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THE PEDAGOGY OF THE PENTATEUCH, WITH ESPECIAL REFERENCE
TO MOSES AS AN EDUCATIONAL LEADER

by

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INTRODUCTION

1. The Problem of the Present Study

We face the fact that the roots of the faith of nearly seven hundred million people of the world today sprang from the soil of Judaism.¹ An outstanding leader in religious education calls attention to this fact, and asks, "Is it not profoundly significant that the truths first enunciated by Israel's prophets, priests, and sages among the secluded hills of Palestine have permeated the whole world and molded the faith of nearly half the human race?"² The preservation of the Israelitish race intact through centuries of oppression and persecution is significant. The survival, preservation and extensive circulation of the literature of this race, when what might be considered most valuable libraries of marvelous civilizations are forgotten, likewise is significant.

May not the explanation of the above facts lie in another fact, namely, that Judaism has always been in the truest sense a teaching religion? Ancient Judaism as well as modern Judaism and its associate faiths bear witness to this teaching emphasis. This explanation is suggested by Professor Kent thus, "To retain its hold upon a race, as has Judaism, a religion must be effectively instilled into the minds of each succeeding generation. In the fact that the great founders and interpreters of Israel's religion have been from the first faithful and skilled teachers doubtless lies the reason why it still dominates in ever-increasing measure, the ideals and beliefs of mankind."³

1 Cf. World Almanac, 1927.

2 Kent, Great Teachers of Judaism and Christianity, p.7.

3 Ibid., p.7

Surely, then, the pedagogy of the earliest period of this race's history is worthy of study. What are the effective pedagogical principles consciously or unconsciously used by her early leaders? What place can be assigned to Moses in educational history? He is considered to have influenced most extensively and profoundly the progress and destiny of the human race, and the truths which he revealed and taught, to have entered as the profoundest element¹ into the civilization of mankind.

2. The Purpose of the Present Study

The purpose of the present study, therefore, is to investigate the pedagogy of the earliest period of the Hebrew race. The first five books of the Hebrew Scriptures, therefore, have been selected as the source material for this study since they report to contain the earliest history of the Hebrews. Especial reference will have to be made to Moses who is the central figure of this earliest period. He will be studied in view of learning the origin, nature, results and value of his pedagogy in the light of his times and life work.

3. The Plan of the Present Study

The Hebrews were a people called out of a great civilization and in constant communication with surrounding empires of importance. A study of the pedagogy of the Pentateuch must include necessarily a study of the history, with especial reference to education, of at least the two outstanding contemporary civilizations, Chaldea and Egypt. Since the source material for the present study is the

¹ Cf. Wines, The Laws of the Ancient Hebrews, Preface.

Pentateuch, its content, pedagogical character and credibility will be discussed. The question as to the place of Moses in educational history will follow, after which the educational principles will be brought together and studied. The results of Israel's pedagogy and a critical estimation of it will conclude the study.

PART I

FOREIGN INFLUENCES ON PENTATEUCHAL PEDAGOGY

To understand intelligently the pedagogy of the Pentateuch, one must study the civilizations surrounding Israel and their probable influences upon her. The Hebrews were called out of the great¹ Chaldean civilization, and from the very beginning of their history were in contact with the great² Egyptian civilization. Certainly a study of these two great influences upon Israel's life has bearing on her education. "The history of education," says Laurie, "is involved in the general history of the world. No adequate survey of it is possible which does not presume a considerable acquaintance with the history of the leading races which have occupied and subdued the earth and formed themselves into civilized societies."³

I. Pre-Abrahamic Influences

A. Genuineness of History of Earliest Civilizations

The Hebrews count time from the founding of their race by Abraham. Biblical history, however, gives a summary of history from the Creation to Abram's departure from Chaldea in the first eleven chapters of Genesis, which is the book of beginnings. A study of this portion of the Hebrew Scriptures shows characteristics of civilization which undoubtedly had an influence on the education of Israel, and which allow an inference that educational practices were known and principles were in vogue.

Among the certain conclusions "beyond peril of change in the future" with reference to the earliest Scriptures of the Hebrews, is this: "The contents of the Old Testament, from before the times

1 Cf. Gen.11:31 ". . . and they went forth from Ur of the Chaldees."

2 Cf. Gen.12:10 "And Abram went down into Egypt to sojourn there."

3 Historical Survey of Pre-Christian Education, p.1

of Abraham, are along lines that are genuinely historical."¹ And for a substantiation of the fact of existing civilizations in pre-Abrahamic times, the following quotation by Professor Rogers, "a most cautious and guarded Assyriologist,"² is significant, "If we call up before us the land of Babylonia, and transport ourselves backward until we reach the period of more than four thousand five hundred years before Christ, we shall be able to discern here and there signs of life, society, and government in certain cities. Civilization has already reached a high point, the arts of life are well advanced, and men are able to write down their thoughts and deeds in intelligible language and in permanent form. All these presuppose a long period of development running back through the milleniums of unrecorded time." He proceeds, then, to give particulars of some of the kings of this early date, several of whom he associates with names in the genealogies in the first chapters of Genesis.³ Another Old Testament scholar says, "It is the unanimous opinion of Assyriologists that in Babylonia the beginnings of civilization are to be found long before B.C.4000."⁴

B. Sociological Factors in Pre-Abrahamic Civilization

In chapters five and ten of Genesis are given genealogical lists respectively of Adam and "the sons of Noah, namely, Ham, Shem, and Japheth." The distribution of nations is indicated in these chapters and throughout the section. Biblical cartographers place the three sons of Noah geographically,⁵ and ethnologists trace the races to them. The record of the founder of the Chaldean empire and

1 Willis J. Beecher in Introduction (p.iv) in Urquhart's Archeology's Solution of Old Testament Puzzles.

2 Driver, The Book of Genesis, Introduction, p.xxxii

3 History of Babylonia and Assyria, I, p.349f.

4 Driver, The Book of Genesis, Intro., p.xxxii.

5 Cf. map opposite p.8, The Holy Bible, American Revised

builder of mighty Nineveh is given in this section. Nimrod was
 "a mighty hunter"¹ who became a violent invader of his neighbors'
 rights, a conqueror and thus a builder of empires.²

The occupations of earliest civilizations are suggestive in a
 study of educational history. The following are mentioned in the
 first ten chapters of Genesis: "keeping of sheep,"³ "Tilling of the
 ground,"⁴ building of cities,⁵ making of brick and mortar is men-
 tioned in this connection, cattle-raising,⁶ "handling of the harp
 and pipe,"⁷ "forging of every cutting instrument of brass and iron,"⁸
 carpentering,⁹ husbandry of vineyards,¹⁰ and hunting.¹¹

That the arts were well advanced is indicated by these occupa-
 tions. Jubal was the "originator of those who handle the harp and
 pipe"--stringed and wind instruments.¹² Have we here the beginning
 of the fine arts, music and song? Tubal-cain was "an instructor of
 every artificer in brass and iron."¹³ The finding and working with
 metals indicate an advanced stage of civilization.¹⁴

That the mother of these inventors is named, implies that she
 was a woman of character, ability and intellect.¹⁵ The regard with
 which women were held is indicated also in the verse following which
 mentions the "sister of Tubal-cain." This notable family circle was
 completed by Naamah which means "beautiful." It is significant that
 the strength of female influence began to be felt contemporaneously
 with the cultivation of the arts. It is also worthy of note that
 women are referred to often in this ancient history, and that the
 birth of daughters is mentioned, as well as sons.¹⁶

1 Gen.10:9 2 Gen.10:10; cf., Fowler, A History of the Litera-
 ture of Ancient Israel, ch.1 "Israel in the Ancient Semitic World"
 3 Gen.4:2 4 Gen.4:2 5 Gen.4:17 6 Gen.11:3 7 Gen.4:20
 8 Gen.4:21 9 Gen.4:22 10 Gen.6:14-16 11 Gen.9:20
 12 Gen.10:9 13 Gen.4:21 14 Gen.4:22 15 Gen.4:16-22
 16 Gen.5:4,7,10,etc.

The institution of marriage as held by society today is laid down in the earliest chapters of the Hebrew Scriptures. Its ideal--for companionship and mutual helpfulness--is also set forth, as well as the clause against divorce.¹

The institution of the Sabbath rest for humanity is laid down by Jehovah.² The moral principle of right and wrong, and the necessity of obedience to God, with punishment for disobedience, are found in these early chapters.³ Social sins are recognized, such as murder, war, drunkenness.⁴ Worship of a God with whom man can fellowship, and atonement for sin to be made to Him, are declared.⁵

C. Summary of the Pre-Abrahamic Influences

It is significant for an understanding of the pedagogy of the Pentateuch to observe that civilization of a high order existed prior to the time of the formation of the Israelitish race. The occupations, the arts and sciences and the social principles observed to be in vogue, are indicative of the prevalence of a rich thought-life, and of education. From the existence of the Hebrew literature, it is known that history, religion, ideals, were transmitted effectively to succeeding generations. From the importance ascribed to the family in this early period, and from later history, it may be inferred that education was the function of the home.

1 Gen.1:27-28; 2:18

3 Gen.3:1-22

5 Gen.4:26; 4:3-5a

2 Gen.2:1-3

4 Gen.4:8; 7:2

II. The Influence of Chaldea

A. Ancient Chaldea

The two outstanding characters in the formative period of Hebrew history are connected with two outstanding civilizations. Abraham, the founder of the race, came out of Chaldea, and Moses, the organizer of the nation, came out of Egypt. These two great countries undoubtedly influenced to some extent the thought life and practices of Israel. In order to understand the history and philosophy of Hebrew education, this historical background must be studied.

Chaldea was the lowest territory in the Euphrates valley, the country at the head of the Persian Gulf. It was the first of the great eastern monarchies, and was old in the days of Abraham. The Scripture records the founding of Chaldea by Nimrod who named it "Bab-il" meaning in the Hebrew, "gate of God." After the confusion of tongues, the name perhaps was connected by the Hebrews with the root "balal," meaning "to confound."¹ It was latterly the capital² of the country called in Genesis "Shinar," and later "Chaldea."

It is noteworthy that the verse following the statement of Nimrod founding the kingdom of Babylonia, reads, "Out of that land he went forth into Assyria, and builded Nineveh. ." Assyriologists seem to be agreed that it was from the southern Chaldeo-Babylonian³ district that the Assyrians of Nineveh in the north migrated. It was not, however, until about the time of the death of Moses that the Assyrians began to extend their power~~and~~ influence.

¹ Gen.11:9

² Gen.10:10 and Gen.11:31

³ Cf., Rawlinson, Five Great Monarchies of the Ancient Eastern World, p.57.

B. Civilization in Ur of the Chaldees

"And Abram went forth from Ur of the Chaldees" where he was born about two thousand years before the Christian era. The name Ur means "city," and was probably given to the place of most importance in Chaldea. Sayce declares it to be the capital of the empire.¹

The advance of civilization in this metropolis is attested by the inscriptions and findings of archeology. Many of the inscriptions speak of the ships of Ur and of the brisk commerce carried on by its inhabitants.² In Abraham's time it was the capital of a powerful monarch called Uruk, who founded the great temple dedicated to the moon god, Hurki, the remains of which are still to be seen.³

The population of Chaldea was of a mixed origin, but chiefly of Cushite descent, as the Bible witnesses.⁴ At Ur, the great port of Chadea, was to be found a collection of many nationalities. The ships of Ur traded with Ethiopia and the lands bordering on the Red Sea, and the people were thus brought into contact with foreign nations, and many settlers from distant countries doubtless took up their abode in the city. All of this bears significantly on its contribution to Israel's education, for there settled there a Semitic family from which sprang the Israelitish race.

The remote ancestor of Abraham's family was Eber, who descended through Arpachshad from Shem.⁵ Arpachshad, as the name of a country, represents a region in the north of Assyria, on the borders of Armenia. It was from this region the Hebrews, or posterity of Eber,

1 The Higher Criticism and the Monuments, p.533.

2 Cf., Rawlinson, Five Great Monarchies, p.52f.

3 Cf., Sayce, The Higher Criticism and the Monuments, pp.158-9.

4 Gen.10:8-10

5 Gen.11:10-24

migrated southward. "We do not know the particular impulse which led these Shemites, whose predilections were of a pastoral life, thus to become inhabitants of a busy, bustling, unquiet city. If they brought with them their simple habits, they must have felt utterly alien in the midst of the commerce, the arts, and civilization, of this seaport. The profligate idol worship which here met their observation, even if they too soon learned to acquiesce in it, must at first have seemed an outrage on their own pure religious traditions. Under the open heaven, in the free air of the plain, they could have worshipped the Lord as their forefather Noah had worshipped; here the atmosphere was noxious with idolatrous associations, and everything around tended to degrade their higher conceptions and to facilitate the descent to false religion."¹

That Terah and his family worshipped idols, is reported by Joshua.² Terah's descendant Laban possessed "images," calling them his gods.³

That the Chaldeans attained a high civilization is certain. Their achievements in building and sculpture witness for themselves after four thousand years. Astronomy, with its kindred science of astrology, received greatest care at the hands of the learned class. Mathematics, law, government, were reduced to system; weaving, metal-working, gem-engraving, were practised with remarkable skill.

C. The Literature of Chaldea

The libraries that were collected by the Chaldeans testify to educational advance. In this connection Laurie says, "The literature which constituted the material of education for the higher orders was extensive. Every great town had its library on brick

¹ Deane, Abraham: His Life and Times, p.6f

² Cf. Joshua 24:2

³ Cf. Gen.31:30,19,34; 27:43; 25:20

tablets, which were thrown open to the public."¹ Sayce says, "There were historical and mythological writing, religious compositions, legal, geographical, astronomical, and astrological treatises; magical formulae and omen tablets; poems, fables, and proverbs; grammatical and lexical disquisitions, beside archives."² Erech, a city of Chaldea mentioned in Genesis, was especially renowned for its great library and was known as the "city of books." Some of the stories preserved on these tablet books resemble the creation chapters of Genesis.³

The prophecy of Daniel gives an interesting comment on the educational emphasis in Chaldea. The master of the eunuchs was commanded to bring into the king's palace for further education youths "skilful in all wisdom, and endued with knowledge, and understanding science, and such as had ability to stand in the king's palace; and that he should teach them the learning and the tongue of the Chaldeans."⁴

D. Summary of the Influence of Chaldea

In this highly civilized but idolatrous land, amid this remarkable cosmopolitan people, and with such artistic and literary surroundings, Abram was born. It was not until he was seventy-five years old that he departed from Chaldea, and became the father of the Hebrew race.⁵ The advanced civilization and abundance of literature, besides the brisk commerce and intermingling of peoples of many nations, testify to the influence upon Israel's education.

