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RE-CREATIVE METHOD OF BIBLE STUDY FOR YOUNG ADULTS
IN THE CHURCH SCHOOL USING THE BOOK OF EXODUS

by

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*With sincere gratitude
Blanche Robertson*

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CHAPTER I

INTRODUCTION

CHAPTER I

INTRODUCTION

Three major interests have prompted the writing of this thesis. A concern for the young adult, which has grown through the past decade, is the first interest. The realization that the young adult possesses scarcely any knowledge of the Bible or Christian doctrines on which he may formulate his philosophy or set his pattern of life is the second concern. A third interest was quickened by a belief that re-creative method can give to the young adult a tool which will both inspire and enable him to study the Bible in search of that knowledge and guidance which he decidedly needs.

These three combined interests have led to the proposal that re-creative method of Bible study may be used by the young adult in the Church School. To show how young adults may use re-creative method it is necessary to select a book of the Bible as an example for study. Exodus will be used in this thesis for that purpose.

The procedure to be followed in this study arises out of the interests that have prompted it. Because of concern for the young adult it will be necessary first to become acquainted with his age group. An attempt to ascertain who he is and what are his interests and needs will be undertaken, therefore, in Chapter II. It is essential to understand re-creative method before its value in guiding the young adult in Bible study can be seen. This explanation will be given in Chapter III. A study of Exodus with the use of re-creative method will be made in Chapter IV. The purpose of this chapter is two-fold. One

purpose is to present re-creative method by an example. The other purpose is to provide a guide in the study of Exodus. The book will be viewed as a whole, then broken into parts for detailed study. One other step seems essential for this thesis. Information concerning the young adult, understanding of re-creative method of Bible Study, and direct knowledge of the book of Exodus as an appropriate study project for young adults will all need to be tied together. Chapter V will be an attempt at this kind of synthesis. It will bring together all the threads of the thesis. We shall attempt to show in this chapter, how recreative method and the content of the book of Exodus can arouse interest and meet the need of the young adult.

CHAPTER II

THE YOUNG ADULT; HIS INTERESTS AND NEEDS

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CHAPTER II

THE YOUNG ADULT: HIS INTERESTS AND NEEDS

A. The Young Adult Has Recently Been Recognized By the Church

Very recently a new age group, the young adult, has been designated within the church. His history, interests and needs are important for this study. The recognition of this group by the church has come about both because of the interest of local churches and because of special studies which have been made. For a number of years a few local churches have promoted Sunday evening or "Fireside" groups, especially for those who were called "the older young people". In the majority of the churches, however, this group has been "the lost generation".

1. Studies Which Reveal a Neglected Group

George Gleason made perhaps the first systematic study to ascertain whether or not young married couples were attending and participating in church activities. He states that "The transition period of young people to adults is the most critical and in many cases the most neglected area in American Protestant religious education."¹ It was discovered that members who were too old for the young people's age group and too young to fit into the interests and activities of the adult department were not participating in church activities nor even in the worship services of the church.

¹George Gleason, Church Group Activities for Young Married People, p. 81

Gleason in his careful study of two hundred and twenty-two churches found that where no plan was made for this specific age group in the church, they simply dropped out at marriage and formed groups outside the church. Some churches had assumed that the young married couples were active in the Young People's Department. Other churches had believed they were incorporated into the Older Married Couples Group. Upon investigation, however, it was discovered that few were in attendance. In one Church School of over one thousand members there were only seventeen young married couples. Gleason was able to point to a few churches who had wisely planned programs for this age group and could therefore be an inspiration to other churches.

Lewis Sherrill in his study of adult education problems in the church became concerned about this age group. He accepts the term "in-betweenish" for the young adult, not interested in problems of older men and women and yet too far advanced for a Young People's Department. He anxiously asks if we should expect him to "vegetate" or "hibernate".¹

Sherrill and J. E. Purcell challenged the church by portraying characteristics and abilities of the newly discovered young adults as "at or near the crest" of many of their most important resources of personal equipment, physically and mentally. They describe young adults

¹L. J. Sherrill and J. E. Purcell, Adult Education in the Church, p. 246.

"...as nearly limitless as ever in the span of human life: in vocation, in love, in pitting their ability against all obstacles in business ventures which no one older would dare, in higher education where they are expected to turn up results no one else has accomplished, in discovering what one's health can endure, in meeting men and women of affairs, and in hundreds of other ways, they are setting up house in the world of maturity, finding what they can be and do."¹

The International Council of Religious Education raised the question, "What about the young adult," and gave the answer, "For some religious leaders, the groups just over the 'young people' age limit are the joy and crown of the church, and to others they are the problem children. All will admit that much of the present and future strength of the church lies just here."²

There should be cited one more study which revealed that the young adult is a neglected group. Jessie A. Charters discovered, organized and worked with a group in a local church. In 1936 she printed the story of their development.³ She revealed the possibilities with such a group, the method of approach, and the urgent necessity of interest on the part of the church. She pictured the young adult at the cross-roads, stating that in our present civilization the most critical period which may either make or break the human being is the transition from childhood to adulthood.

¹Ibid., pp. 251, 252

²Adult Projects in Study and Action, International Council of Religious Education Service Bulletin No. 411, p. 15

³Jessie A. Charters, Young Adults and the Church

Raymond Veh pictured the situation in these words: "Perhaps the most vital local church problem today is that for providing a channel for young adult life which will induce growth and help members of this transitional group be happy and active in the church."¹

There are some evidences that the church has come to realize that the program planned for young people is not adequate for the young adult, and that the adult program does not appeal to him. Furthermore it is seen that he has potential power and ability which the church might well use. It is enlightening to investigate how the church has met this challenge.

2. Criteria Set Up For the Young Adult

The church has had some difficulty discovering how to distinguish a young adult. Finally certain conclusions have been reached. He is not a young person; he is not an adult. He is a "young adult", a comparatively new term. He can not be pigeonholed into any age group, any social level, any educational attainment, any marital status. Chamberlin, a young adult himself says, "young adults have only one characteristic in common - they are young at the business of being adult."² There is, however, one step, though there are many factors which bring about this step, which makes him an adult. He

¹Raymond M. Veh, "Reaching the Young Adult", International Journal of Religious Education, January, 1941, p. 16.

²J. Gordon Chamberlin, The Church and Its Young Adults, p. 15.

is becoming responsible for himself.

Many civilizations in the past have recognized the transition from youth to adulthood with elaborate ceremony. Since our civilization has made no such recognition, it becomes necessary for the church to set up its own criteria to distinguish young adulthood.

