a signal effect on the Hebrews.<sup>5</sup> This covenant, as we saw in the two preceding chapters, was the basis of their deliverance and their destiny. By idolatry they incurred the extreme displeasure of God, and made themselves like any other nation. On their own power this nation in the wilderness would have to depend. By this experience they must have had impressed upon their minds and hearts the utter impossibility of enjoying the blessings of God unless they worshipped Him and Him alone.

\* . . . \*

1. Ex. 32:26.

2. Ex. 32:1.

3. Ex. 32:1-9, 19.

4. Ex. 32:7-10.

5. Ex. 33:4.

An outstanding factor in this experience is the intercession of Moses. Here was a nation which had enjoyed a very special privilege,<sup>1</sup> and which now had lost that privilege. Here was a chosen leader who had an opportunity to make his own name immortal at the expense of the Hebrews who had so signally failed God.<sup>2</sup> They were a stiffnecked people, and seemed to insist on having their own way.<sup>3</sup> "And it came to pass on the morrow, that Moses said unto the people, ye have sinned a great sin: and now I will go up unto Jehovah; peradventure I shall make atonement for your sin. And Moses returned unto Jehovah, and said, Oh, this people have sinned a great sin, and have made them gods of gold. Yet now, if thou wilt forgive their sin --; and if not, blot me, I pray thee, out of thy book which thou hast written."<sup>4</sup> Following this we are told that Jehovah in His mercy renewed His covenant with penitent Israel.<sup>5</sup> With this renewal there is a decided and repeated warning against the worship of any save the True God.<sup>6</sup>

d. It showed the mercy of Jehovah in renewing the covenant.

The previous study of the covenant relationship of the Hebrews indicated the relation of these chapters to the book as a whole.<sup>7</sup> It was Jehovah, "a God merciful and gracious, slow to anger, and abundant in lovingkindness and truth",<sup>8</sup> who renewed this covenant. With a renewed sense of gratitude they could follow the instructions which Moses gave concerning true worship.<sup>9</sup> Jehovah, who had proved

. . . . .

1. Ex. 6:1-8.

2. Ex. 32:7-13.

3. Ex. 32:9; 33:3,5; 34:9.

4. Ex. 32:30-32.

5. Ex. 33:4; 34:10.

6. Ex. 34:10-17.

7. See above, p. 59 ff.

8. Ex. 33:6.

9. Ex. 35:1-19.

Himself a God of power, fidelity, and authority,<sup>1</sup> now revealed Himself as a God of Mercy and love. This God was their own by His special covenant which He initiated after their failure under the covenant based on obedience.<sup>2</sup>

#### 4. Summary of Study of False Worship.

We have seen the infidelity of the Hebrews counter-balanced by the noble intercession of Moses. The Hebrews learned in a new way the holy jealousy of God, and His wonderful love and mercy in renewing the covenant which they had broken. We have observed the necessity for leadership and instruction in worship. The Hebrews were ready to be taught. They were ready to worship. Moses had received the instructions for the Tabernacle, but these were of no avail to a people who worshipped a calf.<sup>3</sup> With a new conception of Jehovah, and with a renewal of the covenant with Jehovah, the Hebrews were ready for worship. This is the center of our third and final division of this chapter.

#### C. The Tabernacle - True Worship.

##### 1. Explanation of the Charts.

The need for the Tabernacle was recognized by Jehovah before the Hebrews exhibited that need.<sup>4</sup> This is the picture which the book itself gives. For a general view of these materials, we re-

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1. See above, pp. 95, 104.
2. Ex. 19:5,6.
3. Ex. 32:19.
4. Ex. 32.