1 Historical Survey of Pre-Christian Education, p.63

2 Higher Criticism and the Monuments, p.170

3 "Erech" Gen.10:10. Cf. Mozley, Ruling Ideas in Early Ages, p.41

4 Daniel 1:1-4

5 Genesis 12:4

III. The Influence of Egypt

A. Israel on the Map

Abraham came from the east to Canaan, the land Jehovah chose for the Hebrews, and Moses from the west. Asia, from the Persian Gulf to the Caspian and Black Seas, and Africa, from the Red Sea to the Mediterranean, formed the Hebrew's geographical environment from the beginning. Referring to a map, one sees clearly the centrality of Israel with reference to the two great civilizations, Chaldea and Egypt. The promise was, "Unto thy seed have I given this land, from the river of Egypt unto the great river, the river Euphrates."¹

B. Israel's Contact With Egypt

Abraham had been in Canaan but a short time after he left Chaldea when, owing to a famine, he sojourned in Egypt.² Thus the founder of the Hebrew race was from the beginning in touch with the two widely separated and important civilizations, and therefore can be said to have had a liberal education through travel.

The sale of Joseph by his jealous brothers to a caravan of Midianite merchantmen from Gilead on their way to Egypt, who resold him in Egypt,³ centers the history of Israel in that great empire. The promotion of Joseph at the age of thirty to the position of "ruler of Egypt"⁴ gave him intimate contact with the best of Egyptian civilization and education. It is also significant that the Hebrew deliverer from Egypt, Moses, should be connected with the court of Egypt. "Now the time that the children of Israel dwelt in Egypt was four hundred and thirty years."⁵ Certainly this long contact with so great an empire influenced Israel's pedagogy.

¹ Gen.15:18b

² Gen.12:10ff

³ Gen.37:25-28.

See Birch, Ancient History from the Monuments, p.65.

⁵ Ex.12:40

C. The Civilization of Early Egypt

The Twelfth Dynasty, about 2300 B.C., which takes us back of the time of Abraham, is said to have reached the highest point of civilization.¹ The Pharaohs of the Nineteenth Dynasty (1400-1280 B.C.), however, were the most famous of all. Rameses II was the "Pharaoh of the Oppression," and it was his dynasty which was "the new king who knew not Joseph," and who made the Israelites' life bitter with bondage.² It was in his court that the youth Moses was educated as a prince; and Rameses' son Menephtha was the Pharaoh of the Exodus.³

The references to Egypt in the Pentateuch not only indicate Israel's close contact with Egypt, but also the civilization in Egypt as experienced by Israel. Commercial life was in its heighth. Tradesmen from surrounding countries brought of their products to the Egyptian markets for sale.⁴ Especially in times of famine, which were frequent in the desert lands, neighboring peoples sought to buy wheat and grain from her.⁵ Her canals and irrigation systems secured her from famine, and her intelligent rulers organized the market for emergencies. Human slavery was a commodity in Egyptian markets.⁶ Money was used in buying and selling.⁷ All roads led to Egypt, as is indicated that "all countries came into Egypt to Joseph to buy grain: because the famine was sore in all the earth."⁸ The Midianite merchantmen from Gilead were on their way to Egypt with "spicery and balm and myrrh," and added to their load for the market a slave.⁹ Wagons were used to convey products and people.¹⁰ Fishing and farming were occupations of Egypt, and the following garden

1 Cf. Schmauk, Bible Geography, p.128.

2 Ex.1:8. Cf. Laurie, Historical Survey, p.34.

3 Cf. Birch and Urquhart, Archeology's Solution, p.37-54

4 Gen.37:25 5 Gen.42:1-2 6 Gen.37:36 7 Gen.47:14-15

8 Gen.41:57; cf. Birch, Ancient History from the Monuments, p.65

9 Gen.37:25 10 Gen.45:19

products are enumerated, "cucumbers, melons, leeks, onions, and garlic."¹ Wheat and grain have been mentioned. The occupation of shepherd was considered an abomination to the Egyptians.² Butlers and bakers were probably organized in Egypt.³ There was government, enactment of laws, penal system, and a fully equipped army.⁴ The people possessed a calendar with which to reckon time.⁵

D. The Religion of Egypt

The Egyptians were primarily religious. Their emphasis in religion was the future life and judgment of the dead. The priests were the real rulers of the people. Attached to the chief temples were colleges and libraries for the training of the priesthood. These institutions were the seat of the wisdom of the Egyptians. The people were taught to regard certain animals as emblems of the gods and hence worshipped them. In the temples were kept the sacred bulls and calves, which were thought to be real gods. This is illustrated by Aaron making the golden calf at the request of the people who had just left Egypt.⁶ Silver and glass cats and beetles, once used as idols, which have been excavated by Egyptologists may be seen in museums.

Their emphasis of the future life accounts for their achievement in the science of embalming, which was done by means of "salt, soda, resin, bitumen, and other substances of like nature."⁷ This, with their developed art of mummifying and swathing the body in linen bandages, enables us to know of their beliefs and practices. Their emphasis on the future life also accounts for their marvelous

1 Num.11:5 2 Gen.46:34 3 Gen.40:1,5 4 Gen.47:26; 39:20
 5 Ex.34:18 6 Ex.32:1-6
 7 Cf. Budge, The Book of the Dead, Introduction, p.xxxvii

tombs which caused them to originate very early the science of geometry. Their gigantic tombs give evidence of proficiency in engineering, mechanics, architecture, decoration and painting. To build them, solid blocks of stone each weighing about nine hundred tons were transported more than one hundred miles. These stones thirty feet long and six feet broad were lifted upon columns¹ upwards of seventy feet high and thirty-six feet in circumference.

Another phase of the religion of Egypt is brought out by Doctor Budge in the Preface of his book on Egyptian Magic. This title suggests it, and he says, "A study of the remains of the native religious literature of ancient Egypt which have come down to us has revealed the fact that the belief in magic, that is to say, in the power of magical names, and spells, and enchantments, and formulae, and pictures, and figures, and amulets, and in the performance of ceremonies accompanied by the utterance of words of power, to produce supernatural results, formed a large and important part of the Egyptian religion."² Reference is made in the Pentateuch to the "magicians of Egypt," and the miracles performed by Moses and Aaron³ are in answer to their supernatural deeds.

E. The Intellectual Life of Egypt

Intellectually, the Egyptians rank high. They were a contemplative and studious people, attaining to considerable knowledge. Laurie says of them, that "their minds possessed much subtlety and acuteness; they were fond of literary compositions; they made great advances in most of the arts and sciences and were in every department of life intelligent and ingenious."⁴

1 Cf. The New Intern'l Encyclopedia, Vol.XIX, article, Pyramid.

2 p.vii. Dr. Budge was keeper of the Egyptian and Assyrian Antiquities in the British Museum.

3 Gen.41:8; Ex. 7:11,22

4 p.34 Pre-Christian Education.

The museums illustrate the above characterization of the ancient Egyptians. The findings give evidence that they were manufacturers of fine linen and embroidered work, of porcelain vases and pottery, jewelry,¹ of chariots and wagons,² of baskets and wicker-work, chairs, sofas, couches, money, copper utensils, caldrons, tripods,³ mortars and ovens.

The Egyptians were a very literary people. "It is astonishing what an extensive literature they possessed at a very early date-- books on religion, on morals, law, rhetoric, arithmetic, mensuration, geometry, medicine, books of travels, and above all, novels!"⁴ "The Book of the Dead" is of utmost interest, revealing their religion. It contains texts, prayers and incantations to help the soul on its way to the court of Osiris.⁵ The two oldest books in the world, The Instruction of Ptah-hotep and The Instruction of Ke'gemni, are vital to our understanding of the education of earliest Egypt. These earliest extant specimens of the literary art were composed about four thousand years before Christ.⁶ They have as title the word "Instruction," and are written by a father for the advantage of his son; they are didactic. "In many respects and in many details they greatly resemble the didactic works of the Old Testament."⁷

F. Summary of the Egyptian Influence

"Now the time that the children of Israel dwelt in Egypt was four hundred and thirty years." This cultural environment formed the immediate background of the Pentateuch. From this marvelous civilization came the Hebrews' great teacher-leader, and Scripture.

1 Ex.12:45 2 Gen.45:19 3 These and other findings may be seen in the Egyptian section of the Metropolitan Museum of Art; cf. also Bulletins on Egyptian Antiquities.

4 Laurie, Historical Survey, p.34

5 An English translation with Introduction, Notes, etc, by Budge

6 Cf. translation from Egyptian with Intro., by Battiscombe Gunne

7 Ibid. p.21

IV. Summary of Alien Influences Upon Pentateuchal Pedagogy

- 1) The Hebrews were in constant communication with a cosmopolitan population.
- 2) The geographical location of their land made them to be in contact with peoples from the east, west, north and south who of necessity passed through their land.
- 3) Abraham, the founder of the nation, came from the oldest civilization of the east when it was at its height of development, and from the seaport metropolis. Moses, the organizer of the nation, came from the court of the mighty civilization of the west in its height of progress.
- 4) The remote ancestors of the Hebrews lived in civilizations which had reached a high point, where the arts of life were well advanced, and men wrote down their thoughts and deeds in intelligible language and in permanent form.
- 5) Social principles of equal worth with those held in later Hebrew history and which arose from the practices of earliest Hebrew life were transmitted.
- 6) From Hebrew literature we learn that history, religion, ideals and customs were transmitted effectively to succeeding generations. The unity of Hebrew history is significant.
- 7) From the importance ascribed to the family in the earliest period, and from later history, it is seen that education was the function of the home.
- 8) Archeologists have unearthed immense data witnessing to the fact of high cultural life, literary skill and systematic education existing in the civilizations touching Hebrew history.

9) The Scriptural references to alien neighbors are corroborated by scientific conclusions and findings, and witness to actual experience and knowledge of the neighboring civilizations.

10) Israel's leaders were outstanding characters whose qualifications for leadership were recognized by alien potentates, and who figure largely in the history of Chaldea and Egypt.

11) Israel's religion was original and remained unique, in spite of such intimate foreign contact. This witnesses to the fact of effective education among the Hebrews.

12) The immediate background of the Pentateuch is Egypt, and its central figure is Moses who was trained and lived forty years in the court as a prince of Egypt. The significance of this is evident. Ancient Egyptian literature of great variety and in abundance witness to the following order of emphasis in Egyptian life, religion, intellect, culture.

PART II

THE PENTATEUCH AS SOURCE MATERIAL

I. Present Study Concerned with Earliest Hebrew History

The purpose of the present study as has been stated is to investigate the pedagogy of the earliest period of the Hebrew race. For this reason, the Pentateuch has been selected as the source material since it claims to report the earliest history of that race. The Pentateuch is the name given to that division of the Hebrew Canon included in the five first books, namely, Genesis, Exodus, Leviticus, Numbers and Deuteronomy.

As to this foundational character of the Pentateuch, the following is significant, "These books occupy the first place in the canon of the Old Testament, not merely on account of their peculiar character as the foundation and norm of all the rest, but also because of their actual date, as being the oldest writings in the canon, and the groundwork of the whole of the Old Testament literature; all the historical, prophetic, and poetical works of the Israelites subsequent to the Mosaic era pointing back to the law of Moses as their primary source and type, and assuming the existence not merely of the law itself, but also of a book of the law,¹ of precisely the character and form of the five books of Moses." There follows this important statement elaborate internal and external proof by the two German Old Testament scholars, which must needs be omitted as aside from the purpose of this study.

The pedagogical character, the contents, and the credibility of the source material need to be discussed. It is not the province

¹ Keil and Delitzsch, Biblical Commentary on the Old Testament, translated from the German by James Martin, p.17.

of the present study, however, to discuss elaborately the questions of higher criticism, but simply to allude to such data that is necessary.

II. The Pedagogical Character of the Pentateuch

The pedagogical character of the Pentateuch is attested by Professor Kent thus, "The Hebrew Scriptures as a whole are the clearest indices of the character, aims, and methods of Israel's religious guides, for they are the notes from the class-rooms of these early teachers. It is only in the light of the aims and methods of these teachers that the Old Testament writings can be fully understood. An intensely practical, didactic purpose characterizes them all. It was the educational motif, the desire to develop character by the presentation of truth in effective form, that gave rise to the Old Testament. If Israel's religion had not been a teaching religion and its guides teachers, there would have been no Old Testament."¹

This pedagogical character is revealed by the Hebrew title of this division of the Scriptures. The word "Torah" denotes instruction and comes from the root "yarah," which means "to teach."² Though Torah is commonly translated, The Law, it is better represented by the broader and more exact term, "The Teaching." That the Torah is the book of instruction, which Jehovah gave through Moses to the Hebrews, is evidenced from the Scriptural references to it.³ It is called "Torath Jehovah" and "Torath Mosheh." The word occurs more than two hundred times in the Old Testament, thus giving evidence of the teaching emphasis of the Hebrew Scriptures.

1 Great Teachers of Judaism and Christianity, p.10

2 Gesenius, Hebrew-English Lexicon of Old Testament, p.1125

3 Joshua 8:31; 2 Chron.17:9; 34:14; Neh.8:1; 2 Kings 14:6

If by education is understood the sum total of those processes whereby society transmits from one generation to the next its accumulated social, intellectual and religious experience and heritage, then the study of the Hebrews' history is necessary in order to get at the educational principles of "the processes." It will be found that in part these processes are informal and incidental, arising from participation in certain forms of social life and activity which exist on their own account and not for the sake of their educative influence upon the rising generation. But on the other hand, certain definite processes were enforced--education was more than incidental.