The International Council of Religious Education pioneered in making significant suggestions for the young adult group. In February 1939 the Commission on Young Adults of the Adult Professional Advisory Section of the Council recommended to the churches that the young adult group should not be marked by age limits but by certain criteria. These included marriage, self-support, entrance into a vocation, finishing school, leaving the home influence or establishing oneself in a new social setting. Many leading denominations through their boards of Christian Education have followed these suggestions of criteria made by the International Council of Religious Education.

It will be beneficial to designate who is meant by the young adult in this study. This can be done most comprehensively by listing the criteria for the young adult as set forth by several denominations.

a). The Presbyterian Church U.S.A.

The Presbyterian Church U.S.A. lists the following criteria for the young adults within her church:

"There is no fixed hour when a person becomes a young adult, but usually when he experiences two or more of the following, he considers himself a young adult: voting age, self-

support, leaving school, military service, marriage and parenthood, permanently leaving home, chronological age (approximately 24-35)."¹

b). The Presbyterian Church U.S.

The Presbyterian Church U.S. describes young adults in the following way:

"Because it is difficult to hold rigidly to any chronological age line, it has been proposed that young adults are those who have recently passed or are passing through such experiences as: 1. Finishing formal school. 2. Becoming economically independent of their parents. 3. Leaving the parental home. 4. Getting married. 5. Attaining political majority. 6. Leaving armed forces. A person who has recently passed several of these miles-stones is really entering upon adulthood and may be considered a young adult, which he will be until he reaches the age of thirty-five."²

c). The Methodist Church

The Methodist denomination suggests that one becomes a young adult when he has certain basic experiences, such as beginning a home of his own, leaving college or university, when he is independent of his parental home, when he reaches the approximate age of twenty-four. "Those who have become twenty-four and who at thirty-six to forty are young adults in interest and experience, plus those who have become young adults according to the above listed experiences make up the young adult group of the Methodist Church."³

¹Let's Chat About Young Adults, Presbyterian Church U.S.A.

²Young Adults Here's How!, Presbyterian Church U.S., pp. 4,5.

³F. L. Gibbs, Young Adults in Action in the Church, p. 9.

d). The Northern Baptist Convention

Northern Baptists consider those young adults who answer this description:

"Young adults are generally regarded as persons between the ages of twenty-five and thirty-five. Yet there are exceptions to this rule. It is possible for persons under twenty-five to qualify as young adults because of certain experiences that have accelerated their transition from youth to adulthood.

In general the following criteria identify young-adulthood. When two or more of these milestones of experience have been passed, the individual may be regarded as a young adult. 1. Chronological age. 2. Marriage. 3. Self-support. 4. Permanently leaving home. 5. Leaving school."¹

It will be readily seen that these several denominations have essentially uniform criteria for young adulthood. An additional statement may clarify the position. It is made in the words of Harry C. Munro, an authority in adult education, as he views the importance of these criteria for veterans. "These experiences often occur in combination. Any one of them may be a fairly decisive step. Each of them means severing one bond with youth and establishing one with adulthood. Yet several may occur before one is more adult than youth."²

¹Young Adults Plans and Materials for Use in Baptist Churches.

²Harry C. Munro, "Where Do Veterans Fit Into the Church School Organization?", International Journal of Religious Education, June 1945, p. 15.

B. Organizations and Programs for the Young Adult Have Been Set Up By the Church

The church has become aware of the place and importance of the young adult, and has already done a great deal to rectify the mistake of long years of neglect.

1. Young Adult Classes and Departments

Classes have been formed, departments organized, fellowship groups and service commissions have become active. In some cases, following the advice of young adult leaders and experts, churches have rearranged the entire educational program, even omitting the evening church service to allow freedom of study and fellowship for the young adults. There is to be found great variety in program and organization in these groups. Some meet on Sunday morning for study. Some meet Sunday evening with a varied program of study, fellowship and service. Some meet on week days, some for study, some for purely social activities. Uniformity in schedule, organization or program does not seem to be considered an essential.

It is, however, an encouraging fact that the church has discovered the young adult, and the young adult has realized the importance both to the church and to himself of his working within the church. In May 1947 the Presbyterian Church U.S. reported five hundred and thirty-one organized young adult groups on record in its General Assembly.¹

¹Eighty-Sixth Annual Report, Executive Committee of Religious Education and Publication, Presbyterian Church U.S., 1947, p. 37.

By the fall of 1947, Richard E. Plummer, Director of the Department of Adult Work of the Presbyterian Church U.S.A., had made an extensive study.

"There's no question about it, he admits. Everywhere I go I see phenomenal interest in young adults. I find the church "discovering" them at long last; I find young adults discovering the church. Moreover, they are being noticed in politics, in business, and in education. They are more active in community life and more interested in world affairs.... on all sides they are a growing, powerful force in the life of our day and are "moving in" more vocally than at any time in our century. And they are being heard. They are being recognized for their strategic importance in our confused and bedeviled world. And its about time." 1

Much money, time and thought have been spent to discover by personal interviews with pastors and lay workers, by denominational and interdenominational conferences what young adults want and expect from the church. Plummer reports that young adults are interested in the church. He says that they are "mixed-up" in their belief and show an interest in "discovering" their faith. They need and want help in personal, family and vocational problems, and think that the church should be a help to them. They have, he assures us, definite ideas about the church's interest in community, national and international issues, and desire her to be more vocal against evil. They are not interested in sectarianism. They are eager for the church to furnish more attractive recreational, social and fellowship opportunities. 2

¹ Richard E. Plummer, Young Adult Times, Presbyterian Church
² U.S.A., Fall 1947
Cf. Loc. Cit.

News sheets are published by both the Presbyterian Church U.S.A. and the Presbyterian Church U.S. to stimulate the formation of young adult groups, to exchange ideas and help the denomination steer the new movement.¹ The International Council of Religious Education has published several Bulletins, and many denominations have printed pamphlets and leaflets to promote the work within the church.

2. Young Adult Conferences

Within the past two years conferences have been held exclusively for young adults. From them two may be selected for special mention: The first a Conference for Young Churchmen at Lakeside, Ohio, where three hundred young men from twenty denominations met,² and the second, an Assembly Young Adult Conference for the Presbyterian Church U.S. was held at Montreat, North Carolina, August, 1947, planned by a committee of young adults and representatives of the Agencies of the Church.³

In the same denomination two Synod and five Presbytery Young Adult Conferences were held, and young adult work was "high lighted" in all Synod Adult Conferences.⁴

¹Young Adult Times, Presbyterian Church U.S.A.