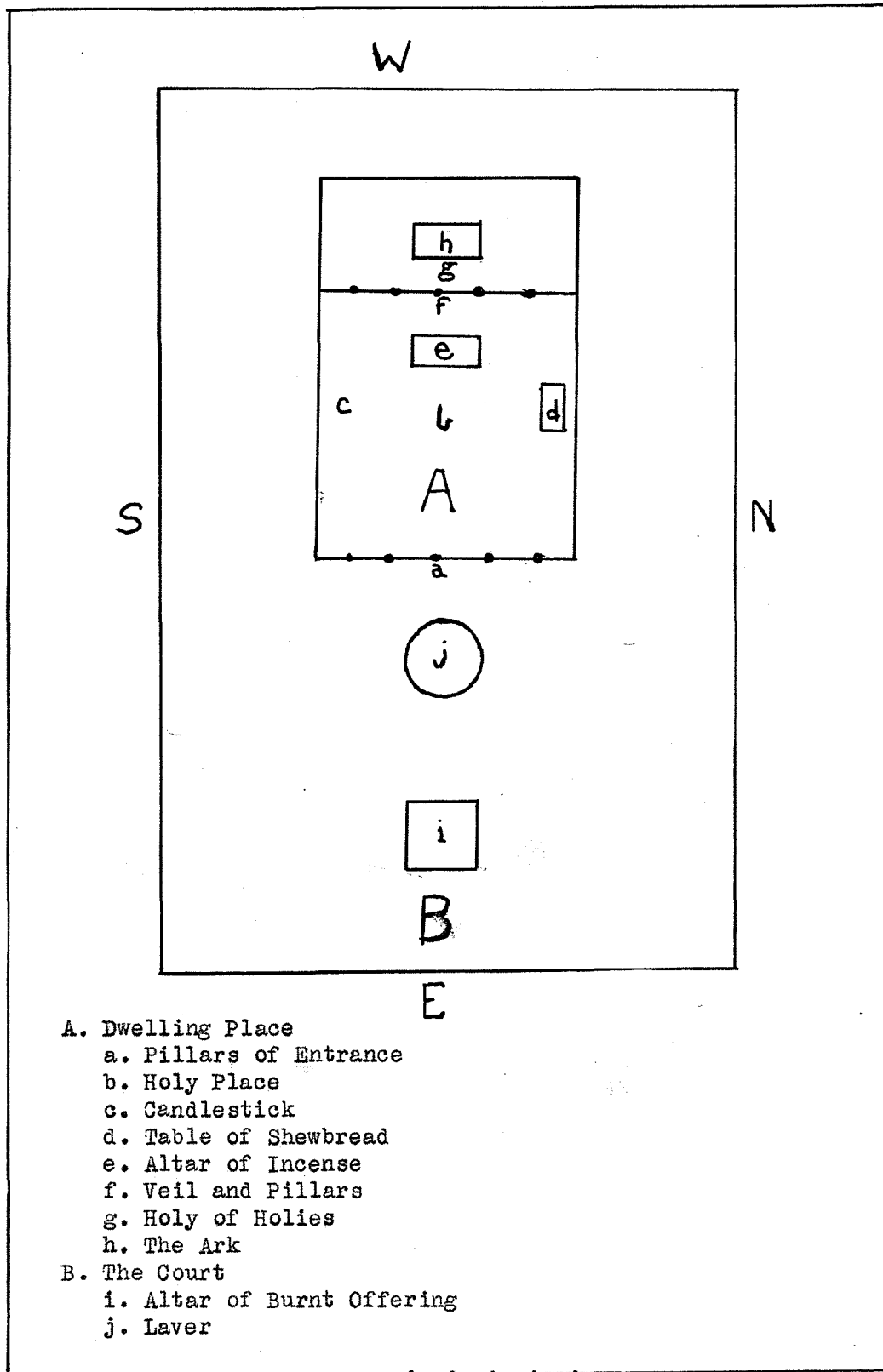
fer the reader to our chart on page 12. The Hebrews had no temple in the wilderness. They had no special place for worship, so they stood every man outside his tent when Moses pitched the Tent of Meeting without the camp.<sup>1</sup> This at best was unsatisfactory. So Jehovah spoke unto Moses, "Speak to the children of Israel, that they take for me an offering ..... and let them make me a sanctuary, that I may dwell among them."<sup>2</sup>

The details of the pattern of the Tabernacle are shown by the charts on the following pages. The first of these indicates the general appearance of the Tabernacle. The second chart is built around two phrases, "thou shalt make", and "and he (they) made". Chapter 25:10 begins with the ark as central and has everything built in relation to it. This is significant in its order, for the ark with the cherubim and the mercy seat was the place where Jehovah promised to commune with Israel.<sup>3</sup> However, the chart begins with the description of the building, which gives a view of the whole, then the ark and the holy place, and then the remainder of the Tabernacle in relation to the holy of holies. The exact correspondence between instructions and the completed work is indicated by the references. With this view of the materials, we desire to inquire into the teaching values of the Tabernacle.