That the Hebrews were fundamentally interested in education is further emphasised by the application of Dewey's two-fold aspect of education to them, namely, that "the more formal educative processes are designed (1) to give the immature members of society a mastery over the symbols and technique of civilization, including language (reading and writing), the arts, the sciences and religion, and (2) to enlarge the fund of individual and community knowledge beyond the measure furnished by the direct activities of the immediate environment."¹ Education among ancient and modern peoples alike reveals clearly this twofold aspect of all education. But more so does that of the ancient Hebrews.

Furthermore, the degree to which religion continues preeminent in the educational system of a progressive nation depends upon the vitality of its religion and upon the measure of efficiency and success with which from the first that religion is instilled into the very bone and sinew of each succeeding generation.² "Here lies

¹ Monroe's Cyclopedia of Education, vol.II, p.398f, art. Education
² Cf. H. H. Meyer, art. Education, in Internat'l Standard Bible En.

the explanation of the religious-educational character of Hebrew national life, and here, too, the secret of Israel's incomparable influence upon the religious and educational development of the world. The religion of Israel was a vital religion and it was a teaching religion."¹

III. The Content of the Pentateuch

The books of the Pentateuch are arranged logically. Genesis, the book of beginnings, opens with an account of the creation and records the biographies of Adam, Noah, Abram, Isaac, Jacob, and Joseph. The title of the second book is descriptive of its contents. Its key-word is "Deliverance." Following the deliverance from Egyptian bondage and the commencement of the journey to the Promised Land, there is given the Decalogue at Mount Sinai, and the Tabernacle is erected. Leviticus is the book of worship dealing with the various laws of offering, purification and holiness. Numbers contains the experiences in the training of the nation on its pilgrimage in the Wilderness of Sinai and Paran and in the Plains of Moab. Deuteronomy is the second giving of the Law for the purpose of review to emphasise obedience to Jehovah.

IV. The Credibility of the Pentateuch as Source Material

The present study is not interested in Biblical criticism as such and only summarizes that which concerns the Pentateuch as reliable source material. The view that Moses was the author of the Pentateuch, with the exception of the concluding verses of Deuteronomy was once held universally. It is still believed by the great mass of Jews and Christians, but other theories prevail.² An appli-

¹ Kent, Great Teachers of Judaism and Christianity, p.8

² cf. Bartlett, The Veracity of the Hexateuch, p.2ff; and Ellicott, Cristus Comprobator, pps.46-47.

cation of what is called "higher" or "documentary criticism"--to distinguish it from lower or textual criticism--has led to the formation of a number of hypotheses. Some of these are widely held, but unanimity has not been attained, and recent investigations indicate a return to the Mosaic authorship.

Some scholars are confident that the Mosaic authorship "rests in settled security and gathers strength with each turn of the new age."¹ The following suggestion of solution of the problem is very recent. There existed in Midian, it is said, in Moses' time, a shrine supported by a community of monotheists. Professor Sellin of the University of Berlin is reported to have found there libraries of calendarial and other ancient records. "These were the magnets which attracted the fugitive Moses to that particular region."² Bishop DuBose says, "An early future consensus will almost certainly place the writing of Genesis in Midean, during the second forty years of Moses' life. . . . In Midean, under divine inspiration, he digested and reduced to monotheistic statement a wide ethnic literature and aligned the patriarchal traditions in the ideal of the Israelitish theocracy. The result was the Genesis writing, the first of a series of compositions, meant to accord with and to hold as a container, the theocracy until it should deliver itself into a consummation prepared for it in the ages."³

1 Wiener, art. "Pentateuch" in International Standard Bible Encyc.

2 DuBose, art. "Amurru and the Genesis Stories" in Biblical Review, October 1926, p.522.

3 Article "A Constructive Bible Science" in Biblical Review, October 1925, p.495.

V. Summary of the Pentateuch as Source Material

In accord with the purpose of the present study, the Pentateuch necessarily becomes its source material. These books report the earliest history of the Hebrews and form the foundation and norm of all the rest of the Old Testament. The pedagogical character of the Pentateuch is summed up in the statement that "the Hebrew Scriptures as a whole are the clearest indices of the character, aims, and methods of Israel's religious guides, for they are the notes from the classrooms of these early teachers." And, "If Israel's religion had not been a teaching religion and its guides teachers, there would have been no Old Testament." A further indication of its pedagogical character is its title, "The Teaching." Besides, if by education is understood the sum total of those processes whereby society transmits from one generation to the next its accumulated social, intellectual and religious experience and heritage, then the study of the Hebrews' history is necessary in order to get at the educational principles of the processes. The credibility of the Pentateuch is established sufficiently to permit its use as source material.

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PART III

MOSES AS AN EDUCATIONAL LEADER

I. His Place in the History of Education

Since Israel's outstanding contribution is her religion, which is peculiarly a teaching religion, the organizer and determiner of the course of Israel's life must be studied and evaluated as a teacher. What is Moses' place in the history of education?

A study of Moses' historical and philosophical background has revealed clearly that education played an important role. The present study in its familiarity with the source material of the Pentateuch will attempt to evaluate Moses as a teacher.

Some of the well-known histories of education include in their catalogue of the world's great teachers Socrates, Aristotle, Plato,¹ and Confucius, but do not mention Moses. Some refer to the Hebrew contribution to education, but their references are mostly to the Talmudic period.

On the other hand, Kent attributes the secret of Israel's conquering power to "the fact that the great founders and interpreters of Israel's religion have been from the first faithful and skilled teachers,"² but makes no mention of Moses as a teacher. In an essay by Rabbi Abram Simon, Moses is referred to as "the pedagogue par excellence."³ Another alludes to Moses "a great teacher."⁴ Laurie⁵ says that "Moses was the greatest of Schoolmasters."

II. The Pentateuch's Characterization of Moses

⁶"The whole Pentateuch has a whole biography," and a cursory reading of it impresses one with the teacher character of Moses.

1 Cf. Seeley, Monroe, Davidson, Cubberley texts.

2 Great Teachers of Judaism and Christianity, p.7

3 The Principle of Jewish Education in the Past, p.21

4 Cf. Hobart, Pedagogy for Ministers, p.12

5 Historical Survey of Pre-Christian Education, p.71

6 Cf. Kyle, Moses and the Pentateuch, Preface

And yet an early student and teacher of the Scriptures writes, "Our Moses then is a prophet, a legislator, skilled in military tactics and strategy, a politician, a philosopher."¹ And a modern Old Testament scholar writes of Moses as "the great Hebrew national hero, leader, author, law-giver and prophet."² A study of the Pentateuch undoubtedly justifies these characterizations of Israel's great leader. The question is, Does a study of the Pentateuch reveal more evidently a great teacher?

Nowhere in the Pentateuch is Moses called³ a priest. Aaron and the "sons of Aaron" are the true religionists. Nor is Moses referred to as a prophet. "Aaron thy brother shall be thy prophet,"⁴ said Jehovah.⁵ Besides, Miriam "the prophetess" was Moses sister. Moses did perform the functions of a prophet, it is true, in "being for the people to God-ward and in bringing their causes to God," and also in speaking for God to the people.⁶ Nor is Moses attributed the law-giver or statesman in the Pentateuch. He was a teacher of Jehovah's law, and in this sense only a law-giver. "And Jehovah said unto Moses, Come up to me into the mount, and be there: and I will give thee the tables of stone, and the law and the commandment, which I have written, that thou mayest teach them."⁷

On the other hand, Moses is Divinely appointed to teach;⁸ counseled to teach by his father-in-law;⁹ described as a teacher;¹⁰ refers to himself as a teacher;¹¹ and commands and emphasises teaching on the part of the people.¹² Besides, there are many references to Moses as a student, an essential to teaching. "I will teach thee,"¹³ says Jehovah to him.

1 Clement of Alexandria, The Stromata, Bk.I, ch.24 (A.D.153-217)

2 Kyle, International Standard Bible Encyc., article "Moses"

3 Ex.31:10; 35:19 4 Ex.7:1-2 5 Ex.15:20 6 Ex.18:19; 24:12

7 Ex.24:12 8 Ex.24:12; Dt.4:14; 6:1 9 Ex.18:20 10 Dt.31:22

11 Dt.4:1,5 12 Deut.4, 5, 6. 13 Ex.4:12,15

III. Moses' Biography in Outline

The biographical narrative of the Hebrew teacher-leader is a continuous thread of history in the Pentateuch from the beginning of Exodus to the end of Deuteronomy, without disastrous breaks or disturbing repetitions. Kyle, indicating his opposition to the documentary theory, says, "No man can break this narrative of the books without putting into confusion this life-story."¹

Moses' biography falls naturally into three parts, each of forty years. In the first period, Moses a child of the house of Levi is under the shadow of death due to the latest decree of the Pharaoh that "every son that is born ye shall cast into the river."² Moses' mother, unable to hide her son longer than three months, devised a scheme whereby a chance for the child's life would be possible at least.³ The babe now became a foundling prince;⁴ and all that is reported of Moses' youth is that "the child grew, and she (Moses' mother who was hired to nurse him) brought him unto Pharaoh's daughter, and he became her son. And she called his name Moses."⁵ Stephen, the first Christian martyr, adds, "And Moses was instructed in all the wisdom of the Egyptians; and he was mighty in his words and works."⁶

The second period of Moses' life began when he "refused to be called the son of Pharaoh's daughter; choosing rather to share ill treatment with the people of God, than to enjoy the pleasures of sin for a season; accounting the reproach of Christ greater riches than the treasures of Egypt."⁷ Thus did Moses become a refugee in Midian. Having completed forty years of education with his mother and

¹ Moses and the Monuments, p.82

² Ex.1:22

³ Ex.2:2-4

⁴ Ex.2:5f

⁵ Ex.2:9-10

⁶ Acts 7:22

⁷ Heb.11:24-26

in Egyptian schools, he entered a period of forty years in the schools of Midian. Professor Sellin has informed that in Midian there existed in Moses' time schools and libraries, and DuBose thinks that these were "the magnets which attracted the fugitive¹ Moses to that particular region."

The last and important period of forty years of Moses' life² began with his call at the burning bush to deliver Israel. The experiences of this period cover most of the Pentateuch and are those of a leader with a gigantic task.

IV. The Historical Setting of Moses' Life

Biography is more or less a matter of background. Eminent men are seen, not so much as errant examples of genius or individuality, but as the product of their surroundings and of their time, influenced, in their strength and in their weakness both, by the numerous and complicated currents of thought and feeling that manifest themselves in the general movement of the age.

Moses lent his influence in a critical period of Israel's history. He arose at a great crisis, when a new dynasty reigned in Egypt, not friendly, as the preceding ones had been, to the children of Israel, but one which had expelled the Shephard Kings, and looked with fear and jealousy upon this alien race, already powerful, in sympathy with the old regime, located in the most fertile section of the land, and acquainted not merely with agriculture but with the arts of the Egyptians.³ Severe slavery and cruel persecution ensued. In the midst of this remarkable civilization, under these conditions, lived Moses.

1 Cf. article in The Biblical Review, October 1926.

2 Ex.3ff

3 Ex.1:7; 8-10

V. Moses' Education

Moses' tardiness in entering on his great mission is significant. Certainly the length of one's training is indicative of the importance of his task. Moses was educated in three schools during eighty years of his life. Thus, two-thirds of his life were given to education. He was nursed by his mother in a Hebrew home; educated in the finest universities of Egypt as the son of an Egyptian princess; and prepared in the schools and libraries of Midian as a seminar student. Such was Moses' educational preparation.

A. First School: His Hebrew Home

Moses was born "a goodly child" of religious Hebrew parents.¹ "And the child grew" in his home with his parents, sister Miriam and brother Aaron. We do not know his age when he was given to Pharaoh's daughter. It is sufficient to know that the impressionable years of his life, the years which determine very largely the adult and his work, were lived in an environment that would develop a character such as Moses. It is not difficult to imagine the child being taught concerning the true God and His chosen people; listening to his mother tell the history of his forebears, Abraham, Isaac, Jacob and Joseph; reflecting on the experiences of the latter in Egypt and contrasting Israel then and now under the "new Pharaoh." Moses first teacher was his mother; his first school his own home; his first lessons about Jehovah and His covenanted people.

B. "In all the Wisdom of the Egyptians"

That Israel's teacher-leader had the refinements and accomplishments of the schools is significant. It has been shown that in Moses' time Egypt was the intellectual center of the world. At a time when Greece was unattractive and Rome was unheard of, Memphis

1 Ex.2:1. Cf. Ex.32:26 concerning Levites.

was radiant. Schools of art and science stood along the banks of the Nile. From Thebes, Pythagoras carried mathematics into Greece. From Memphis, Solon derived his wise political precepts. In Luxor,¹ architecture and sculpture took their rise. The pyramids and obelisks and numerous findings of archeologists bear witness to the educational superiority of the Egyptians in the time of Moses.