²Young Adult News, Presbyterian Church U.S.

³J. Gordon Chamberlin, "The Future Is Assured", International Journal of Religious Education, November 1946, p. 7

⁴Eighty-Sixth Annual Report, Loc. Cit.

⁵Loc. Cit.

3. The Synod "PYADS"

The Presbyterian Church U.S.A. in the Synod of New Jersey organized in 1946 their young adults as the PYADS of the Synod of New Jersey. The name means, as will be readily seen, "Presbyterian Young Adults". The purpose of this Synod organization reveals the interest of the church:

"1. To strengthen Christian living of young adults today. 2. To create a more active interest among young adults in the church. 3. To accumulate information and distribute information to member groups and to be an exchange for information regarding young adult activities. 4. To help each church in the Synod realize the need for having a young adult organization. 5. To enlist young adults in social service and civic projects. 6. To strive for denominational and interdenominational unity." 1

In February 1947, two hundred twenty-five were present at a Synod-wide conference for PYADS.

The church has, then, seen her responsibility; she has studied the problem, defining definitely who this young adult is, and has recognized and made a place for him in local, denominational and interdenominational church affairs.

C. Adequate Method and Materials for the Young Adult Are Lacking

It is to be expected that adequate method and materials for the young adult would be lacking, since his place in the church has been so recently recognized.

¹Mimeographed Letter, Headquarters, Office Frank D. Getty, Executive of the Synod of New Jersey, Newark.

1. Discovery of These Inadequacies

Gleason in his studies of the Southern California churches found that the topics of most of the studies for young adults were not related to life. The International Uniform Lessons were used by one hundred and seven of the one hundred ninety-five groups which reported on lesson material, with thirty-two additional groups using these lessons part of the time. He sums up his report in this way, "seventy-one per cent of the groups used material prepared months in advance, which did not meet a vital, pressing need."¹ He asserts that in the classes he studied there was so little preparation and thinking done by the students that they could scarcely have gained much help in the class session.

The Board of Christian Education of the Evangelical and Reformed Church realized that the respect of the young adult for the church would be lost, if adequate teaching material were not used. The opinion of this board is expressed in the following assertion: "It would be fatal to ask members of a young adult class to continue with the Uniform Lessons".²

Another proof that the method and materials are inadequate is given by the young adults who gathered at the Conference for Young Churchmen at Lakeside, Ohio. It is expressed in these words by J. Gordon Chamberlin:

"The serious failure of the church adequately to train their young in the work of the church became apparent. The young men recognized it, too. They joined in the general criticism made so frequently by chaplains and veterans' groups—the church did not teach us enough history, doctrine and organization." ³

¹Gleason, *Op. Cit.*, p. 102.

²Adult Classes Expand Their Program, Board of Christian Education, Evangelical and Reformed Church (leaflet)

³*Ibid.* p. 7

The statements of Ruth Seabury which are quoted below give further evidence that the church has been very inadequate in her teaching program. It is significant for this study that the college people of whom she wrote in 1945 are now young adults. The results given by Seabury are taken from a seven-question test given to over four thousand college students of practically all protestant denominations. A few of the sample answers have been selected from those printed by Seabury. Her interpretations are also very pertinent. "I would venture one chief conclusion from my study of the questionsOur religious education program in Protestantism has for the most part given a most insufficient picture of Jesus Christ either as a man or Saviour."¹

She cites the instance of one boy who was deeply troubled by what he realized in himself after taking the questionnaire. He said he had been in the Sunday School since he was three, and had been a regular attendant. Nevertheless he says, "I can recite a whole lot of detached Biblical episodes without anything to give them meaning, and I am never clear where the Ten Commandments leave off and Jesus begins. I never discovered what Moses in the bull rushes had to do with the Baby Jesus."²

Seabury tells a revealing incident which occurred to her on one occasion as she spoke to college students. She quoted what Gandhi had said to her:

¹Ruth Seabury, "Testing Student Understanding", Bulletin of the World Fellowship in Christian Education, p. 10

²loc. Cit.

"You Christians make me mad. You have in your keeping a document with dynamite enough in it to turn the whole of civilization upside down, and you read it as if it were just good literature. A group of twelve students, after hearing that statement, asked me to help them find some dynamite in the New Testament. They said quite frankly that it had never been anything but good literature to them." 1

Again Seabury assures us that it is a most discouraging fact to discover that "nowhere does there seem to be any real sense of a mission to humanity. There is, she says, "a rather thin service motive."² She discovered that teachers in three of the colleges where tests were given were genuinely distressed because of the lack of Bible knowledge of the students in their schools. Ralph Harlow of Smith reported that only two of eighty Smith seniors knew a parable and only three knew anything about the content of the Sermon on the Mount. Both Gwilym Isaac of Indiana State Teachers College and William Easton of Amherst were likewise disturbed because of the lack of Bible knowledge in these institutions.³

The International Youth Conferences at Amsterdam and Oslo also disclosed a dearth of Biblical knowledge on the part of the American young person, especially in contrast to that of Europeans. The American delegates were amazed as their own ignorance was revealed and contrasted with the knowledge of the youth of other nations. At the World Conference of Christian Youth at Amsterdam in 1939, there were gathered nearly fourteen hundred young men and women from eighteen to thirty-five years of age, three hundred and fifty of them from the United States. The delegates "re-discovered" the Bible:

¹Ibid., p. 12

²Ibid., p. 13

³Ibid., p. 14

"We believe that those who planned this conference were guided by God when they placed Bible study in such a central place. Many of us have discovered the Bible afresh and in so far as we have allowed God to speak to us, He has become a living God, declaring a living message for our own lives and our generation. We confess, however, to our humiliation, that our study has revealed considerable unfamiliarity with the Bible.

Is it not due to this that we are not clear and articulate about the fundamentals of our faith, and do not take a definite stand in relation to the many conflicting ideologies and blind faiths which find so many followers among youth? " 1

This lack of Bible knowledge is summed up by Robert Bilheimer.