. . . . .

1. Ex. 33:7-11.
2. Ex. 25:1-8.
3. Ex. 26:21,22.

Ground Plan of Tabernacle.<sup>1</sup>



1. Plan by Keil, International Standard Bible Encyclopedia, Vol. V, p. 2889.

The Pattern and Construction of the Tabernacle

"Thou shalt make"

"And he (they) made"

Ch. 26	1	Wrought the work.	8	Ch. 36
	4	Loops of blue.	11	
	5	Made fifty loops.	12	
	6	Fifty clasps of gold.	13	
	7	Curtains of goats' hair.	14	
	10	Fifty loops on edge of curtain.	17	
	11	Fifty clasps of brass.	18	
	15	Boards (cf.26:18,22,23; 36:23,25,27	20	
	19	Sockets	24	
	26	Bars of acacia wood	31	
	28	Middle bar.	33	
	31	Veil of blue, purple, scarlet.	35	
	32	Four pillars.	36	
	36	Screen for door of Tent.	37	
25	10	Ark of acacia wood.	1	37
	13	Four staves of acacia wood.	4	
	17	Mercy seat of pure gold.	6	
	18	Two cherubim	7	
	23	Table of acacia wood.	10	
	25	Borders and golden crown.	12	
	26	Rings of gold.	13	
	28	Staves for table.	15	
	29	Vessels for table.	16	
	31	Candlestick of pure gold.	17	
	37	Lamps, snuffers, snuff-dishes.	23	
30	1	Altar of incense.	25	
	3	Crown of gold on altar.	26	
	4	Golden rings.	27	
	5	Staves of acacia wood.	28	
	25	Holy anointing oil.	29	
27	1	Altar of burnt offering.	1	38
	2	Horns of altar.	2	
	3	Vessels of altar.	3	
	4	Grating for altar.	4	
	6	Staves of acacia wood.	6	
	8	Altar hollow with planks.	7	
30	18	Laver, of brass, base, mirrors.	8	
	9	Court of Tabernacle.	9	
28	2	Holy garments for Aaron.	1	39
	6	Ephod.	2	
	7	Shoulder pieces and band.	3	
	9	Onyx stones for names.	6	
	15	Breastplate.	8	
	16	Breastplate double.	9	
	22	Chains like cords.	15	
	17	Settings.	16	
	23	Rings of gold for breastplate.	19	
	27	Rings of gold for shoulder pieces	20	
	31	Robe of ephod.	22	
	33	Pomegranates, bells. (cf.36:25)	24	
	39	Coats of fine linen and mitre.	27	
	36	Plate of holy crown.	30	



## 2. Teaching Methods Observed in Training for True Worship.

In these chapters Moses used the discourse method to give instructions for the building of the Tabernacle.<sup>1</sup> While the gifts were being brought, conversation was used.<sup>2</sup> The Tabernacle itself was a visible place which signified the dwelling place of Jehovah.<sup>3</sup> It was full of objects which had some teaching value. Some of these were the holy of holies, which was the dwelling place of the Deity;<sup>4</sup> the altar of incense, suggesting prayer;<sup>5</sup> the altar, suggesting sacrifice, self-surrender, forgiveness, and peace;<sup>6</sup> the shewbread, suggesting God's constant presence and nourishment;<sup>7</sup> the laver, suggesting cleanliness and purity;<sup>8</sup> and the priestly garments, suggesting a holy ministry.<sup>9</sup> The exact symbolism of each of these may be disputed; but the very effect of such a place which was built at God's command, and which signified His presence, is something which one can not take too lightly. There was also, to the thinking builder, educative significance in the costliness and the color of the materials for the Tabernacle.<sup>10</sup> The Tabernacle and the priestly ministry taught by means of the concrete.<sup>11</sup> The other method which we observe is project teaching. Since this is prominent, let us study as a building project the process of education revealed in the construction of this dwelling place for God.