Jewish tradition in the time of Christ concerning Moses' education is reported by Stephen, "he was instructed in all the wisdom of the Egyptians."² Clement of Alexandria in Egypt, who was an outstanding educator in a metropolis where was the greatest university of the ante-Nicene period, wrote between A.D. 153 and 217 the following valuable light on Moses' education, "Having reached the proper age, he was taught arithmetic, geometry, poetry, harmony, and besides, medicine and music, by those that excelled in these arts among the Egyptians; and besides, the philosophy which is conveyed by symbols, which they point out in the hieroglyphical inscriptions. The rest of the usual course of instruction, Greeks taught him in Egypt as a royal child, as Philo says in his life of Moses. He learned, besides, the literature of the Egyptians, and the knowledge of the heavenly bodies from the Chaldeans and the Egyptians; whence in the Acts he is said to have been instructed in all the wisdom of the Egyptians."³

Edersheim informs that in no country was such value attached to education, nor was it begun so early as in Egypt. Education was carried to a very great length especially in the case of those destined for the higher professions, "embracing not only the various

1 Cf. articles in Encyclopedia Britannica, Thebes, Pythagoras, Memphis, Solon, Luxor, Archeology.

2 Acts. 7:22

3 Bk. I, ch. 23 "The Stromata" in The Ante-Nicene Fathers

sciences, as mathematics, astronomy, chemistry, medicine, and such related subjects, but theology, philosophy, and a knowledge of the laws."¹ DuBose, a modern Old Testament scholar writing in 1925, says, "Moses, in his preparation to be a Pharaoh, would not only be trained in the classic speech and literature of the Egyptians, but would acquire a mastery of Egyptian history and administration."² And Scripture tells us that, in consequence, he was "mighty in words and works."³

C. Graduate Work in Midian

Moses' elementary education in his Hebrew home with his parent-teachers was indeed important in his preparation. Nor can one lessen the importance of his academic education in Egyptian colleges. But perhaps the most significant period of his education was the last forty years in Midian. It was in his seminar work in Midian under the consciousness of God's purpose for him that he developed into the capable leader. That he did original research and had time and quiet for reflective thinking, is certain. His advantages for such study were many. DuBose has evidence that enables him to state that "Hebrew, the mother tongue of Moses, was already a written language, the Tel el Amarna tablets yielding evidence of such writing in Palestine at least two centuries before the Midian sojourn of Moses. The cuneiform libraries of Midian and Kadesh opened to Moses--if he had not already exhausted their titles in Egypt--the important cosmological systems and legal codes of Babylon, 'popular science' and 'common law' standards, so far as these terms may apply. Herodotus visited both Egypt and Chaldea to gather materials for his book of

1 The Bible History, Vol.II, p.38f

2 Art. "A Constructive Bible Science," Biblical Review, p.498, Oct.'23

3 Acts 7:22

mankind. Genesis, the true and only ancient world book, was written amid the records and literatures of that ancient world, and in the geographical and balancing center of its civilizations, Midian.¹

VI. The Qualifications of Moses as a Teacher-Leader

A. Israel's Need was a Great Teacher

Moses was born in Egypt when Israel was "more and mightier" than Egypt.² The new Pharaoh sought to "deal wisely with them, lest they multiply,"³ and so "set taskmasters to afflict them with their burdens."⁴ He also commanded the Hebrew midwives to kill the male children of the Hebrews at their delivery.⁵ But despite this oppression "the people multiplied, and waxed very mighty."⁶ It was this large but unorganized and servile group that Moses was called to deliver from Egyptian bondage and to organize into a nation. Never was a greater task given to a man. Slavery, even at its best, brutalizes and sensualizes a man's nature. Moses' task was to take this beaten and depraved people who knew nothing but the severest toil, and make them into a nation with the purest spiritual and moral ideals and conceptions that man has ever known. No wonder that Moses shrank when he realized his task.

The account of the organization of Israel during the forty years she was enroute to the promised land, following their supernatural exodus from Egypt, is clearly that of a period of education. Israel's great need was a great teacher. Jehovah promised to deliver them from Egypt and bring them into "a good land and a large."⁷ The work of teaching was with Moses.

1 A Constructive Bible Science, p.496, Biblical Review, Oct. 1925.

2 Ex.1:9 3 Ex.1:10 4 Ex.1:11 5 Ex.1:16 6 Ex.1:20b

7 Ex.3:8; 20:2

B. Moses' Educational Preparation that of a Teacher

That Moses realized from the beginning his call was to teach, is indicated in his three objections which he raised to convince Jehovah he was disqualified. The first was his unfamiliarity with subject-matter, "What shall I say unto them?"¹ The second was his lack of authority, "They will not believe me, nor hearken unto my voice."² And the last his inability to express himself, "I am not eloquent, neither heretofore, nor since thou hast spoken unto thy servant; for I am slow of speech, and of a slow tongue."³ Jehovah's significant answer was, "I will teach you."⁴

Besides, the importance of Moses' mission is indicated in his tardiness in entering upon it. His preparation for eighty years in three of the finest educational centers was educational in nature, and shows clearly that Israel's great need was a teacher-leader, and that Moses qualified as such.

C. Moses' Personality

Moses' personality stands out in art and literature. He was a "goodly child" and "exceeding fair."⁵ His biographer says, "The man Moses was very great in the land of Egypt, in the sight of Pharaoh's servants, and in the sight of the people."⁶ Josephus records, "God did also give him that 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."⁷ Simon says that Moses' greatest educational asset was "his own matchless personality. He taught by the power of tremendous and impressive example."⁸

1 Ex.3:13

2 Ex.4:1

3 Ex.4:10

4 Ex.4:15

5 Ex.2:2; Acts 7:20

6 Ex.11:3b

7 Antiquities of the Jews, Preface, sect.4, The Works of Flavius Jos.

8 The Principle of Jewish Education in the Past, p.21

Moses' powerful personality qualified him to be Israel's great teacher. His physique, his countenance, the look of sincerity, the voice of conviction, the soul fired by Jehovah--these made up his matchless personality.

D. His Character

Character is a primary consideration in the teacher of religious education. Betts' emphasis and character chart are helpful¹ in considering the character of Moses. To check off the positive and negative qualities suggested in this chart reveals an overwhelming preponderance of positive qualities over the negative.

It has been said of Moses that to the people he was all God, to God nothing but the people; his own person and interest were nowhere.² His outstanding characteristic was his self-abnegation which appears in the patience, forbearance, and kindness with which he led Israel like a flock of sheep, and in his willingness that he himself should perish if Israel thereby could be saved.³ If the thought of self had been uppermost with Moses, it would have been an easy matter for him to follow in the footsteps of all other leaders of his time, to have himself declared king, and, in common with the rulers of his period, to have himself regarded as a demi-god, and demand worship from his subjects. But instead, Moses established for the first time in history the doctrine of liberty and equality.

Moses' expression of anger does not reveal a weakness of character. Education is a slow process and trying. When Moses heard the murmuring of the people he could not help being impatient.⁴

¹ How to Teach Religion, pp.18-21

² Cf. Dawson, Eden Lost and Won, p.28

³ Ex.32:32

⁴ Num.20:10-12

When he came down from the Mount and saw the idolatry of the people,
 who will blame him for his anger?¹ Was it not a righteous indigna-
 tion, and the punishment a necessary teaching point?

Where can one find a higher manifestation of courage than that shown by Moses? His acceptance of the task he knew was titanic; his appearance before the great Pharaoh on behalf of the people; his stand against the people on behalf of God; these portray a man of courage and conviction. And the spirit which animated him in all his thoughts and acts was the love of righteousness.

He who was so wonderfully illumined by God, did not hesitate to accept the counsel of his father-in-law,² and magnanimously³ wished that all the people might receive the divine spirit. His⁴ brother Aaron proved unreliable, and, with his sister Miriam,⁵ intrigued against him; but with them he did not become angry. Most properly, therefore, is he called the meekest man.⁶ This humility, however, was not weakness; and, as stated already, where the divine honor was in the balances, he could be intensely severe.⁷ And with his severity he was full of compassion.

E. Moses' Intellectual Attainment

With such an educational background as Moses was privileged to have, the teacher-leader Moses became an intellectual giant. Josephus reports of Moses' intellectual attainment thus, "Now Moses' understanding became superior to his age, nay, far beyond that standard; and when he was taught, he discovered greater quickness of apprehension than was usual at his age; and his actions promised greater, when he should come to the age of a man."⁸

1 Ex.32

2 Ex.18:13ff

3 Num.11:29

4 Ex.32

5 Num.12

6 Num.12:3

7 Ex.32:32

8 Antiquities, Bk.II, chap.9, section 5.

Moses' intellectual ability is seen clearly in his teachings. He did not accept blindly what had been taught him. He was able to evaluate. He profited by his trained powers to observe, to reason, and to think. Moses was an original thinker, and for this reason, stands out so significantly in history.

F. Moses' Philosophy

The four supreme conceptions contributed by Moses were: first, monotheism, the belief in one God and only one; second, the universal fatherhood of God; third, the universal brotherhood of man; and fourth, the union, or rather the identity, of religion and morality.

It is impossible to exaggerate the importance of Moses' teaching of Jehovah. Jehovah is one--the sole creator of heaven and earth; ultimate Being. The powers of nature were controlled by Him. All that is was created by Him; and He could not be superceded and His works deified. And of great importance, He was a God supremely ethical, and demanded of men the service of obedience to the moral law.

VII. Summary

The present study has made it evident that Moses' contribution was that of a teacher. He possessed many leadership qualities, but was outstanding in his teaching ability. Perhaps he is rightly attributed Law-giver, statesman, social expert, religionist, author, philosopher, prophet. But are not these attributes justified because his educational work covered the whole field of personal, domestic, social and national life? Thus he became "the pedagogue par excellence." That Moses was a teacher is being recognized more

and more. He dealt with multitudes, he taught and he influenced them, and it is worth our study to understand how he did it--to understand his educational principles.

Moses' preparation for his life-work which covered two-thirds of his life was clearly an educational one. Israel's great need was a teacher-leader, and Moses qualified and made his contribution in this field. His personality, character and intellect qualified him to educate his people and start them as a nation--a nation which still lives.

PART IV

THE EDUCATIONAL PRINCIPLES OF THE PENTATEUCH

I. The Significant Aims of Education in the Pentateuch

A. The Importance of an Aim in Education

Dewey's definition of an aim indicates its significance to education, "An aim implies an orderly and ordered activity, one in which the order consists in the progressive completing of a process. Given an activity having a time span and cumulative growth within the time succession, and aim means foresight in advance of the end,¹ or possible termination." Are not aims, therefore, largely responsible in determining method of instruction?

B. The Aims of Religious Education

If all education is ultimately religious,² then Thorndike's aims of education are religious aims. These are, "happiness, utility, service, morality, complete living or the perfection of all of each man's powers, natural development, knowledge, discipline, culture, skill."³ Though the present study will not analyse all the aims of the Pentateuch, it suggests that these and other significant elements of aims are therein.

The aims of religious education should be two, the development of a devout spiritual life, and the development of a democratic social individual. Very often these are made to oppose each other, or one is emphasised to the exclusion of the other. Professor Coe's book which is fresh from the press indicates the social emphasis in its title, "A Social Theory of Religious Education." On the other hand, Professor Weigle has written a popular book entitled "Training the Devotional Life."

¹ Democracy in Education, p.119

² Cf. Horne, Psychological Principles of Education, p.342

³ Education I, p.18

C. The Educational Aims of the Pentateuch

It is worthy of note that in the Pentateuch are found both the spiritual and social aims, the latter dependent upon the former, and both given equal importance. Involved in these is the moral aim which is that of character culture; and issuing from these is the volitional aim which demands obedience to holy precepts, statutes and commandments.

1. The Spiritual Aim

"I am Jehovah thy God, who brought thee out of the land of Egypt, out of the house of bondage. Thou shalt have no other gods before me."¹ To know Jehovah and worship Him only, was the goal of education in the Pentateuch. Jehovah Himself used every possible means to accomplish this. The purpose of the retrospect in the first four chapters of Deuteronomy was that Israel might "know therefore this day, and lay it to thy heart, that Jehovah he is God in heaven above and upon the earth beneath; there is none else."²

The purpose of the covenants, the plagues and miracles in Egypt, the marvelous deliverance, the pillar of fire and cloud, and all the supernatural visitations along the way, was that Israel might know that Jehovah is God. Note Moses' question, "Did ever a people hear the voice of God speaking out of the midst of the fire, as thou hast heard, and live? Or hath God assayed to go and take him a nation from the midst of another nation, by trials, by signs, and by wonders, and by war, and by a mighty hand, and by an outstretched arm, and by great terrors, according to all that Jehovah your God did for you in Egypt before your eyes?"³ Unto thee it was showed, that thou mightest know that Jehovah he is God; there is none else besides him."⁴

1 Ex. 20:2-3 2 Ex.4:39 3 This expression appears often in the Pentateuch; cf. Ex.5:21; Dt.1:30; 3:21; etc. 4 Dt.4:3-35

Definite acts of worship were included in Israel's educational program in order to develop this spiritual life and thus realize this aim. The altar was their symbol of worship which was set up for prayer and communion with God. The Tabernacle was made the center for worship during their wilderness journey. Jehovah met with His people in its midst. To it the people brought their offerings. The feast days were days of spiritual exercise and growth in grace and in the knowledge of God.

"Thou shalt teach them diligently unto thy children" is significant, indicating that the remarkable history, the festivals and forms of worship and the law were to insure their knowledge of God--to develop their spiritual life.

2. The Social Aim

The purpose of this primary aim of knowing and worshiping God is emphasised throughout the Pentateuch, "Know therefore . . . Jehovah is God . . . And thou shalt keep his statutes, and commandments, which I command thee this day, that it may go well with thee."¹ Jesus' summary of the Law is from two verses of the Pentateuch, "Hear, O Israel: Jehovah our God is one Jehovah: and thou shalt love Jehovah thy God with all thy heart, and with all thy soul, and with all thy might;" and "thou shalt love thy neighbor as thyself."²

To love Jehovah and obey His commandments is the whole duty of man. Religious education, then, according to the Pentateuch, is for personal and social righteousness. The aim of education is to know Jehovah in order to live godly.

The religion of the Pentateuch is not a speculative one but rather a healthy, practical, and matter of fact view of God and the

1 Deut.5:40

2 Deut.6:4-5; Lev.19:18

world. The true God desired very concrete life.¹ The educational aim is always practical in the large sense of that word; for, even in its highest aspects, it has always to do with life in some form or other, and indeed presumes a philosophy of life.

3. The Ethics of the Pentateuch

A study of the ethics of the Pentateuch emphasises its social aim. These principles are based on the worship of a holy God, who, being all-wise and all-knowing, and who being able to look into the innermost recesses of the human heart, could not be deceived. Only a few of the many ethical principles will be suggested.