"The appalling ignorance of youth on matters pertaining to the Christian faith is well known, and presses from every side. From the young people's societies, from the students movements, from the armed forces, workers report ignorance as the number one obstacle. There is no doubt but that the vast majority of youth simply do not know what the Christian faith is or what it demands of them. "2

"It is about time," recently said a member of a young adult Church School Class, "that the church wakes up to the fact that we don't know our Bibles." There is another indication on the part of several denominations that they have discovered that the present educational and evangelical opportunities are not adequate either for the unchurched or those already members of the church. They have launched movements to meet the urgent need. The New Life Movement of the Presbyterian Church U.S.A. is an example of such a movement. The

¹Official Statement, World Conference of Christian Youth, Amsterdam. "Christian Youth Speaks", The Presbyterian Tribune, October 12, 1939, p. 12

²Robert S. Bilheimer, "Youth and the Ecumenical Movement", Christendom, Spring, 1946, Vol. XI, No. 2, p. 176.

goal is one hundred thousand churchmen trained for personal evangelism, one million new members to be gained, and three hundred new churches or church schools by 1950. The fact that our teaching materials and methods are not adequate has been well substantiated. The investigations by Gleason and Seabury are alarming. The attitude of young adults themselves is revealing as they confess their shame of their lack of Bible knowledge. The fact that the church is promoting movements to meet the deficiencies in Bible knowledge and doctrine is an admission that the task has not been done. We turn now to some results of these inadequacies.

2. Results of These Inadequacies

Deficiencies in the teaching material and in the method of teaching have undoubtedly been responsible for the fact that the young adult is not interested in the church. This fact becomes alarming when the following statement is considered. It is made by the Department of Religious Education of the Presbyterian Church U.S.:

"A survey indicates that the largest group of unchurched people in every community are young adults. The second largest group is composed of the children of these young adults."¹

Alongside this disturbing statement may be placed that of a member of the Board of National Missions of the Presbyterian Church U.S.A.

¹ Eighty-sixth Annual Report, Op. Cit., p. 37

The evangelistic problem in terms of those not reached, is bigger than ever before, with one-half of America unchurched, having no relation to any religious body. Only three hundred and nine out of the average one thousand Americans are Protestants, four hundred eighty-five outside any church. ¹

And yet, Charters in her estimates, which parallels that of other successful leaders, states that the young adult has deep spiritual wants and is seeking their answer. "If we can find what they want in the church they will seek it there," she assures us. ²

D. Conditions of the Times Make the Young Adult Problem Acute

In addition to the fact that the results which have been obtained from our present methods and materials are unsatisfactory, the conditions of our times make the young adult problem acute.

1. Insecurity Due to Mobility and Housing Shortage

The first factor which makes the problem of the young adult especially acute today is a sense of insecurity. This feeling is augmented by two unusual circumstances which are closely linked together, and which combine to make a disturbing situation. They are mobility and the housing shortage. The feeling of insecurity and strangeness which always accompanies moving has been augmented. A large majority of movers have known that their move was only temporary and that in a short time they must again change their residence. In addition to this fact many have found no homes into which to move. Problems have been piled one upon another as a result of this mobility and housing shortage.

¹Address: Representative of the Board of National Missions,
Presbyterian Church U.S.A.

²Charters, Op. Cit. p. 26

Henry Wallace, formerly Secretary of the United States Department of Commerce, has stated that twelve per cent of the civilian population of the country in 1945 lived in a different county than that of their residence in 1941. Twelve million of these were in the armed forces, with a total of twenty-seven million, three hundred thousand civilian migrants and armed forces. He adds that "never before in the history of our country has there been so great a shuffling and re-distribution of population in so short a time."¹

E. L. Perry, Research Assistant of the Board of National Missions of the Presbyterian Church U.S.A., expresses it in this fashion: "the number of war-uprooted people in the United States, both civilian and military, more than equaled the combined population of New York, New Jersey, and Pennsylvania."²

Twenty percent of Americans have moved since the beginning of World War II. Army camps and Defense Plants called country people to the city, city bred to the country, mountaineers to the shipyards, reservations Indians to the modern factory.

Frances Heron, gives us a vivid picture of young married couples who lived in trailers, dormitories, tents, shacks, tenements, hotels, or private F.H.A. houses. She concludes that "never before has the United States witnessed such a moving spree on a national scale."³ She estimates for us that one-fifth of the Church School membership of the country moved between 1941 and 1943.

¹Henry A. Wallace, "Civilian Migration In the United States", United States Department of Commerce, September 2, 1945.

²Everett L. Perry, Population Shifts and Residential Construction in the United States, 1940-1946, and Presbyterian Church Extension, January 1947.

³Frances Dunlap Heron, "Moving Day in America", International Journal of Religious Education, June 1943, p. 6

Unfortunately neither mobility nor the housing shortage are limited to war time problems. Some experts believe that Americans will keep on moving. Ruth Murphy declares, "about the new world beyond tomorrow, one thing seems clear - in it people will keep on moving."¹ J. Gordon Chamberlin, Executive Secretary of the Board of Education and Missions of the New York Conference of the Methodist Church, agrees with Murphy, believing that our present experience has only brought the situation to light. He confirms the view that America will never settle down.²

Perhaps then it will continue to be true that people will be picked out of a small world and set down in a larger one, where some find the barriers of class, race, and religion broken down by new contacts, mutual experiences of training and combat, of suffering and death.

For the church, and for this study, these facts of mobility and the problems created are significant. The church must accept and solve these problems, "for a large body of permanently uprooted people is a danger to any society."³

Some authorities are fervent in their praises of the church during the war as she met new people, brought messages of hope and cheer, inspiration and courage, to these mobile throngs. Harry Munro feels

¹Ruth Elizabeth Murphy, "A Post-War Strategy for Christian Education", International Journal of Religious Education, November 1945, p. 10

²J. Gordon Chamberlin, "When Will American Settle Down?" International Journal of Religious Education, November 1945, p. 4

³Chamberlin, Loc. Cit.

that the Protestant church has lost membership, the results of which will show in later years. He recommends that we produce Christians who, when transplanted, will flourish all the more fruitfully.¹

The significance for our study is that American people today, one-fifth of the Church School membership, twelve percent of the civilian population, twenty-seven million, three hundred thousand individuals, twenty percent of the country's total population, have had and will continue to have a disturbing experience in which the church has a tremendous responsibility. If her method and materials are not adequate she can not hope to meet the situation.

2. Results of War Experiences

There are other experiences which came directly out of the war with lasting effect upon young adults. Some of these experiences came to men and women in service, while others affected civilians working in defense plants. In both of these groups the young adult was predominant. Part of the experiences had detrimental results, while some developed or pointed up the admirable characteristics of the young adult.

To some men at the battle front there came the realization that their religion was not vital. There was a vacuum in their spiritual lives. Because of this they became disillusioned. Their consciences became seared, their faith was abandoned, and they grew cynical and bitter.