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1. Ex. 35.

2. Ex. 36:1-7.

3. Ex. 25:8.

4. Ex. 25:8.

5. See Ps. 141.

6. See Lev. 1-8.

7. Ex. 25:30.

8. Ex. 29:17-21.

9. Ex. 28:1-3.

10. See Atwater, Sacred Tabernacle of Hebrews, pp. 209-224. Cf. Brown, The Tabernacle and Its Services, pp. 52-83.

11. Ex. 40 cf. Lev. 1-8.

# The Building of the Tabernacle as an Educational Project

Educative Elements	Educative Significance
<p>A project growing out of a definite problem: ch. 32</p> <p>A life situation: chs. 35-40</p> <p>A purposive project: 25:8</p> <p>A motivated project: 25:2; 35:21-36:7</p> <p>A specified project: 25:8, 9 ff.</p> <p>A group project: 25:2</p> <p>A directed group project: 31:1-11</p> <p>A project based on ability and experience: 31:1-11; 35:25-36:7</p> <p>A project abounding with varied and personal interest: 25:2; 35:20-36:7</p> <p>A project having a definite and significant order: 25:31</p> <p>A project in which the whole man participated: 35:20-36:7</p> <p>A project having great moral and spiritual value: See preceding paragraph and ch. 40.</p>	<p>Education is a life process.</p> <p>Motivation is an important factor in education.</p> <p>Education is social in its nature.</p> <p>Education begins with the known.</p> <p>Education is promoted by opportunity for expression.</p> <p>Personal interest aids in education.</p> <p>The whole man, not the mind alone, is engaged in the educational process.</p> <p>Consecrated work resulting from a devoted heart, in obedience to a Divine command, is to the education of man and the glory of God.</p> <p>Jehovah shows His pleasure with perfect obedience.</p> <p>When the conditions are met, the glory of Jehovah is shown.</p>

### 3. A Building Project As Training in True Worship.

To discuss in full each of the elements we have listed would be to write a book on project teaching. It is most interesting to find these elements present in the description of this educative process. This is all the more interesting when the experience recorded antedates the modern project method of teaching by centuries.<sup>1</sup> Attention has been called to the need for such a project.<sup>2</sup> The interest was so great that we are told of the abundance of the free-will offerings. Because of this abundance, word was passed throughout the camp that the giving should cease. The command was, "Let neither man nor woman make any more work for the offering of the sanctuary. So the people were restrained from bringing. For the stuff they had was sufficient for all the work to make it, and too much."<sup>3</sup> It was, as suggested by the chart,<sup>4</sup> a project in which the whole man - hands, eyes, mind, body and spirit - participated. Men and women worked together, each doing the task for which he was best fitted by natural ability and training.<sup>5</sup> It was social in its nature. The underlying assumption was that any who were willing, of men or of women, should join hands and hearts to build a dwelling place for God.<sup>6</sup> What of the conversations that the women must have had as they spun and wove? What fellowship must the men have known as they worked side by side! Could such a scene be duplicated in any other time with any other people? According to the materials, these liberated slaves who had come so recently to a great new conception of God,<sup>7</sup> were acting under a great stimulus from within their hearts.<sup>8</sup> This is very pertinent

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1. See Shaver, Project Principle in Religious Education, P. 3.  
2. See above, p. 105.  
3. Ex. 36:6,7.  
4. See p. 113.

5. Ex. 35:20-36:7.  
6. Ex. 35:1-19.  
7. See above, p. 111.  
8. Ex. 35:21.

with regard to the results achieved.

#### 4. Significance of Educative Project in True Worship.

From the fact that the construction of the Tabernacle had so many teaching elements,<sup>1</sup> and that it is described as an actual experience,<sup>2</sup> we conclude that the Hebrew conceived of education as a life process. This conclusion was reached in the first division of this chapter.<sup>3</sup> Education does not depend on a stated curriculum as such, but embodies a curriculum in a group project in which a group willingly participates. Because it is a life process it is social in its nature. Men grow perhaps unconsciously as they work toward a common goal. But the goal in this case was an uncommon one. It was placing Jehovah at the very center of life. In this sense this project was the finest of religious education.