(1) "Thou shalt love thy neighbor as thyself."² "If an alien settles beside you in your land, you must not injure him; the alien who settles beside you shall be treated like a native, and you must love him as you love yourself; for you were aliens yourselves in the land of Egypt."³

(2) "Honor thy father and thy mother."⁴

(3) "Every seventh year you must let the land alone, to lie fallow, so that poor people may pick up something."⁵ "If there be with thee a poor man, one of thy brethren, . . . thou shalt not harden thy heart, nor shut thy hand unto him, and shalt surely lend him sufficient for his need in that which he wanteth."⁶

(4) "You shall not be guilty of any injustice; you shall not be partial to a poor man, nor defer to a powerful man; you must judge the case of a fellow-Israelite fairly."⁷

(5) "If you come across your enemy's ox or ass wandering, you must be sure to take it back to him; if you see the ass of a man who hates you lying helpless under its load, you must not leave it

1 Cf. Maynard, A Survey of Hebrew Education, p.13

2 Lev.19:18

3 Lev.19:33 Moffatt

4 Ex.20:12a

5 Ex.23:11 Moffatt

6 Deut.15:7

7 Lev.19:15 Moffatt

all to him, you must help him to release the animal."¹

(6) A weekly day of rest for man and cattle is an ethical principle of great value.²

(7) Chastity and sexual purity are strictly enjoined. "Defile not ye yourselves in any of these things: for in all these the nations are defiled which I cast out from before you."³

(8) Market-place morality is enjoined. "You must never act dishonestly, in court or in commerce, as you use measures of length, weight, or capacity; you must have accurate balances, accurate weights, and an honest measure for bushels and gallons."⁴

Thus does the Pentateuch seek to ennoble social relationships. Social righteousness was the goal and the Decalogue its symbol. The first four commandments of the Decalogue concern man in his relationship to Jehovah, and the last six his relationship to his fellowmen. The emphasis and order is suggestive.

4. The Moral Aim

The development of character is a factor in each of the above aims, for character is involved in personality and in social behavior. Indeed, the highest purpose of education is the formation of character, for conduct is the most of life. The Herbartians' emphasis on character is valid, for no educational system is worthy the name which fails to build up character.

Indicative of the importance attached to character, the following virtues which are elements of character were taught: obedience,⁵ reverence,⁶ brotherly love,⁷ charity,⁸ compassion,⁹ hospitality,¹⁰ temperance,¹¹ chastity,¹² truthfulness,¹³ industry,¹⁴ thrift,¹⁵ prudence,¹⁶

1 Lev.19; 23:4-5 Moffatt 2 Ex.20:8-11 3 Lev.18:24
4 Lev.19:35-36 Moffatt 5 Dt.4:30;11:27 6 Lev.19:18,34
7 Dt.15:11 8 Lev.19:31; Dt.15:7-8 9 Lev.10:9 10 Lev.18:24
11 Ex.20:16; Deut.19:8

patriotism, patience, meekness, loyalty, diligence, perseverance, mercy, honesty. These and other valuable elements of character may be found in the Pentateuch.

5. The Volitional Aim

Character is related unquestionably to the will. What a person wills constantly and persistently gives him character. A good character is where the volitions are in the right direction. The continual use of the imperative mood in Moses' discourses indicates the importance of man's volition in character formation. "Thou shalt" and "thou shalt not;" "remember," "forget not;" "do," "teach," "command"--these are found throughout the Pentateuch.

6. Summary

The present study reveals that the aims of the Pentateuch touched every phase of man's nature, developing a completely formed character. The spiritual was the motive for the social, and character and conduct were the resultants. To know and love Jehovah with all one's being, necessitated the loving of one's neighbor as oneself, and also the stranger. The social ethics and personal virtues are integral to these aims, and the morally developed character the end. All of this, of course, is by means of the will.

II. The Pedagogical Methods of the Pentateuch and Their Psychology

A. Pedagogy and Psychology in the Pentateuch

Method is procedure according to principles. What are the effective educational principles of the Pentateuch which enable Maynard to declare Hebrew education a "success?"¹ May not this success be an evidence of the value of the pedagogy and psychology of the Pentateuch? Very significant, indeed, is the knowledge of these fields manifested in the utilizing of every subtle means and method for securing and holding the attention of various types of educands, and making their memories the trained and obedient servants of a worthy educational ideal.

The source of the present study is the entire Pentateuch which is composed of teaching and learning situations, and even the historical and biographical portions have pedagogical application. The use of occasion is to be found throughout. Education to be vital must grow out of situations, and Israel's education was vital.

B. The Pedagogical Methods and Their Psychology

1. The Use of the Concrete

The project method is the term applied today to the use of the concrete in education. Professor Horne defines this method thus, "An assigned task in which the pupil is interested, which requires further study for its completion. In this way the ideas gained begin to 'function' at once. All this means that education must be in immediate contact with actual living, and so not formal, not academic, not for its own sake."² Miss Hartley defines it as³ "impression projected into expression." This "concrete" teaching

1 Cf. A Survey of Hebrew Education, p.51

2 Jesus--The Master Teacher, p.107

3 The Use of Projects in Religious Education, p.67

is found to be most significant in the Pentateuch.

1) Use of symbols

The symbol as "something concrete set apart as a design or emblem to typify the abstract"¹ is an important teaching element in this method to be found in the Pentateuch. The festivals, acts and attitudes of worship, and commands may be considered symbolical. Horne says that "acts once performed as well as emblems repeatedly used may be symbolic."² That symbols also might be considered silent parables, indicates its use and value.³ A symbol, then, is anything that has meaning attached to it.

In education, symbolism is a form of suggestion, which Bailey says is "primarily intellectual, by which the initiated can see in an object more than is actually portrayed. . . . Instinctively we love hints that set free the imagination, and we need hints where the nature of one thought can never fully be expressed; where there must be repression or disguise, or where the object has infinite aspects that never can be expressed by finite forms."⁴

The following words found often in the Pentateuch, therefore, are significant, "sign," "emblem," "memorial," "pattern." "Before your eyes" is also a significant expression occurring in the Pentateuch. The commands to do particular things in worship, to construct the Tabernacle and its furnishings according to heavenly design, to "write on tablets," bind on the arm and forehead, and such, are symbolically significant.

Of the many symbols to be found in the Pentateuch, the following and others to be referred to further, are sufficient for illustration.⁵ The altar indicated worship. The rainbow suggested

1 Cf. Horne, Jesus--the Master-Teacher, p.126

2 Ibid., p.126

3 Cf. article "Emblems" in Monroe's Cyclopedia of Education.

4 The Use of Art in Religious Education, p.34

5 Gen.8:20; 12:7,8

Jehovah's covenant "for all generations" respecting a universal flood.¹ Circumcision taught Jehovah's covenant to be Israel's God.² The slain animal represented atonement for sin.³ The blood of the sacrifice represented the life necessary for atonement.⁴

The miracles in Egypt, called signs, were done "in the sight of the people" to give them faith in Jehovah, who states His reason thus, "that I may show these my signs in the midst of them, and that thou mayest tell in the ears of thy son, and of thy son's son, what things I have wrought upon Egypt, and my signs which I have done among them; that ye may know that I am Jehovah."⁵

The ark of Jehovah which was placed within the Tabernacle was the symbol of Jehovah's presence with His people.⁶ The Tabernacle with all of its furnishings is an excellent example of the use of symbols. The cloud and pillar of fire on their wilderness journey were visible signs of Jehovah's guidance.⁷

The Mezuzah which means "door-post" is a symbol commanded by Moses, "And thou shalt write them upon the door-posts of thy house, and upon thy gates."⁸ The mezuzah today is obligatory for every building used as a residence, and is minutely described as to construction and placement.⁹

The zizit which means "twisted-threads" are blue and white tassels or twisted threads attached to the four corners of the priest's outer garment, in obedience to the command "thou shalt make thee zizit upon the four corners of thy mantle wherewith thou coverest thyself."¹⁰

1 Gen.8:21-22; 9:11-17

3 Num.5:8

4 Lev.17:14

7 Ex.13:21

8 Deut.6:8

10 Deut.22:12

2 Gen.17:11-13, "a token of a covenant."

5 Ex.10:1-2

6 Lev.16:2

9 Cf. "Mezuzah" in Jewish Encyclopedia.

The tefillin or phylacteries are ritualistic objects worn by males when praying. The small parchment cases containing the designated portions of the Law are worn as "frontlets between the eyes" and on the inner side of the left arm, still attempting to carry out the command of Deuteronomy 6:6-9. In fact the zizit and mezuzah also indicate to what degree of exactness the Hebrews sought to carry out the symbol idea taught in the Pentateuch.

ii) Use of Art

Art is a necessary element in teaching by use of the concrete. Did Israel use art? The second commandment made her hostile to all plastic or pictorial representation. They did have, however, symbolic art, as is seen in the Tabernacle and later in the Temple. Bailey lists five values derived from the use of art: (1) art enables visualization of the truth to be learned and remembered; (2) art effects us emotionally; (3) art reveals spiritual values; (4) art interprets for our intellects; and (5) art helps us build¹ ideals.

Art speaks, says Bailey, and "whatever else art is, then, it is certainly a kind of language."² Moses knew the psychological principles involved in art in worship and education. With what careful and minute detail he superintended the construction of the Tabernacle as to color, size and form of building and furnishings!³

iii) Use of Festivals

Many of the symbols used in the Pentateuch are acts of worship as aids in education. The worship within the Tabernacle is an illustration of symbolism in teaching. Jukes says, referring to the offerings and worship in the Tabernacle described in the book of

1 Use of Art in Religious Education, p.33

2 Ibid., p.34

3 Ex.25-39

Leviticus, "The types are, in fact, a set of pictures or emblems, directly from the hand of God, by which He would teach His children things otherwise all but comprehensible."¹

Feasts and holy days were to be "observed." The weekly Sabbath was to be "observed throughout their generations, for a perpetual covenant. It is a sign between me and the children of Israel for ever."²

³
"The set feasts of Jehovah" found in the Pentateuch are given in the following chronological order to indicate their distribution and significance:

ANNUAL: Passover Week: connected with barley harvest; at the same time it recalls the Exodus. Cf. Ex.12:6; Lev.23:5, 8; Num.28:16-25.

Pentecost: has agricultural phase, celebration of the wheat harvest; also recalls day on which Law was given. Cf. Ex.34:26; Lev.23:10-14; Num.28:26-31.

Feast of Tabernacles: harvest festival, and the anniversary of the beginnings of the wanderings. Cf. Ex. 23:16; Lev.23:33f; Deut.16:13-15.

Eighth Day of Assembly: at conclusion of Tabernacles, following last day--a final day of rejoicing. Cf. Lev.23: 36; Num.29:35.

New Year: Lev.23:23-25; Num.29:1-6.

Atonement: Cf. Lev.16:1f; 23:26-32; Num.29:7-11.

PERIODIC: Weekly Sabbath: Num.28:9-10; Lev.23:1-3.

New Moon: Num.10:10; 28:11-15.

Sabbath Year: Ex.23:11; Lev.25:1-7; Deut.15:1.

Jubilee Year: Every cycle of seven years closed with a Jubilee one. Cf. Lev.25:8-18.

Each of these days was to be a teaching situation. This purpose is stated clearly in the Pentateuch. Of the Passover it is declared, "This day shall be unto you for a memorial, and ye shall keep it a feast to Jehovah."⁴ Again, "Remember this day, in which ye came out from Egypt, out of the house of bondage; for by strength of hand Jehovah brought you out from this place. . . And thou shalt

¹ The Law of the Offerings, p.5

² Ex.31:16-17

³ Lev.23:1ff. Cf. art., "Feasts and Fasts" in International Standard Encyclopedia. ⁴ Ex.12:14

tell thy son in that day, saying, It is because of that which Jehovah did for me when I came forth out of Egypt. 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.¹ Again, "And it shall be, when thy son asketh thee in time to come, saying, What is this? that thou shalt say unto him, By strength of hand Jehovah brought us from Egypt, the house of bondage."²

iv) Historical Situations

Israel's history afforded many teaching situations which were used to present truths forcibly. The connection of the Passover festival with the exodus has been referred to. Referring to the destruction of the Egyptian host, it is written, "And Israel saw the great work which Jehovah did upon the Egyptians, and the people feared Jehovah: and they believed in Jehovah, and in his servant Moses."³ Their experience with the bitter waters of Marah afforded Moses an opportunity to bring them into renewed covenant with Jehovah.⁴ The occasion of the feeding with manna was used as a teaching point when Moses commanded, "Let an omerful of it be kept throughout your generations, that they may see the bread wherewith I fed you in the wilderness, when I brought you forth from the land of Egypt."⁵ After their victory over the Amalekites, Jehovah commanded Moses, "Write this for a memorial in a book, and rehearse it in the ears of Joshua."⁶

v) Teaching Significance of Names

Even names in the Pentateuch have teaching significance. This is illustrated in the name Isaac, which Sarah was commanded to name her son. The Hebrew means "laugh." When the angel promised Sarah

1 Ex.13:3,8,9

4 Ex.15:23-26

2 Ex.13:14

5 Ex.16:32

3. Ex.14:31

6 Ex.17:14

and Abraham in their old age a son, Sarah laughed at the idea. And so Jehovah inquires of Abraham, "Wherefore did Sarah laugh, saying, Shall I of a surety bear a child, who am old? Is anything too hard¹ for Jehovah?" And so the name "Isaac" was to remind Sarah and Abraham never more to doubt Jehovah, and to teach the child faith in God throughout his life.²

Names were given to places as well as to people, and so "Jacob called the name of the place where God spake with him, Beth-el,"² after he had erected a pillar of stone, meaning, "House of God." The place where the bitter waters were turned sweet was named Marah,³ meaning "bitterness." Where God had made a covenant promising that Joshua would blot out the memory of Amalek, Moses erected an altar⁴ "and called the name of it Jehovah-nissi," meaning "Jehovah is my banner."

vi) Worship

Worship is an important teaching element in the use of the concrete in education. Worship in the Pentateuch involved singing,⁵ prayers,⁶ sacrificing,⁷ offerings,⁸ washing of hands,⁹ bathing,¹⁰ and various other ceremonies. The intricacies of the Tabernacle illustrate this worship. Many objects to which meaning was attached had to be known and properly used. Worship to the Hebrew involved expression at its height.

vii) Psychological Elements Involved in the Project Method

(1) Interest. Interest is the basis of the use of the concrete. By this the teacher accomplishes something far more valuable than the mere transmission of facts, namely, the arousing of the educand's

1 Gen.18 2 Gen.35:15 3 Ex.15:23 4 Ex.17:15 footnote
5 Ex.15; Num.21:17-18 6 Deut.3:23f 7 Lev.7:1-2
8 Lev.1-7 9 Lev.18:21 10 Lev.17:15

own mental activity, and his real participation in life. Aroused interest on his part is at once essential to and dependent upon real learning. A child will absorb what interests him. Thus, arouse his interest in holidays and institutions so that he will ask questions, and he will begin at once to learn.