¹Harry C. Munro, "Keeping Up With the Movers", International Journal of Religious Education, November 1945, p. 7

To others the war experiences were beneficial. Many were impressed for the first time in their lives with a vital religion. In a fox hole or on a bomber some experienced their first consciousness of God. They learned to pray. They discarded their so-called atheism, which proved to be indifference or ignorance. Some turned to religion as the only hope, not only for themselves, but for the salvation of mankind, both spiritually and physically. They had learned from the terrible atrocities, afflictions and devastations which were wrought by war, that even man's physical being was not secure, unless a belief in the existence and laws of God should curb man's inhuman passions.

Some came from the war maimed and helpless for life. Their belief in the existence of God was shattered. With their shallow religious background and scant knowledge of Bible truths, they reasoned that a merciful and loving God would not allow such atrocities.

Some have turned to a religious interpretation of life and the history of mankind as the only explanation of the cause and cure for such sins. Some earnestly challenge the Christian religion to explain and interpret the meaning of the war with its sacrifice and death.

We need to take cognizance of one other result of the war. National hatreds have been engendered and fostered. There are those who, because of what they have seen and undergone, desire to forget all others in the world except their own small circle of friends.

On the other hand many gained an interest in missionary activities and ecumenical programs and concepts of the church. Service men

discovered that where they had expected to find savages they were surrounded by Christians, who worshipped in native chapels and sang Christian hymns. Their lives have been enriched and their spirituality deepened by the unexpected courtesies of enemy Christians, the bond of a Communion Service with prisoners, the consciousness of prayer of believers on each side of the battle front. Many came from the war with a new receptivity to religion. Many made a definite profession of their faith in Christ. Four thousand veterans recorded with their chaplains their intention to enter a Christian vocation, with many others considering such a step.¹

Men and women in uniform were not the only ones affected by the war. Defense workers have suffered also as they worked seven days a week at routine, uncreative tasks. Many have lost the significance of life and the sense of worth of personality. Some drowned this despondency in liquor, in immorality, or by squandering money. Some forgot their religion, their church and their God under the habitual seven day a week pressure.

On the other hand some defense workers, deprived of their worship and study habits, have returned to activity with more vigor than before. Some have re-thought the meaning of life and have become appreciative of higher values.

¹Federal Council's Commission on the Church's Ministry to Returning Service Men and Women, Official Statement of the Federal Council of the Churches of Christ in America, p. 1

As leaders in churches plan programs and re-shape materials it is essential that the result of war experiences in the lives of both service men and civilians be recognized and taken into account.

3. Abnormal Readjustments

In addition to the actual experiences of war which show the need for religion, many people in the United States are facing readjustments which demand spiritual strength. Couples have waited months or even years to be married, or have delayed establishing a home of their own because of the war. They are finding still, to their dismay, that there is no home for them. Eighteen percent of all dwellings occupied by veterans contain "husband-wife sub-families". It demands a high degree of spiritual strength to live in such abnormal conditions, sharing kitchens, living rooms and baths with uncongenial people. The ties of a family are difficult to forge under any conditions in America today, but with such poor arrangements resources are overtaxed.

There are in addition child-parent relations which have to be readjusted. Children were left in the care of grandparents, housekeepers, or the "picture show for nurse maids", while both the father and mother were working in defense plants, or while the father was in the armed forces. They are now creating manifold problems as they are being adjusted to more normal home life. Heron tells us that over one million children were involved in such experiences; some of them in unbelievable circumstances. "Sometimes the children are left in locked

homes. Sometimes their doorkeys are hung about their necks and they roam the streets."¹ Lacking nourishing meals, reared on fear and insecurity these unfortunate children cause unprecedented difficulties for young adult parents who today resume, or perhaps assume for the first time, the task of rearing their offsprings. Especially has it been difficult for both parent and child if the child was several years of age when the father returned from service to a partially normal home life.

A distressing re-adjustment which is having to be made is that of the broken home. There are one million individuals who have been separated from their mate by death or divorce. Especially where children are involved is this adjustment serious.

It has been suggested that perhaps the greatest problem facing the United States in the post-war period, is the readjustments necessary for the estimated thirty million men and women who have to change vocations.² Some of these are returning discontentedly to the jobs they left for those in defense plants.

These are a few of the readjustments being made by young adults today which call for renewed spiritual strength. To help the young adult meet these readjustments, to assist him in overcoming the results of the war experience, and to prepare him to meet heroically the insecurity caused by mobility and the housing shortage, the church must abandon her outgrown methods and material. She must accept the chal-

¹Heron, Loc. Cit.

²Symposium, Counseling Young Adults, p. 7

lence of the committee appointed by the International Journal of Religious Education, expressed in this recommendation:

"that, with an impressiveness demanded by these times, the churches unitedly declare anew what they have already affirmed - their faith in God as revealed in Jesus Christ, their faith in his creative and re-creative purpose in life, and their faith in the redemptive and sustaining power that comes to men through fellowship with God and Christ, and through sharing in his purpose. This is a basic need."¹

E. Normal Interests and Needs of the Young Adult

In addition to the abnormal needs of the young adult it is necessary to discuss his normal interest and needs.

1. Home and Children

Perhaps nothing in his entire life so interests the normal young adult as the establishment of his own home. Here the dreams and ambitions of his youth are realized, and here the deepest and most sacred urges or instincts of sex, security and recognition, are fulfilled.

Not only is his home a normal interest for the young adult, but it reveals his needs. He finds it necessary to acquire knowledge of the method of maintaining his home and of rearing his children. He may gain this knowledge either through experience or through more direct means. It is for him a basic need, sometimes recognized, more frequently not. Whether or not he recognizes his need he finds many problems

¹Report of the International Journal's Advisory Committee on the Post-War Church, International Journal of Religious Education, June 1945, p. 2

in the establishment of his home and the rearing of his children. Especially is this true at this time when many thousands have inadequate housing, when many live in places of abode much beneath their accustomed standard, when many share homes with relatives and friends, and when many find it necessary to move frequently. The strain of such combinations and of moving are difficult for every member of the family. Elizabeth Murphy has recognized, however, an aid for such situations. She says, "families which have religious resources can help one another to make needed adjustments to new ways of living."¹

The need for religious resources may be even greater in the future if the suggestion of Harry Munro is accepted. He believes that the next great frontier in Christian education is the family. He is quoted by Murphy: "Shifting the focus of our religious education provisions from the church to the family would be the most effective and far reaching of all the adjustments in meeting the religious educational needs of shifting populations."²

It is not only the married couples who must be considered in this study of the young adult. The unmarried members also find the founding of a home uppermost in their interests. This is true whether they remain in the parental home or live in a rooming house. Perhaps at no time in life is it more essential to have inner strength for maintaining high ideals both morally and for the selection of one's mate,

¹ Op. Cit., p.10
² Murphy, Loc. Cit.

for poise and patience, and to bring comfort and courage in disappointments and disillusionments. Especially is this strength a need in this present post-war era. Life, which was lived at such a pace and on such tensions during the war, is still unsettled: plans are changed, engagements broken, affections trifled with as never before in our civilization. There is a vital need in the life of these unmarried young adults which the church must meet.