Education, according to this experience, comes as the result of motivation and interest. There is nothing forced about it. Personal and social enthusiasm in a constructive work is one of its marked characteristics. When so viewed, it is creative. The work on the Tabernacle is an expression of the impression made by previous experience. Thus the building process begins with what one knows. The Hebrews began with what they could do.<sup>4</sup> We conclude that since the motivation came from the heart, the center of the life, that whatever organ of the body was used in this constructive project was a part of

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1. See above, p. 114.
2. Ex. 35-40.
3. See above, p. 105.
4. Ex. 36:1,2.

the process. It is natural to suppose that as men worked with their hands, and made each part according to commandment, they would learn the significance of each part.<sup>1</sup> Whatever they did was to the glory of God who had commanded and ordered the work.<sup>2</sup>

Because of its peculiar interest, there appears on the following page a comparison of the instructions to Moses for the erection, and his acts in the erection, of the Tabernacle. Just as the people had done all the work "as Jehovah had commanded",<sup>3</sup> so now Moses set all things in order. The account of the consecration of the priests is given in Leviticus 8. The group of Hebrews who were left after the disobedience in worshipping the golden calf<sup>4</sup> now learned the lesson of perfect obedience. It is not difficult to imagine their feelings when all of this work was completed. At the end of a nine months'<sup>5</sup> stay at Sinai, and after Moses had finished the work, "THEN the cloud covered the Tent of Meeting, and the glory of Jehovah filled the Tabernacle."<sup>6</sup> So the Hebrews who began in bondage ended in worship.

##### 5. Summary of section on True Worship.

We have found that the Tabernacle came in answer to a recognized need. The materials dealing with the Tabernacle reveal the discourse method, the conversation method, and the project method of teaching. We found also a use of the concrete. We discovered a number of educational elements in the chapters which describe the construction of the Tabernacle.

Among the significant conceptions of education revealed

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1. See above, p. 113.

2. Ex. 25:1-9.

3. Ex. 39:43.

4. Ex. 32.

5. See above, p. 12.

6. Ex. 40:34.

Chart Illustrating Perfect Obedience of Moses -- Ch. 40

"Thou shalt"		"And it came to pass"	
2	First day of first of first month, second year, Moses reared up Tabernacle	17 18	
3	Moses put Testimony in ark, brought ark into Tabernacle; set veil and screened ark	20 21	
4	Moses put table in tent on north side, and set bread in order	22 23	
4	Put candlesticks in tent against table southward Lighted lamps thereof.	24 25	
5	Put golden altar in tent of meeting before veil; burnt sweet spices thereon.	26	
5	Put screen to door of Tabernacle	28	
6	Set altar of burnt offering at door of Tent of Meeting, and offered burnt offering and meal offering.	29	
7	Set laver between Tent of Meeting and altar and put water therein.	30	
8	Reared up court round about, and the altar	33	
8	Set up screen of the gate of the court	33	
	See Lev. 8 and 9 for consecration of priests		
12	Moses and Aaron and sons washed hands and feet.	31	
13	Moses and Aaron and sons went into Tent of Meeting and came near to altar.	32	
"Thus did Moses"		"So Moses finished the work"	
"Then the cloud covered the tent of meeting, and the glory of Jehovah filled the Tabernacle"			

were these. Education is a life process, one in which motivation plays an important part. It is social in its nature. Education begins with the known. It is in part expression. It is accelerated by personal interest. Education concerns the whole man. Hebrew education has a definite and specific relation to God. God makes known His pleasure when the conditions which He has laid down are met. The process of education in this period comes to its climax in worship.

#### D. Summary.

The first division of this study concerned the moral law given at Sinai. We found that there was definite preparation which served as motivation. The section, as shown by a chart on characteristic words,<sup>1</sup> was a series of laws relating to various life situations. These laws dealt with physical, social, moral, and spiritual aspects of life. There were many devices used for education, appealing to the whole man. Education was revealed not only as life, but as life becoming related properly to the One True God.