(2) Self-activity. "Self-activity is the fundamental basis of a strong interest."¹ Therefore, the sense appeal is perhaps the most effective. Teaching by means of symbols grips the interest, and the teaching formula of the Pentateuch is impression by means of expression. Seeing, hearing, doing were important elements in Moses' method. The great truths were taught concretely by festivals, ceremonies, symbols and words, all in learning situations.

(3) Imagination. What is the ultimate value of this method of teaching by use of the concrete? Why use symbols? Because of the appeal to the imagination which is the seat of memory. Symbols suggest more than can be clearly stated. Without imagery there is no imagination--no learning.

(4) Emotions. Norman E. Richardson rightly says that "the nature of religion is such that it cannot be taught by the use of methods which ignore the appeal to the emotions."²

Emotion-provoking situations are to be found throughout the Pentateuch. A typical one is this, "And it came to pass on the third day, when it was morning, that there were thunders and lightnings, and a thick cloud upon the mount, and the voice of a trumpet exceeding loud; and all the people trembled. And Moses brought forth the people out of the camp to meet God; and they stood at the nether

1 Cf. C. A. McMurry, Elements of General Method, chapter on Interest.

2 In Introduction to Bailey's The Use of Art in Religious Education.

part of the mount. And mount Sinai, the whole of it, smoked, because Jehovah descended upon it in fire; and the smoke thereof ascended as the smoke of a furnace, and the whole mount quaked greatly. And when the voice of the trumpet waxed louder and louder, Moses spake, and God answered him by a voice." There followed the giving of the Decalogue.¹

viii) Summary

Concrete teaching by means of occasions, history, and biography, projecting out of teaching and learning situations, forms the basis of an important educational method in the Pentateuch. The elements involved in this method are symbols, feasts and holidays, historical situations, names and worship. The psychological bases of this method are interest, self-activity, imagination and appeal through the emotions. Thus have the symbols proved to be "valuable pedagogic pegs."²

¹ Ex.19:16-19ff

² Cf. Simon, The Principle of Jewish Education in the Past, p.15

2. The Discussion Method

This is an exceedingly valuable method to be used in conjunction with the use of the concrete in education. Projects and their symbols should lead to inquiry and discussion. This is the order in the Pentateuch.

1) Questions and Answers

The use of the concrete in education encourages questions, especially on the part of young educands. The parent-teachers of the Pentateuch were to welcome inquiry and make of the situation a lesson period. The child who asks questions is interested and thus teachable. Referring to "the days of old," the command was, "Ask thy father, and he will show thee; thine elders, and they will tell thee."¹ There is no doubt that the discussion resulting from these inquiries brought out the subject completely.

Perhaps the greatest value of the concrete method and its use of symbols is the interest of curiosity which voluntarily motivates questions. That this value is realized by the educators of the Pentateuch is certain. "When thy son asketh thee in time to come, saying, What mean the testimonies, and the statutes, and the ordinances, which Jehovah our God hath commanded you? then thou shalt say unto thy son."² "And it shall be, when thy son asketh thee in time to come, saying, What is this? that thou shalt say unto him."³ "And it shall come to pass, when your children shall say unto you, What mean ye by this service? that ye shall say."⁴

Parents know the endless questionings of children, and with such a religious environment as that furnished in the Pentateuch the best means were secured for arousing significant questions and fixing right answers. It is well to note that the questions and answers

1 Dt.32:7

2 Dt.6:20-21

3 Ex.13:14

4 Ex.12:26

referred to are not the catechism type, but rather those based on interest and related to experience.

ii) Conversation

Another effective means to be utilized in the discussion method is conversation. In the Pentateuch, father and son were taught the value of fellowship in conversation. The "diligent teaching" which is urged upon parents was to be by means of effective conversation within the home and while walking by the way. Even upon retiring and rising was the conversation to be carried on.¹ This element was not confined to the family, for Moses conversed with Jethro concerning "all that Jehovah had done unto Pharaoh and the Egyptians for Israel's sake, all the travail that had come upon them by the way,² and how Jehovah delivered them."

While attending the festivals and observing the holidays, parents were to converse with their children and each other concerning the history and purpose of the occasions and the meanings of the symbols. While travelling and coming upon memorials and altars and passing cities and villiages bearing significant names, the conversation would be most illuminating and the discussion most educational.

The mothers of Israel must have conversed with their children concerning their marvelous God, history and heroes. Moses' mother apparently gave him a zeal for his people which caused him to slay the cruel Egyptian taskmaster.³

iii) Psychological Elements Involved

(1) Curiosity. The Pentateuch presumes throughout that its method of education is going to make the educand curious. Activity and curiosity are natural characteristics of childhood, and vitally related. Knowing by doing and inquiring is an ideal process.

1 Dt. 6:7

2 Ex.18:8

3 Ex.2:11

(2) Attention. Interest and attention are inseparable. James says, "Whoever treats of interest, inevitably treats of attention, for to say that an object is interesting, is only another way of saying it excites attention."¹ Interest secures attention and curiosity insures it. The educands of Israel were in an environment that educated upon this psychological basis.

(3) Imitation. This instinct is active always and not only in children. Worship was undoubtedly a matter of imitation to the children, and the religious ideal more a matter of imitation than of inculcation. Israel's history and God and remarkable biographies of her leaders, undoubtedly had effect by means of this instinct.

iv) Summary

The value of the discussion method cannot be overestimated. It is an integral part of the method which uses the concrete, and the desired resultant. Inquiry and conversation are the means used. The underlying psychological principles are curiosity, attention and imitation.

¹ Somewhere in his Talks to Teachers.

3. The Discourse Method

i) Justification of Its Use

The use of this method by Moses is justifiable under the circumstances found in the Pentateuch at the time of its use. Each of the conclusions reached by Professor Horne which justifies the use of the lecture method can be found in its use in the Pentateuch. Moses used it in giving the law and new legislation to the whole assembly of Israel when the occasion was formal. And in every case it was accompanied by the use of the concrete and discussion methods.

ii) An Example of the Discourse Method

Deuteronomy, or the second presentation of the Law, furnishes a good example of this method. Throughout the Pentateuch are to be found Moses' lecture-notes which include parts of his discourses. But in Deuteronomy is found way may be considered a complete address to an assembled, attentive people.

The discourse opens with a retrospect² in which the emphasis is upon God's faithfulness and marvelous manifestations on behalf of Israel, and her unbelief and rebelliousness.³ The purpose of this was to construct a prospect, and the fourth chapter begins a new section, "And now, O Israel, hearken unto the statutes and unto the ordinances, which I teach you, to do them; that ye may live."

After again reviewing those experiences which showed Jehovah as faithful to His covenant and Israel as unbelieving, Moses lays down the condition for continued blessings, namely, implicit obedience to Jehovah. The covenant is good as long as Israel fulfils her part of it. Jehovah is faithful. It remains for her to be so. A covenant is a formal agreement, and Jehovah is a covenant-keeping God.

1 Cf. Jesus--The Master Teacher, pp.63ff.

2 Cf. chapters 1 to 3

3 Cf. 1:32; 2:21; 3:21

There follows a recapitulation of the Law, interspersed with exhortations to faithfulness and reviews of Jehovah's gracious dealings and their frequent apostasies.

"And these words which I command thee this day shall be upon thy heart; and thou shalt teach them diligently unto thy children, and shalt talk of them . . . and shalt bind them for a sign upon thy hand . . . and shalt write them upon the door-posts of thy house."¹

The lecturer now gives the people practical suggestions to aid them in keeping the covenant. They should learn "by heart"² the Law and then impress it upon their children by means of conversation and symbols and inscriptions.³ To "teach diligently" literally means that the Law was to be made incisive and impressive.⁴ And the lecturer emphasises that all this is significant because Jehovah is jealous for His cause and people.⁵ Another suggestion made by Moses indicates that the idea of modern public advertising was known. The Law was to be written "very distinctly" upon large plastered stones and these erected on Mount Ebal at the entrance to their land.⁶

iii) Psychological Factors Involved

(1) Personality and authority of lecturer. Moses' authority was that of the chosen vice-gerent of Jehovah. The supernatural feats he was able to accomplish gave him the necessary authority, as well as his outstanding personality already referred to.

(2) The intellectual, emotional and volitional appeal. The appeal of a discourse should be three-fold, comprising these psychological factors. Moses' discourses recognize this. In his portrayal

1 Dt.6:6-9 2 Cf. Moffatt in loco 3 Cf. Moffatt in loco
4 Hebrew word means "whet or sharpen," the same word being used in Dt.32:41, "If I whet my glittering sword." German word used in loco is unscharfen, "rub them in."
5 Deut.27:1-5 6 Deut.6:10ff.

of God as holy, and righteous, and severe in judgment, he is awakening awe, reverence and fear. In his rehearsing the many times they were unfaithful and unbelieving he is arousing further the emotion of fear to the point of self-conviction and weeping. Again, in his remindances of God's goodness he is arousing the feeling of disgust and shame at their waywardness and the emotion of love toward God.

Moses appealed to their reason, detailing for them Jehovah's leadings and their failings, and then logically concluding certain facts and requirements. Observe his use of "therefore" throughout the discourse. After all, to make people think is pedagogy. Moses' suggestions of methods to use in aiding obedience and propagation of the Law indicate further his appeal to their reason.

And throughout the discourse there is the volitional appeal. Everything led to it. Jehovah expected right conduct and implicit obedience to his commandments, statutes, and ordinances.

(3) Repetition and variety. Deuteronomy is the "second" giving of the Law in its totality. Besides, the Law was the subject of constant conversation and study. And so, Moses was repeating that which was familiar already. And he did it psychologically. His repetition was not verbatim. Though he held to the letter of the Law he changed the letters of it. Repetition is a necessity in teaching. It makes memory possible and aids in habit formation. "Thou shalt teach them diligently" means in the Hebrew teaching by repetition through constant digging. A people which has few textbooks must rely on memory sharpened through years by repetition. And so, the really important point is that the repetition should be without weariness to the educands.

(4) Recapitulation. This is the going over the heads or important points of the discourse in order, not only to fix them, but to bring out the relative bearings and connections in such a way that they appear in their proper perspective and thus are easily understood and retained. There should be fixed places for summing up of the teaching as far as it has gone. This is illustrated in Moses' Deuteronomic discourse.¹

(5) Motivation. With the emphasis upon obedience to the Law, there is constant reference to the importance of the covenant. "If" is the motivator. The promises of long life, continued blessings, entrance into the Promised Land, success, happiness, victory in battle, are associated with the covenant, as is the requirement of obedience to the Law.

iv) Summary

The discourse method as used in the Pentateuch justifies itself and is pedagogically and psychologically complete in every respect. A reading of Deuteronomy at one sitting proves this sufficiently. The authority with which Moses addressed the large gathering, as well as his superb personality, guaranteed his effective use of this method. His three-fold appeal is correct. His repetition with variety, interspersed with appropriate recapitulations, is pedagogically sound. Right action was the end desired and secured.

1 Cf. Deut.8:1-10; 11:1-12; 26:1-11; 28:1-19

III. The Curriculum of the Pentateuch

A specified or regular course of study cannot be found in the Pentateuch, unless the chronological order of holy days might be considered one. Rabbi Simon's statement that "a curriculum is out of the question" is right only in this sense.¹ A curriculum, however, may be defined as "the entire range of experiences, both undirected and directed, concerned in unfolding the abilities of the individual."² In this sense, a curriculum can be found in the Pentateuch. Subject matter and skills were taught. There was real instruction. The present study will outline briefly the subjects and skills that were taught, organizing them under the various phases of education.

A. Religious Education

The entire education of the Pentateuch may be said to be religious. Every activity of the individual was performed under covenant relationship with God. Specifically, however, those knowledges necessary to worship will be considered here.

1. Sacrifice

Sacrifice was an essential of worship from the beginning. The kinds of acceptable sacrifice, the method of sacrificing, the attitude of the sacrificer--these had to be learned.³ The various kinds of offerings which were added later increased the subject-matter. The meanings attached to the idea of worship by sacrifice, and the symbols involved, were essential to one's religious education.

2. Prayer

Formal prayers cannot be found in the Pentateuch, though prayer was a part of religious education. The nature of God made it neces-

1 Jewish Education, Historical Survey, p.10

2 Cf. Bobbitt, The Curriculum, p.43

3 Cf. Gen.4:4f

sary for His people to fellowship with Him. Of Enoch and Noah it is said, "They walked with God."¹ Abraham built altars in order to "call upon the name of the Lord."² One of his biographers called him "the friend of God."³ All of this indicates clearly a fellowship in which prayer was natural expression. There are, on the other hand, prayers in the Pentateuch which substantiate the fact that prayer was an integral of worship, and therefore a part of the subject-matter of religious education.

3. Typology

That subject known as typology certainly formed material for study by the Hebrew worshippers. Their symbols were numerous. "When thy son asketh thee, What is this? thou shalt say,"⁴ is a principle in educational method necessitating the explanation of these symbols. Meanings were attached to acts, situations, details of construction of most everything involved in Hebrew religion and life. This has been sufficiently illustrated.

4. Theology

Underlying all of this was the subject-matter rightly called Theology. The purpose of Israel's marvelous history was that Israel might know Jehovah. This was the purpose of her worship. Jehovah was Creator; He was a holy Person who required holiness of life by obedience to His righteous commandments; He was a merciful Father, a covenant-keeping God. Israel was sinful through disobedience. Thus soteriology became part of their knowledge. Israel perhaps⁵ knew of the Trinity, but these theological details were of minor importance. Jehovah and proper relationship to Him were important.