2. Vocation

Another deep interest of the young adult is his vocation. He has perhaps recently graduated from high school, college or a vocational school. Freed from the restraints of a scholastic environment he finds new independence in his first experiences of employment. He is more responsible for his own progress and standards. If he is at all ambitious he is consumed with the interest of learning many details about his vocation and advancing his own status. He discovers this new venture undoubtedly the most maturing which he has so far encountered.

In this area of his life are also deep rooted needs. He may have the choice of vocations which involve ideals. He may find it necessary to interpret "confusing codes" and policies of modern business and industry. It will undoubtedly be essential to set policies for the expenditure of his money. He may experience the hardship of unemployment. Many young adults will be among the thirty million who are changing occupations. This is particularly difficult for the young man with a dependent family, in a new location, with a new employer and surrounded by strange associates. The young adult has found it

unusually difficult to adjust himself in his vocation if he has been recently released from the domination of the armed forces. He has found difficulty also when he has changed his status from that of an army officer to one receiving daily orders in his vocation. His needs as well as his interest in his vocation, therefore, are paramount.

3. Working Philosophy of Life

The young adult may not be aware that he is interested in a working philosophy of life. He probably will be conscious only that he is seeking something intangible, which he may call the "Solution to his problems". He must decide difficult issues in every area of his life, because the very criteria which place him in the young adult group force decisions upon him. He is either economically independent, is entering a new vocation, has left his parental home, is away from the circumscribed convention and prescribed conduct of his school, or he has assumed the responsibilities of establishing a home of his own and adjusting himself to a life partner. A combination of these exacting experiences force him to be conscious that there are changes and metamorphosis taking place in his life. He undoubtedly feels, therefore, a need for seeking guidance in his life. He desires the stimulation for making right decisions and for attaining right attitudes. He is, therefore, interested in a working philosophy of life. He may not call it by this name, but he will be conscious that there is something in his life which determines how he shall interpret the events which transpire in his own life and in the history of the world.

The need for a Christian philosophy of life can be seen on every hand. The young adult needs some strong influence to keep his ideals high and his purposes unwavering. He enters the business world with high purposes, definite attitudes of Christian character, and a certain amount of skill in directing his life on a high plane. He encounters conflicting opinions, low moral and business standards, disillusioning attitudes among his associates, or what is worse, among his respected supervisors. He cries out to himself, to his life companion or perhaps to a trusted friend that he is unable to meet the situation.

A helpful analysis of this problem is made by Charles Bolte as he considers the type of education needed by veterans:

"There was never a time when it was more needful to educate men of good will so that they might fulfill their responsibility as democratic citizens. Those who are merely industrialists, merely lawyers, merely artisans, merely farmers will not be found useful in contributing to a dynamic world culture in the atomic age. They will prove no more useful in the preservation of even that questionable degree of civilization at which we have arrived. Education in the atomic age will fail of its purpose if it fails to develop citizens who recognize and act upon responsibilities which must accompany freedom. It will fail of its purpose if it fails to develop citizens who recognize and act upon the realization that the false barriers of another age are being torn down all over the world. It will, finally, fail of its purpose if it fails to develop citizens who recognize and act upon the central fact of our time: that the art of human relations and government must overtake that accelerating technology which has landed us, sitting bolt upright and not a little uncomfortable, in the middle of an age distinguished by its potentialities for blowing us all up."¹

¹ Charles G. Bolte, "The Veterans Seek Education", Yale Review, June 1946, p. 62.

The need is made more acute because of a lack in our secular education which fails to replace with high motives our selfishness and greed. Realizing this need the International Journal's Advisory Committee on the Post-War Church made as its first recommendation to the churches, a re-affirmation of their faith. In amplifying this recommendation Oliver Hart suggests that here we come to grips with the real meaning of life:

"The moral order of the world is no mere by-product of human aspiration and feeling. It is a divinely ordained order of life. It is beyond man's ability to challenge or to destroy. Man either obeys or perishes. Man achieves his destiny when he responds to reality and brings his purposes in line with the Universal purpose... Man is a creature made in God's image and destined to grow in divine likeness. Too often he has tried to ignore that fact and to base his life on the theory that each man should desire more than he has thus far obtained. Our secular education, our social philosophy, our personal codes have to often been built upon insatiable desire."¹

The young adult, more than any other age group, needs this Christian interpretation of life and of history which is in the making. In an intangible way he is interested in and is seeking for this meaning of life.

4. Study and Self Improvement

The young adult is interested in study and self improvement. He owes this interest to several important facts. The first of these is the discovery made by Edward Thorndike that adults can learn. Contrary to previous opinion he established the fact by extended experi-

¹Oliver J. Hart, "This is a Basic Need, Can the Local Church Accept it?", International Journal of Religious Education, June 1945, p. 4

ments and tests that one does not cease to learn as he grows older. He says "the curve of ability to learn in relation to age from twenty-two to forty-two is a very slow decline."¹ He states further that adults can learn rather easily and rapidly and probably could learn much more than they do. In speaking of when people learn he says, "the time at which people learn things depends in large part upon when they wish to learn them or when they are urged to learn them or when they have opportunity."²

The fact that adults have expected to be ridiculed for attempting to learn has been a great hindrance, but Thorndike believes, "that teachers of adults twenty-five to forty years of age should expect them to learn at nearly the same rate and in nearly the same manner as they would have learned the same thing at fifteen to twenty."³ He says that the fact that the world is changing rapidly makes the gaining of new knowledge essential during a life time. Leisure time also permits more study.

He believes, however, that interest is important to learning: "with learning as with any activity ability must be supplemented by interest and desire. If we wish adults to learn a certain thing we must arouse adequate interest."⁴ Thorndike assures us that adult

¹Edward Thorndike, Adult Learning, p. 9

²Ibid., p. 124

³Ibid., p. 178

⁴Edward, Thorndike, Adult Interests, p. 3

education in general is trying to meet the needs of adults and supply student demands, rather than transmit traditional forms of knowledge and skill, which are supposed to discipline one or give him culture but which are forced or uninteresting to him.¹ While he believes that adults can learn that which is unpalatable to them, he says, "if all else is equal learning that is liked is rated as more valuable than learning that is disliked, because it means a plus in happiness."² "The best time for learning, other things being equal, is at or soon before the time of first use. This is likely to be also a time of strong interest in learning."³

It is not surprising, then, that young adults are interested in learning. Many experiences of life come to them for the first time in young adulthood.