We learned that the golden calf incident illustrated the need for a Tabernacle and for instruction in worship. By this the Hebrews learned the value of discipline, the displeasure of God against idolatry, the necessity for true repentance, and the power of intercessory prayer. They came to a new conception of Jehovah, who revealed Himself as a God of mercy and forgiveness and love.

The building of the Tabernacle was a project having great educative value. It illustrated the place of personal interest, motivation, cooperation, and perfect obedience in education. It had in

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1. See above, p. 98.

addition the psychological factor of satisfaction after completion.

Because of its religious nature, this satisfaction found expression in worship. Thus through education as a life process the Hebrews came from bondage in Egypt to worship at Sinai.



CHAPTER - SEVEN

THE PHILOSOPHY OF EDUCATION EXHIBITED

## CHAPTER SEVEN

### THE PHILOSOPHY OF EDUCATION EXHIBITED

#### A. Summary of the Book as a Whole.

##### 1. Striking Emphases in Exodus.

On the following page we have indicated in chart form the striking emphases of the book as they became apparent in this study. Three very pertinent streams of progress are the revelation of Jehovah; the growth of the Hebrews; and the covenant relation which bound together Jehovah and the Hebrews. There is impression and expression. There is deliverance from bondage and worship. There is a psychological arrangement of materials. Let us consider these.

##### 2. Appropriateness of the Order of Materials in Exodus.

The book opens with the Hebrews in bondage. They do not yet desire to be delivered. One can see the folly of transposing chapters 7-10 or 19-24 to the place now occupied by chapter 2. Or again, there could be no singing such as that recorded in chapter 15 without a great experience of deliverance. Life isn't like that. Again, there could be no acceptable worship without some conception of the nature and the holiness of God. It would be folly to put chapters 35-40 before chapter 19. The people had to learn that there was only one God to be worshipped before they would build a sanctuary for one God alone. The first commandment, in the nature of the case, had to precede the worship of the One True God. What of chapters 32-34? Are they not misplaced? Would the events there-

SUMMARY OF EDUCATIONAL EMPHASES						
FIRST PERIOD		SECOND PERIOD		THIRD PERIOD		
1 ————— 6	7 ————— 12:36	12:37 ————— 18	19 ————— 24	25 ————— 31	32 ————— 34	35 ————— 40
HEBREW BONDAGE	DELIVERANCE	FULL DELIVERANCE AND LEADERSHIP	THE MORAL LAW	THE PATTERN FOR THE TABERNACLE	DISOBEDIENCE - FALSE WORSHIP	THE TABERNACLE - TRUE WORSHIP
THE SYMPATHY OF JEHOVAH	THE POWER OF JEHOVAH	THE FIDELITY OF JEHOVAH	THE AUTHORITY OF JEHOVAH	THE HOLINESS OF JEHOVAH	THE MERCY OF JEHOVAH	THE GLORY OF JEHOVAH
THE COVENANT REMEMBERED	THE COVENANT VINDICATED	THE COVENANT BEING FULFILLED	THE COVENANT EXPLAINED	THE COVENANT BECOMING ALIVE	THE COVENANT BROKEN AND RENEWED	THE COVENANT CENTRALIZED AND VITALIZED.
THE HEBREWS PREPARED	THE HEBREWS DELIVERED	THE HEBREWS LED AND FED	THE HEBREWS GIVEN STANDARDS	THE HEBREWS GIVEN DIRECTIONS FOR WORSHIP	THE HEBREWS DISOBEDIENT AND PENITENT	THE HEBREWS WORKING AND WORSHIPPING
IMPRESSION				EXPRESSION		
DELIVERANCE FROM BONDAGE.				WORSHIP		

in recorded naturally have occurred immediately after the experience about which we read in chapters 19 and 20? Or would it naturally have occurred after Moses had been on the Mount for forty days? Is not the story as given exactly true to human nature? Is it not what one would expect from a group having the past experience which the Hebrews had? As for chapters 25-31, they follow logically 19-24 and logically precede both 32-34 and 35-40. It has been true of the book throughout that Jehovah and Moses recognized needs before the Hebrews themselves did. The Hebrews illustrated the need but did not recognize it. This was evident in the very first chapters of the book. Jehovah saw the bondage of the Hebrews and raised up a leader to deliver them. Moses had his call and reported it to the Hebrews. They did not so recognize the need first. After the experience recorded in 32-34 the people were ready for true worship. The false had to be shown in its ugliness and heinousness, and, to respond willingly as they did, the Hebrews had to have a better conception of God. Again, one could hardly think of expression before impression. If one is true to life and to psychology, he will see that, to the author of this book, the materials could not have been given in any other order.