1 Gen.5:21,24; 6:9

2 Gen.12:8

3 James 2:23

4 Ex.13:12

5 Cf. Gen.1:26; also note Elohim is plural.

B. Character Training

Character training is certainly an essential in religious education. Vitally allied with worship are moral and ethical principles commanded as requisites for true worship. Conduct is the expression of character, and therefore those principles which determine conduct are important. Recognizing this, Moses declares, "Behold, I have taught you statutes and ordinances, even as Jehovah my God commanded me, that ye should do so . . . Keep therefore and do them; for this is your wisdom and your understanding in the sight of the peoples. . . And what great nation is there, that hath statutes and ordinances so righteous as all this law?"¹ And the end of this righteous law was character well-pleasing to Jehovah.

C. Intellectual Development

The intellectual element, of course, enters into every phase of education. Here, however, will be discussed briefly those subjects generally associated with intellectual development.

The "three Rs" were taught in ancient Israel. This fact is attested throughout the Pentateuch. Simon states that "words and scenes about writing occur in every page of the Scriptures."² He refers to Judah's signet ring as having been lettered;³ to the administrative system of judges and elders under Moses as implying records of names, dates and facts; the mezuzah, "thou shalt write."⁴ Reading, of course, follows, and the references to it are many.⁵

Arithmetic was known to the extent that buying and selling and commerce in general was conducted;⁶ censuses were taken;⁷ building and construction carried on according to dimensions.⁸

1 Deut.4:5-6,8

2 Jewish Education-Historical Survey, p.11.

3 Gen.38:18

4 Deut.6:7

5 Ex.21:4; 24:4,7; 34:27-28, et al.

6 Gen.23:13-16; cf. genealogical lists in Genesis.

7 Cf. Book of Numbers.

8 Exam. Noah's ark and Tabernacle

The laws, statutes, and ordinances were written, read, recited. They were memorized. The study of history and biography was significant because Jehovah was bound therein.

The confounding of the language so that the builders of Babel were made to disperse, indicates the beginning and necessity of language study. Abraham was able to travel and hold converse in Chaldea, Canaan, and Egypt. In each of these countries the population was cosmopolitan. The implication is that language study was part of the Hebrew's education. At least Israel in Egypt was bilingual.

D. Physical Training

The dance is referred to in the Pentateuch as an expression of rejoicing. It was accompanied with song and the tambourine and timbrel.¹

Military training is indicated by the necessities which arose demanding such knowledge. Abraham led his "trained men" and successfully routed the enemies.² Warfare and hunting were very common.³

E. Industrial Education

Agriculture and cattle raising were the chief industries of the Pentateuch. Abel was a "keeper of sheep" and his brother Cain a "tiller of the ground."⁴ Noah and his sons tended sheep and cared vineyards, besides constructing the huge ship.⁵ Canaan was "a land of wheat and barley, and vines and fig-trees and pomegranates; a land of olive-trees and honey; a land wherein thou shalt eat bread without scarceness, thou shalt not lack anything in it; a land whose stones are iron, and out of whose hills thou mayest dig copper."⁶

1 Ex.15:20; 32:18-19; Gen.4:21

3 Gen.10:9; 27:3

6 Deut.8:8-9

4 Gen.4:2

2 Cf. Gen.14:14, Heb. "instructed"

5 Gen.9:20; 8:1

Joseph's father ~~made~~¹ him a long garment with sleeves. The industrious women spun "the blue, and the purple, the scarlet, and the fine linen" from "goat's hair," and presented the finished products as gifts for the Tabernacle.² Perhaps the colors mentioned indicate a process of dyeing.

Some of the skills known are revealed in this interesting passage, "Jehovah hath called by name Bezalel . . . and he hath filled him with the Spirit of God, in wisdom, in understanding, and in knowledge, and in all manner of workmanship to devise skilful works, to work in gold, and in silver, and in brass, and in cutting of stones for setting, and in carving of wood, to work in all manner of skilful workmanship. And he hath put in his heart that he may teach, both he, and Oholiab. . . . Them that he filled with wisdom of heart, to work all manner of workmanship, of the engraver, and of the skilful workman, and of the embroiderer, in blue, and in purple, in scarlet, and in fine linen, and of the weaver, even of them that do any workmanship, and of those that devise skilful works."³ Tubalcain was a "forger of every cutting instrument of brass and iron."⁴

Building was a trade. Note the specifications given to Noah, "Make thee an ark of gopher wood; rooms shalt thou make in the ark, and shalt pitch it within and without with pitch. And this is how thou shalt make it."⁵ The measurements and details follow.

Noah's grandchildren suggested, "Come, let us make brick, and burn them thoroughly. And they had brick for stone, and slime had they for mortar. And they said, Come, let us build us a city, and a tower, whose top may reach unto heaven, and let us make us a name."⁶ The idea of skyscrapers is apparently not recent.

1 Cf. footnote Gen.37:3 2 Ex.35:25-27 3 Ex.35:30-35
4 Gen.4:22 5 Gen.6:14-16 6 Gen.11:3-4

F. Summary

The curriculum of the Pentateuch was not one scientifically arranged for an elaborate educational system. Since education is ultimately a matter of experiences in common life, the curriculum of the Pentateuch was made of those various experiences, both directed and undirected which were concerned in the unfolding of the individual.

There was real instruction in Israel, both in subject matter and in skills. Religious education was foundational, and worship was its expression. Associated with worship were the sacrifices and offerings, and prayers. Symbols were used as means of education and involved a science of typology. Underlying all of this was theology, the knowledge of Jehovah and related knowledges.

Character training is an integral part of religious education. The moral and ethical principles of the Pentateuch are superior as character-building subject material.

That the three Rs were known is sufficiently proven from even a cursory reading of the Pentateuch. The memorization of the elaborate laws, statutes, and ordinances was commanded. Language study was necessary.

Physical training was a part of the curriculum to the extent that dancing to music and song was practiced; military training was in vogue turning out "trained men" used in battle; hunting and other outdoor sports were common to a people of the open.

The many references to the variety of industrial knowledges and skills suggest that perhaps the proverb in the Talmud, "He who teacheth not his son a trade, teacheth him to steal," originated in ancient Israel.

IV. The Educational Institutions of the Pentateuch

A. The Home

The home was undoubtedly the first and best of schools. Education in the Pentateuch "seeded and sprouted in the home," and was "fertilized by Faith."¹ Education by personal association in the home is nowhere better illustrated than in the Pentateuch. The Hebrew home was the greatest educational institution produced.

The Patriarchal age is so called because of the significance attached to the family unit. The families in the Pentateuch are worthy of study. Even the slave-homes of Egypt were educational, and Moses undoubtedly became Israel's great teacher-leader because of the influence of his humble home there. In the Hebrew home ideals were inculcated and helped to grow. The numerous references to fathers and sons, mothers and daughters, indicate the importance of the home as a unit for education.

B. The "Tent of Meeting"

"The tabernacle of the tent of meeting"² was the church erected in the wilderness. It was within it that the Hebrew family worshipped on the many holidays of the year. The symbolic furnishings became familiar because of the continual education they were meant to give. Jehovah met with His people there, and were taught by Him.

Of almost equal significance to the home, then, was the "Tent of Meeting." It was an important educational institution. Observations made within it were discussed in the home. These observations and the forms of worship were matters of education. Ideals and habits which determined character were formed by means of it.

1 Cf. Simon, Jewish Education--Historical Survey, p.6

2 Cf. Ex.40:2,6,7,22,24,26,29,30,32,34,35

C. Summary

Of utmost significance to the Hebrew was the home. No more important educational institution can be found. The "Tent of meeting" was of almost equal educational significance. These two institutions were closely related, and thus the young educands were given religious education at its best. The problem today is to interrelate the home and the church, a problem unheard of by the Hebrew. Society with its opportunities for social contacts, and the world of activity, furnished the individuals the practical applications of their religious training and helped further in the development of character.

V. The Educands in the Pentateuch

A. Children

"And thou shalt teach them diligently unto thy children," is the emphatic command of Moses to the parents. Jehovah justifies His choice of Abraham to raise up a righteous nation thus, "to the end that he may command his children and his household after him, that they may keep the way of Jehovah, to do righteousness and justice."¹ "Assemble me the people," commands Jehovah, "and I will make them hear my words, that they may learn to fear me . . . and that they may teach their children."² At the celebration of the feasts, parents are to inform their inquiring children the meaning of the services.³

The importance attached to the family as an educational institution indicates the importance of child-training in Israel. No Hebrew home was considered complete without children. The intensity of the Hebrew desire for children is revealed in such narratives as those of the childless Sarah, Rebekah and Rachel. The racial attitude is expressed in these lines of the Psalm,⁴

"Lo, children are a heritage of Jehovah;
And the fruit of the womb is his reward.
As arrows in the hand of a mighty man,
So are the children of youth.
Happy is the man that hath his quiver full of them."

It was because of the importance attached to the education of children, that the home was regarded as the fundamental educational institution.

B. "Children of Israel"

It is significant that the adult group of educands in the Pentateuch should be called "children."⁵ Jehovah was to Israel as a

1 Gen.13:19

2 Dt.4:10

3 Ex.12:26-27; Dt.6:20-21

4 Psalm 127:3-5

5 Phrase occurs more than 500 times in Pent.

¹ father; and Israel bore all the characteristics of children.
 A study of human nature from this adult group of educands is of
 value to teachers. They are found complaining, ² grumbling and cry-
 ing out, ³ singing and dancing for glee because of victory, ⁴ and
 immediately after murmuring in anger against Jehovah their father. ⁵
 They pouted, saying, "We remember the fish, which we did eat in
 Egypt for nought; the cucumbers, and the melons, and the leeks, and
 the onions, and the garlic: but now our soul is dried away; there
 is nothing at all save this manna to look upon." ⁶ They wept in self-
 pity, ⁷ they forgot "quickly" and turned aside out of the way of
 Jehovah, ⁸ they craved sensual gratification and wanted the golden
 calf as children do toys. ⁹ Moses could well remind them how "Jeho-
 vah thy God bare thee, as a man doth bear his son, in all the way
 that ye went." ¹⁰

C. Girls and Women

Ancient Israel was unique in her attitude toward women. From
 the creation, woman was regarded as man's "help meet" ¹¹ and co-equal. ¹²
 How impressive is the mention of Naamah "the sister of Tubal-cain." ¹³
 Abraham wept at the death of his wife Sarah and purchased an expen-
 sive burying place for her body. ¹⁴ Beautiful indeed is the love
 story of the betrothal of Isaac and Rebekah. ¹⁵ Kiriam, the sister
 of Moses and Aaron, was a "prophetess," and led the people in the
 rejoicing at the crossing of the Red Sea. ¹⁶ At the death of a father
 who has no son, the inheritance was to go to his daughter. ¹⁷

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|--------------|-------------|------------------------|-------------|------------|
| 1 Dt.1:31 | 2 Ex.5:21 | 3 Ex.14:10-12 | 4 Ex.15 | 5 Ex.15:24 |
| 6 Num.11:5-6 | 7 Ex.33:4-6 | 8 Ex.32:8ff | 9 Ex.32:1ff | |
| 10 Dt.1:31 | 11 Gen.2:18 | 12 Gen.2:23 | 13 Gen.4:22 | |
| 14 Gen.23 | 15 Gen.24 | 16 Num.15:20; Ex.15:20 | 17 Num.27:8 | |

The ideal of the Hebrew girl was to be a good wife, the mother of sons. Surely the influence of the mother must have been immeasurably great. Girls attended the religious functions with the family and learned their meanings and practices. They played on the timbrels and danced. They spun and wove cloth for use in the Tabernacle. They baked bread and cakes.¹ Some were leaders as is indicated by Miriam, the prophetess.

D. Summary

No better summary of the educands in the Pentateuch can be found than this call of Moses, "Assemble the people, the men and the women and the little ones, and thy sojourner that is within thy gates, that they may hear, and that they may learn, and fear² Jehovah your God, and observe to do all the words of this law."

The greatest emphasis was put naturally upon the education of children, and thus is indicated the value of the pedagogy of the Pentateuch. How beautiful is the Hebrew prophet's vision of heaven, and how significant its testimony to the value of children, when he³ saw heaven "full of boys and girls playing in the streets thereof."

1 Gen.18:6

2 Deut.31:12

3 Zechariah 8:5

VI. The Teachers in the Pentateuch

A. Parents

With the family the fundamental social unit in Israel, the parents were the exalted teachers. They were responsible not only for the instruction of their children but for their conduct also. "And thou shalt teach them diligently unto thy children" was taken seriously by parents. "And thou shalt tell thy son" makes it clear that parents were to use the teaching situations and learning situations of the feasts to instruct their children. Instruction was enjoined upon parents by Jehovah.

The mother's influence was undoubtedly great. In addition to the religious training, she taught her daughters to weave and spin¹ and the domestic rounds required in those days.²

Parents, therefore, are the first teachers in the Pentateuch, divinely appointed to their teaching task. Their dwellings were at once house, school, state, and church. For this reason the family life was important. The family bond which was so potent embraced Jehovah Himself who demanded, as father of the race, implicit obedience from all his children.

B. Authority of Parents

The parent-teachers were to be respected, and, next to obedience to Jehovah, is demanded obedience to parents. "Honor thy father and thy mother" is significant in the Decalogue. Absolute obedience was essential. If the child cursed his parents, death³ was pronounced upon it. Death is also the penalty for smiting a parent.⁴ A reference to the modern juvenile court is found in the incorrigible child being publicly arraigned.⁵

1 Ex.35:25 2 A mother's instruction is preserved in Prov.31
3 Dt.27:16; Ex.21:15; Lev.20:9 4 Dt.20:18-21 5 Ex.21:15

C. Priests

The priest was the people's representative in things pertaining to God.¹ It was Jehovah's desire that the whole nation might become a "kingdom of priests, and a holy nation."² Besides the care of the Tabernacle and the sacrificing for penitents, they were to teach the statutes of the Lord.³ The "priest's lips," in the words of the last prophet looking back upon the ideal of the order, were to "keep knowledge."⁴

Rabbi Simon's summary concerning the priest is this: (1) the priest was the teacher of the majesty and holiness of God and of the means in sacrifice and prayer whereby man might draw near to Him. (2) he was the teacher of God's specific Law whereby man is to learn to lead a holy life. (3) he taught not by the hortatory, objective method of the prophet, but his influence was subjective, according as each worshipper interpreted the symbol, the ceremony. (4) he taught by emphasis upon the necessity and integrity of tradition. His appeal was not so much to the conscience as to the feelings,⁵ not to the imagination as to the emotions.