The second important fact to which the young adult of this generation owes his interest in study and self-improvement is the opportunity for higher education afforded veterans by the government. Young adults have responded in unforeseen numbers to this opportunity. The Yale Graduate School states that the G I makes the best showing in the graduate record examination. Everywhere college administrations have been astonished that enrollments held their high peak, and that waiting lists for college entrance continues to mount. There is gratification also in the grade of work being done. A reporter visited Dickinson College, Carlisle, Pennsylvania, where there were four hundred eighty-seven ex-GI's among the eight hundred twenty-one students. He quotes the president, faculty

¹Ibid., p. 48

²Ibid., p. 122

³Ibid., p. 115

and students in the following statements:

"They are, all in all, the most serious-minded generation ever to come to Dickinson....they get good grades....they know where they are going, what they want....They cause no disciplinary problems....the best informed generation we have ever had....They suggested in a political science class: 'power politics has failed. It's time we tried having a little faith in our neighbors'.... They seem more anxious to live a life than to make a living....They are not sentimental, but practical in everything from love to law....They are quite as religious as their fathers were at their age....probably more religious....which to them is one-tenth inspiration and nine-tenths perspiration....They have intelligence hardened in the school of experience, but are still optimistic - if they get half a chance they will leave a better world behind." ¹

The young adult is able to learn. He is interested in learning, and he needs to learn. Many young adults are conscious of their need for knowledge. Others are apparently unaware that there is available knowledge which would make life easier and richer for them.

The home is one of the most important areas of life in which the young adult needs study and self-improvement. He is notoriously ill-prepared to meet the situations which he faces in his home life. He needs especially sex education, knowledge of marital adjustment, scientific methods of rearing children and efficient financial management for his home. Ample evidence of this is given both in the domestic cases that besiege our courts and in the fact that one out of every six homes ends in divorce. Particularly at this time of mobility and unfavorable housing conditions is it necessary to be aware of the best methods of home management and parent education.

¹Spencer Duryee, "G I Joe Goes To College", Christian Herald, July 1947, p. 24

He needs study and self-improvement also in his vocation. Business and industry have met this need in a commendable manner. The church should assume the responsibility of giving to the young adult an education in the use of his leisure time which will match the education for his vocation given him by business. With knowledge of how to develop his creative instincts the young adult could satisfy many of his basic yearnings. Hobbies and cultural studies are not widely enough participated in by American young adults.

It has been pointed out in this chapter that he needs knowledge of the Bible, and Christian doctrines and the essential beliefs for a philosophy of life. His ignorance in this field is appalling. His need in this area is summed up in the words of Harold Bosley as he considers the program for adult education:

"This program of adult education must include much more than a study of the historic faith; it must serve as a keen introduction to the living present. The relevance of the Christian Gospel to the problems of our day must be demonstrated without ceasing, both in the word and the life of the church." ¹

The young adult has an intense interest in study and self-improvement. It has been convincingly shown that he can study and learn. He needs to study as never before in the history of mankind, if he is to meet the demands made upon him. He needs education especially in the field of religion.

5. Friendship

"One of the basic needs of people," says Gleason, "is a satisfying membership in an ongoing, congenial group, in which each member

¹Harold Bosley, "Can the Local Church Accept the Task? International Journal of Religious Education, June 1945, p.6

feels that the other members are facing problems similar to his own."¹

Everywhere leaders of this age group recognize the fact that young adults are facing in an especial way the need for friendship. The desire to be wanted and to find comrades, the hunger for friends and love is as real for adults as for children and youth. There is a special significance about the young adult's hunger for friendship. He has in most cases broken suddenly and permanently with the comrades of high school or college, or of the armed forces. He has perhaps lost contact with his school friends, because he is no longer in daily contact with them. He may have moved to another place of residence. His interests may have changed because of his marriage or that of his friends. If he is married, he desires to have married friends. If he has children his most helpful and stimulating friends are those with children near the age of his own. If he is unmarried he desires the opportunity to make new and large numbers of friendships with unmarried people of his own and the opposite sex. He must have a "new supporting and guiding social environment."² Munro says:

"The greatest hunger of young adulthood is a fellowship hunger. The church which helps rebuild or replace these shattered fellowships within an enriching, congenial Christian group will have laid one important part of the foundation for Christian adulthood. Don't worry too much if all the Young Adult Fellowship seems to want is to have good times... To Christianize each of these experiences in its nascent stage is a program goal of consummate worth. "³

¹Gleason, *Ibid.*, p. 98

²Educational Bulletin, No. 415, Young Adults in the Church, p. 5

³Harry C. Munro, "Where Do Veterans Fit Into the Church School Organization?", International Journal of Religious Education, June 1945, p. 15.

Sponsors of young adults know the joy of a cordial reception when calling upon a young married couple recently moved to the city. There is an eager response on the part of a lonely young business woman when she is invited to attend a group meeting. One can see the look of relief upon the face of a visiting young man when for the first time he is made to feel at home in a church service. These experiences convince one of the spiritual value of fellowship. If the value can be made deeper and more lasting by bonds of mutual study and discovery of spiritual truths, it will make marks upon character that time nor circumstance can erase. "The most vital fellowship," we are reminded, "any group of Christians can have is that which comes through collective or group endeavor in a common cause. It is most nearly like that fellowship experienced by the early Christian Church".¹

There is not only a real interest in friendship on the part of the young adult, but there is also a necessity for friends. Most young adults realize that they need friends and are eager to make new contacts. Occasionally, however, a young adult is discovered who prefers to be a recluse. Even among the friendly there is loneliness and misery to be found among young adults who move to a strange city. They live in barren rooms with few comforts. They do not know how to make friends or find desirable companions. Frequently from sheer loneliness, against their will and better judgment, they accept friendships which prove to be disastrous for them. Those who take part in church life express their need for friendship by an eagerness

¹Educational Bulletin No. 403, International Council of Religious Education, Group Work With Adults Through the Church, p. 8

to participate in social events. When the church provides a kitchenette and social rooms, young adults respond eagerly. Those who have experienced the deep satisfaction that comes with Christian fellowship know the value of friends to stimulate high ideals and Christian conduct.

The Church will do well to recognize the fact that young adults are intensely interested in friends. The church will be wise to promote and Christianize the social life of the young adult, for he needs friends to uplift and enrich his life.