### 3. Outstanding Points of Philosophy in Pedagogy of Exodus.

Education is revealed in the book of Exodus as experience and as life. The Hebrews learned by living. But this was not all. They learned by directed living. Jehovah gave directions to Moses, and Moses gave directions to the people. A fine example of undirected life appears in chapter 32. Education as acquired in this book

was related to the whole man. It was not merely intellectual. It placed, especially in the latter part of the book, a great emphasis on the heart. The teaching life experience was motivated from the center of the emotions and the will. It was fundamentally religious. Education was life related properly to the One True God. Education did not come through an imposed curriculum. It took advantage of natural situations. The home, the place of assembly, the tent, the wilderness, and the Mount were alike utilized in the educational process. The home and the Tabernacle were the two major teaching centers. The aim was more than character. Education was designed to produce a vital life sustained by Jehovah. This came through work and worship. It took account of the minutest detail, as in the construction of the Tabernacle, and plumbed the deepest depths in matters of the spirit. It was creative. There was nothing static about education. Our study has revealed that the book of Exodus moves with majestic stride from one teaching experience to another, adapting the lessons in each case to the needs and abilities of the learners.

#### B. The Philosophy of Education Revealed in Exodus.

##### 1. As to the Questions of Philosophy.

###### a. The Origin of Man.

We return to our three questions of philosophy. Moses sought to teach Pharaoh "that the earth is Jehovah's".<sup>1</sup> The God of Abraham, Isaac, and Jacob was the God of creation. This was the God who called the Israelites out of Egypt, and who directed the Hebrews throughout in their covenant relations. In spite of their disobedience, there was

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1. Ex. 9:29.

an eternal Jehovah who visited iniquities upon generation after generation.<sup>1</sup> The origin of man was God, the eternal and everlasting God of goodness and truth. Because of this He had the right and the power to order the course of His own chosen people, the children of the Patriarchs. Though not stated in so many words, the movement of the book unfolds as an illustration of this great truth. Education to the Hebrew was the whole man becoming related to his God.

b. The Nature of Man.

As to the nature of Man, the Hebrew conception was that man was free. He was free to develop. He developed through education in life. Because he was free he was led out of Egypt, and given an opportunity to realize his possibilities. He was growing into the likeness of his God who was the center of his life. He was capable of responding to the Divine. He was a spiritual as well as an intellectual being who could commune with his God.

c. The Destiny of Man.

The Hebrews were a people of destiny. They were a covenant people who were to become a "kingdom of priests, and a holy nation".<sup>2</sup> They inherited the promise to Abraham, "In thee and thy seed shall all the families of the earth be blessed."<sup>3</sup> While there appears no statement as to personal immortality, there is the consciousness of a racial immortality through achievement. Such was the destiny of man.

2. As to Its Temporal and World Aspects.

Education, as revealed in the book of Exodus, is both a

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1. Ex. 34:7.
2. Ex. 19:6.
3. Gen. 12:3.

temporal and a world process. It is a temporal process in the sense that those who lived the experience recorded and interpreted were learning day by day. It is largely future in its world process. Children in coming generations were to be taught the lessons learned by this group of Hebrews. In their destiny as a race to bless the world, education took on a world aspect.