D. Prophets

This group began with Moses, though Aaron and Miriam are designated representatives of it.⁶ The prophet might be called the preacher of God's Law. Neither the prophet nor the priest at this early date organized schools or classes for the masses. Yet in fulfilling the very work to which they had been consecrated, they were in a very real sense stimulating and guiding the religious and moral consciousness of the people.

1 Ex.19:22

2 Ex.19:6

3 Lev.10:11; Dt.33:10

4 Malachi 2:7

5 Cf. Jewish Education--Historical Survey, p.19

6 Ex.7:1; Num.11:29; Ex.15:20

E. Other Teachers

Moses certainly was a teacher.¹ The "able men, such as fear God, men of truth, hating unjust gain,"² whom Moses selected as judges and who later are designated "elders of Israel," were teachers in the performance of their function. Note that with the organization of this group there immediately was given laws, ordinances and statutes for their use.³ Jehovah called Bezalel and Oholiab to teach the arts and industries, filling them with His Spirit, wisdom, understanding, and knowledge, that they might be efficient.⁴ He, Jehovah, is referred to and characterized throughout the Pentateuch as a teacher.⁵ Aaron was commanded to teach.⁶

F. Summary

In no other nation was such high honor and respect paid to the scholar and teacher as in Israel. Today there still remains in the mind of every faithful Jew a deep respect for the learned rabbi. The parent-teachers of the Pentateuch illustrate a principle worthy of emphasis, namely, that the most effective and worthy teacher is the parent. The priests and prophets had significant roles as teachers. Professor Kent pays respect to Israel's teachers by saying that the practical science of education was developed by them better than can be found elsewhere.⁶

1 Cf. Ex.24:12; 18:15-16,20

2 Ex.18:7

3 Ex.18:21-26; 24:1

4 Ex.31:1ff; 35:30ff

5 Lev.10:11

6 Cf. The Great Teachers of Judaism and Christianity, p.9

PART V

THE RESULTS OF THE PEDAGOGY OF THE PENTATEUCH

A consideration of the results of the pedagogy of the Pentateuch will indicate at the same time its value. That the Pentateuch is primarily educational has been emphasised by the present study. The results of its pedagogy, therefore, deserve careful consideration and are necessary in its evaluation.

I. The Educational Purpose of the Pentateuch

The history of Israel indicates clearly that Jehovah chose this peculiar people to the end that they might become His teachers to the whole world. Moses declares this purpose, "Here am I teaching you, as the Eternal my God ordered me, the rules and regulations . . . keep them, obey them, for they will prove your wisdom and intelligence to the nations; when they hear all these rules they will say, This great nation is indeed a wise, intelligent race!"¹ This purpose is declared clearly in Jehovah's original covenant with Abraham,² "And in thee shall all the families of the earth be blessed."

The effective realization of this purpose necessitated patient teaching. Therefore Jehovah is characterized as a Father-teacher, commanding precepts to be obeyed, controlling conditions to make learning situations, suggesting festivals and symbols to make teaching situations. Moses thus is depicted clearly as a teacher-leader.

II. Israel's Need of Education

Adam, Enoch, Noah and countless righteous individuals have³ "walked with God." From the very beginning God associated with man in the endeavor to make him "righteous and blameless in his generation."⁴ Man's nature and environment demand nothing less than

1 Dt.4:5-6, Moffatt

2 Gen.12:3c

3 Gen.1:28f; 5:21; 6:9

4 Gen.6:9

Divine intervention to lead him in the paths of righteousness. For this reason is religious education so important.

Israel in bondage in Egypt needed, more than anything else, educational deliverance if God's purpose was to be realized through her. Living more than four hundred years in an environment in which their holy God was alien and His righteous principles ignored and precepts violated, they had much to unlearn and to relearn. Reduced to wretched slavery, they became an almost impossible spectacle. It was this people which Jehovah led into the wilderness school to be educated into a people of whom the nations would say, "Surely this great nation is a wise and understanding people."

III. The Immediate Influence of the Pedagogy of the Pentateuch

How effective was the education of the children of Israel may be seen in the immediate results secured. The outstanding result is that the one true God survived in the conflict with idolatry. The knowledge of Jehovah and the traditions of His people remained intact throughout their history in Egypt. Their God was revealed as a Spirit and yet really a Person who bore the attributes of omniscience, omnipresence, omnipotence, holiness, justice and mercy. This God has blessed the world and fostered the cause of righteousness because of the effectiveness of Israel's education.

An unorganized and ignorant multitude of slaves needed to be unified, organized and stabilized. The task was gigantic, and one does not wonder that Moses shuddered and attempted to evade it. "I will teach thee" was Jehovah's encouragement; "thou shalt teach them" his commission. The result was that forty years later Israel was a splendidly organized and established nation.

A corrupt environment tends to undermine morals and wreck ethics. The social order disintegrates rapidly. Thus have historians accounted for the fall of great empires. Israel's neighbors are known only in history; their civilizations are dead, and their influence nil. On the other hand, the moral and ethical idealism taught in the Pentateuch has resulted always in holiness of living in spite of surrounding corruption.

Religious practices and individual conduct indicate the purity of a religion. Israel's religion came out pure and undefiled, and is a unique contribution and result of her effective education.

IV. The Permanent Contributions of the Pedagogy of the Pentateuch

The good immediately resulting from the pedagogy of the Pentateuch was of such significance that it remained permanent in its results. Who can estimate the value to civilization of monotheism? History testifies to its inestimable contribution. Where can be found purer ideals for individual and social life than those incorporated in the Pentateuch. The Master Teacher came to expound and give power to live the Law. How significant are His expositions of the three commandments in revealing their worth and depth.¹

The Pentateuch is the basis and foundation of the entire Bible. Judaism and Christianity are the great structures built upon it. Jesus referred to it as teaching permanent and universal truths. Prophets have held high the Torah in their pleadings for righteous living and pure worship. Its influence and results continue today throughout the world.

¹ Cf. Matthew 5-7; especially 5:21-37

PART VI

CRITICISM AND CONCLUSION

I. The Didactic Character of the Pentateuch

Sir Joshua Fitch speaks of the Bible as "the oldest educational book in the world," and adds, "It is a collection of books which has had a large share in the education of the world."¹ It was the discovery of this fact which was the incentive for the present study. The didactic character of the Bible is further emphasised by Kent, "The scriptures of the Old Testament as a whole are the clearest indices of the character, aims and methods of Israel's religious guides, for they are the notes from the class-rooms of these early teachers. . . An intensely practical, didactic purpose characterizes them all. It was the educational motif, the desire to develop character by the presentation of truth in effective form, that gave rise to the Old Testament. If Israel's religion had not been a teaching religion and its guides teachers, there would have been no Old Testament. Later Judaism, recognizing the true character of these writings, rightly designated them collectively as "The Torah." This word, which comes from the verb meaning, 'to guide, to teach,' is commonly translated, 'The Law,' but it is better represented by the broader and more exact term, 'The Teaching.'²"

II. The Purpose of the Present Study Restated

It was, therefore, the purpose of the present study to investigate thoroughly the pedagogy of the Pentateuch. This group of five books became, then, the source material, primarily because of their foundational character in the Hebrew and Christian Scriptures. The foreign influences upon the life and teachings of early Israel, as

¹ Educational Aims and Method, p.1

² Great Teachers, p.10

well as on their educational practices and views, were studied first, forming the background for the direct study of the pedagogy of the Pentateuch. A brief justification of the use of the Pentateuch as source material followed. It was the purpose next to evaluate Moses as an educational leader among the pedagogues of history. The significant purpose of the present study, however, was to investigate the educational principles and pedagogy in general of the Pentateuch.

III. Contributions and Criticism

For the purpose of a concluding summary and to better enable a critical evaluation, the significant findings of the present study will be outlined briefly.

(1) The pedagogy of the Pentateuch was effective in its immediate and permanent results, and can be said therefore to have been a success. "An education that blossoms into and through such a masterpiece (the Old Testament) has certainly been a success."¹

(2) The pedagogy of the Pentateuch was unique. Israel lived in an intellectual and civilized environment. Its two original outstanding leaders came from the two great empires of Chaldea and Egypt. The Pentateuch was influenced by these civilizations, but its pedagogy is unique in that it eliminated the objectionable and incorporated the valuable. Its worship was similar and yet vastly different from its neighbors. Its morals and ethics were absolutely unique. Its emphases were significant. Its resultant practices were therefore unique.

(3) The education of the Pentateuch was democratic; it was available to all--girls as well as boys, men and women, the foreigner and the stranger--all were to be taught and blessed.

1 Cf. Maynard, A Survey of Hebrew Education, p.51

(4) It gave proper emphasis to the child as an educand. Maynard states that "eastern education has had better results than ours in the training of children."¹ It required the innovators of the seventeenth century to reemphasise this great educational fact.

(5) The education of the Pentateuch was training for life. It was an education adapted to the needs of the people. Therefore is it rightly characterized practical.

(6) It was national in its ideal. The world was to say of Israel, "Surely this great nation is a wise and understanding people."

(7) The education of the Pentateuch was religious. The Hebrew was the only one who ever built up an educational program on religion. The knowledge of God was for the ennoblement and consecration of life. Maynard speaks of the Hebrew as "an artist in religion," and says, "This is why Hebrew educational ideals are the glory of Israel."²

(8) It taught the essential "three Rs," thus giving to all equal opportunity for participation in life.

(9) It gave the modern emphasis to social conduct. Therefore its ethical and moral principles are so much quoted today. It taught reverence for law, and equality of life.

(10) The education of the Pentateuch formed the bond of union among the Israelites. Jehovah is one, the true God and Father of Israel whom He chose to be His people. Their history and worship were means of uniting them solidly.

(11) It exalted the home and insisted on the control of the children by their parents. The finest school is the home, and the best teachers are the parents.

¹ A Survey of Hebrew Education, p.49

² Ibid. p.56

(12) It gave to woman an honored place in the home and society.

(13) It taught obedience; the parents to Jehovah, and children to parents. Discipline was not a problem.

(14) The education of the Pentateuch "developed an honest,
intelligent, progressive, God-fearing people."¹

(15) It produced some of the greatest poets and historians of the world.

(16) The methods of teaching found in the Pentateuch are those suggested for use today. The use of the concrete accompanied by the discussion method is good pedagogy. The psychology of the principles of method used in the Pentateuch attest their scientific validity.

(17) Song and poetry played a part in the education of the Pentateuch. It is only necessary to recall the exulting song of Miriam, after the deliverance from Egypt. It is evident that passion and fervour, melody and lofty imagery, were employed to deepen sentiments of gratitude and patriotism.

(18) The use of biography was ancillary to the study of history. Genesis consists of a series of biographies.

(19) The religious festivals were an integral part of their educational system. Each one rehearsed an experience with Jehovah. The Passover rehearsed the thrilling story of the deliverance from Egyptian bondage; Pentecost the majestic giving of the Law; Tabernacles the gracious favors of God on their way to the promised land. "These dramatic recitals kept alive the memory of God's dealings with the fathers and thus inflamed the hearts of the children with the same abiding love that prompted them to serve God willingly."²

¹ Cf. Seeley, History of Education, p.49

² Cf. Boyer, History of Education, p.40

(20) The education of the Pentateuch covered every phase of the Hebrew life; the religious, social, industrial, physical, intellectual.

Negative Criticisms:

(21) The teaching of the Pentateuch was peremptory. This is especially true of the earlier teachings. But in Deuteronomy Moses explains the nature and grounds of the precepts, and claims the intelligent sympathy of those called to practice them.

(22) The commandments were negative; they denounced certain special forms of wrong-doing, and they say definitely respecting them, Thou must not. But were not negative commands necessary for a people surrounded by glaring evils?

(23) The obedience was enforced, the motive of self-interest¹ being emphasised. This is illustrated in several instances. This criticism, however, is not potent. The necessity of obedience was taught as an unchangeable law of the universe--the principle of cause and effect. Moses appealed to the intelligence of the people and sought to awaken in them a sense, not only of the moral claims but necessity and beauty of law. A later Hebrew was able to say,² "Oh how love I thy law! It is my meditation all the day."

(24) There is a real danger in the multiplication of ceremonial acts. Life may be rendered complicated and artificial by the use of them. They come in time to be regarded as ends in themselves rather than as means to the higher end of true ethical discipline. The tendency is to be satisfied with the material symbols of faith and duty--the outward and visible signs--rather than the inward and³ spiritual graces. Out of this arises superstition.

1 Cf. Dt. 30:11-20

2 Psalm 119:97

3 Cf. 2 Kings 18:4 and Fitch, Educational Aims and Method, p.4

(25) A natural criticism arises relative to the spiritual being buried beneath the material. The symbols are too difficult of interpretation. The Law is too much letter and too little spirit. Did not Jesus suggest this in His criticism of the Pharisees?¹

IV. Conclusion

The primary purpose of the education of the Pentateuch was to produce a God-serving, moral race. Israel was therefore required to know the true God in order to serve Him intelligently, lovingly, and freely. To realize this purpose, they developed a pedagogy that is surprisingly remarkable and which "must be regarded as a distinct contribution, pointing, as it does, to serious pursuit along the same lines."² Indeed, "if ever a people has demonstrated the power of education, it is the people of Israel."³ Compayre refers to the singular spectacle offered the world by that people, "which, dispossessed of its own country for nineteen hundred years, has been dispersed among the nations without losing its identity, and has maintained its existence without a country, without a government, and without a ruler, preserving with perennial energy its habits, its manners, and its faith."⁴

1 Cf. Matthew, chapter 23

2 Cf. Boyer, History of Education, p.42

3 Cf. Compayre, The History of Pedagogy, p.11

4 Ibid. p.11

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