### 3. As to Methods of Education.

#### a. Biological Factors Involved.

It is significant that the book of Exodus presents the Hebrews as a race called out for a special education. Moses, a descendant of the tribe of Levi, was the leader who learned from God and taught this race. As we learned in our study of the word "know", Pharaoh and the Egyptians were to learn many things. The Hebrews were to learn what the Egyptians did, and they were to learn more. If the book made no distinction between the Hebrews and the Egyptians, the conclusion might be drawn that the educative process would be finished when the Hebrews left Egypt. This study has revealed that the departure from Egypt was near the beginning of the educative process. Behind the movement there is the native Semitic genius for religion and religious education. This is well illustrated in our special study of the response of the Hebrews to Jehovah.<sup>1</sup> It was not the descendants of Pharaoh, or of the richest blood of Egypt; but the descendants of Abraham, Isaac, and Jacob who were called for a special education. The race quality of a peculiar capability of response to

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1. See above, pp. 63 ff.



God was at the root of the education revealed in the book of Exodus. This biological factor was involved in the Hebrew philosophy of education.

b. Physiological Factors Involved.

Education for the Hebrews involved physiological factors. The body felt the lash of the Egyptian taskmaster. Hands, arms, and legs grew weary under Egyptian bondage before there was the expressed desire for deliverance. The whole man felt fear when the laws were thundered at Sinai. In building the Tabernacle, each person did what his hands or fingers or mind could best do. This project was one which required manual and skillful labor. The eyes saw the destruction of Pharaoh and his army, or the lightnings and smoke from Sinai, or the cloud which abode over the tabernacle when it was completed. To what was seen there was a response in worship. It was through the activity of the mind and the body that the soul was lifted up to the worship of Jehovah. Thus the materials of the book indicate that physiological factors were involved in the educative process. The natural conclusion is that this was a part of the educational philosophy of the Hebrews.

c. Sociological Factors Involved.

Hebrew education involved sociological factors. In our study of the persons most involved, it was shown that the book deals largely with two leaders, Moses and Pharaoh, who were associated with two groups of people. These groups were the Hebrews and the Egyptians. It was the Hebrew group which groaned under heavy burdens and cruel bondage. The Hebrews were delivered as a group. They were led as



a group. As a group they were given the laws from Mount Sinai. The family group was prominent in the keeping of the festivals, and was to be an agent in the teaching process. As a group the Hebrews were punished for their false worship, and as a group they built the Tabernacle. It was the group that worshipped at the completion of the Tabernacle. In its very nature Hebrew education involved sociological factors.

d. Psychological Factors Involved.

We indicated in the discussion of the arrangement and order of materials that the materials are psychologically arranged.<sup>1</sup> The Hebrews were brought to realize the burdens of bondage before they were delivered. To keep deliverance fresh in the memory, they were commanded to commemorate with festivals their great deliverance. That they might have respect for the command to keep the Sabbath, they were fed a double portion on Saturday, and were given no manna on the Sabbath. The manna spoiled if they gathered too much on other days, and was preserved for two days that the Sabbath might be respected. The Hebrews saw the dangers of false worship before they built the Tabernacle for true worship. The whole process of education reveals the fact that psychological factors were involved.

e. Education is Theocentric.

In chapter 2:24, 25 we are told that God took knowledge of the children of Israel. From that time on Jehovah appeared constantly as the moving force behind the educational process. It was Jehovah who spoke to Moses. "Thus saith Jehovah" was the phrase which preceded the requests for deliverance. Jehovah was He who made the covenant with Israel. Jehovah led the Hebrews in the wilderness. Jehovah

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1. See above, p. 123.

gave the laws on Mount Sinai. It was to Jehovah that Moses brought his problems. After learning from Jehovah, Moses taught the people. Jehovah was displeased when the people worshipped the golden calf. Jehovah renewed the covenant, and gave instructions for the building of the Tabernacle. Jehovah was worshipped when the Tabernacle was completed. From the beginning of Hebrew education to its climax in the final worship scene, the book of Exodus describes this education as theocentric.

### C. Conclusion.

In our study we have brought together the educative content of the book of Exodus in its present form. From this content we have investigated the philosophy underlying the materials of the book. These we have found and stated. Our conclusions based on the materials are: The origin of man is God; the nature of man is freedom that he may develop latent powers; and the destiny of man is immortality through achievement. Education is a temporal and a world process. Education involves biological, physiological, sociological, psychological factors. Above all, education to the Hebrews is theocentric.

Like the Hebrews, we have found that the experiences recorded and interpreted in the book of Exodus lead us to a feeling of reverence and worship.

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