6. Responsibility

The criteria which mark a young adult indicate a realization of responsibility. In some degree every young adult must assume responsibility, at least for himself. He feels for the first time his power and unrestrained ability. Some young adults are given the privilege in their vocation, of using and developing this characteristic. The war brought unprecedented opportunity for assuming responsibility. Edwin Dahlberg reminds us that the veterans returning to our churches,

" have directed military enterprises of unbelievable proportions. They have handled equipment worth millions of dollars. Above all, they have had insights into life and into death, as have few. They should be capable of setting up religious enterprises that will command the attention of the community ... They may do more for us than we can do for them. "1

¹Edwin T. Dahlberg, "Welcome Back to the Church", International Journal of Religious Education, June 1945, p. 7

The young adult can take responsibility. He is interested in assuming duties which are presented to him in a challenging manner. The church unfortunately has not taken full advantage of his ability. George Odiorne assures us that ninety percent of our Church Schools have not touched one of the greatest sources of vitality and new blood for religious education. Service men and women make up ten percent of the total membership of the average church, yet less than one out of ten take an active part in religious education. Some of these same people have gone to school to learn, to teach, with the necessity of knowing their subject thoroughly, organizing ahead the material for each lesson, presenting it in a clear way and evaluating the experiences of the students.¹ They assumed responsibilities for teaching which neither they nor the church had suspected they were capable of doing. Millard Roberts discovered that the returning veterans have measured up to their tasks in the church when they had been given responsibility.

"He says "the religious perceptions and attitudes of those who have become church school teachers are most gratifying. The ex-soldiers prepare carefully, present their material with sincerity and understanding." 2

Young adults need to continue to develop this ability to be able to assume their share of the world's work and the mission of the church.

The fact should be recognized also that there are some young adults who are never given an opportunity outside the church to develop this interest. In business, in large educational institutions,

¹George S. Odiorne, "Why Not Use Veterans", International Journal of Religious Education, November, 1947, p. 10

²Millard C. Roberts, "The Veterans Like Our Church." International Journal of Religious Education, November 1947, p. 10

in civic clubs, leadership is given repeatedly to the young adult who is unusual or above average. It is the business of the church to recognize this interest of the young adult, and to give him a chance to meet this need in his life.

7. Spiritual Growth

The young adult is interested in spiritual growth. George Gleason names as one of the "nine fundamental human wants implanted by God, the feeling of at-one-ness with the forces of the universe".¹

Since it is easier to gain statistics and register the interest of college students than of those who are not in an educational institution, we shall turn to the colleges for an indication of the interest of the young adult in spiritual growth. We must bear in mind that many young adults are included in our present day college enrollment. Some of them are married; some are veterans above the normal age of students.

Recently at a meeting of college presidents of Church-Related Colleges and Universities the following attitudes were reported:

"Decrying the minor role now given to religion in the curriculum, national educational leaders advocated that greater emphasis be placed on religious courses in the college program. They urged that all students be required to take courses in religion as part of their academic program. ...

¹Gleason. Ibid., p. 104

"The college presidents asserted that a greater interest was shown in religion than ever before in the past. Veterans in particular, it was brought out, were taking the leadership in developing religious programs on the campus. ...

Since the war there has been a marked growth in the interest of students in religious courses.

"A greater proportion of our students are choosing elective courses in religion than ever before in our history. The students themselves are suggesting that additional courses in religion be offered in our institution". said Dr. R.E. Tulloss, president of the National Lutheran Council." 1

Another indication of an interest in spiritual life is the demand for such religious books as The Robe, The Nazarene, The Apostle. In a small public library five copies of The Robe, by Lloyd C. Douglas, were bought when the book was first published in 1942. They have been so constantly in circulation, that three copies are completely worn out and the other two have been rebound.² The

The young people and young adults who were delegates to the World Conference of Christian Youth at Amsterdam in 1939, expressed their interest in spiritual matters and their need for Bible study in positive terms:

"We have come to see that the Bible has far more light to shed on these problems than we knew, and so we desire to explore its wealth with far greater eagerness. We are also convinced that real Bible study must lead to definite choices and decisions in all areas of life. To listen to God means to obey Him." 3

¹Benjamin Fine, "Colleges Advised to Stress Religion", New York Times, January 16, 1948

²Public Librarian, Princeton, New Jersey

³Official Statement, World Conference of Christian Youth, Amsterdam, Op. Cit.

The serious minded young adult is interested in his spiritual growth and in making his home Christian. Until some definite crisis, however, in his individual life or in the world situation brings his interest to the foreground he may seem to be indifferent or disinterested. He may, furthermore, be so uncertain of how to manifest his interest or to develop his spiritual life that he neglects it. He thus appears indifferent.

His need for spiritual growth is the greater because of his lack of religious education and his feeling of timidity at expressing his interest and need. The church, therefore, has a great responsibility to arouse the interest of the young adult in spiritual life, and to fill this fundamental need.

We have seen that the church has recently recognized the young adult, setting up criteria for his age group. She has also been active in promoting organizations and programs for him. She has discovered however, that her teaching materials and methods are inadequate. It is essential that she change these to meet his need. We have found in our study that the conditions of our time and the war experiences of the young adult make his problem acute. It is necessary, therefore, to change the material and method quickly and with great wisdom.

We have considered also the normal interest and needs of the young adult which indicate the requirements to be met in the material and method, for his age group. The church is challenged at this time to come to grips with her problem. She must produce adequate method

and material which will demand the interest and meet the need of the deserving young adult.

CHAPTER III

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CHAPTER III

Re-creative Method of Bible Study

Re-creative Method of Bible Study brings the student into first hand, direct acquaintance with the Bible. Without the intermediary interpretation of others he relates recreative experience to his own needs. In re-creative study of the Bible a teacher may direct a student in his search for the meaning of Scripture, but he does not merely impart knowledge or interpret the meaning of the chapter, or passage or book. The student searches the text for himself, using certain basic principles which are generally accepted by the arts. The student takes the Bible text in his hand, looks at it, observes it, until he discovers what it really says. Re-creative Bible Study may best be done in one's native tongue, because one thinks and works with the greatest ease in the vernacular. Let us inquire first into the origin and history of this method.

I. Some Beginning of Re-creative Method of Bible Study

A. The Compositive method of W. W. White

The roots of the conception of re-creative method of Bible study go back to the classroom of Dr. W. R. Harper of Yale University in 1885. Here, one of his most influential students, Wilbert Webster White, became thoroughly convinced that there was a need for a fundamental knowledge of the Bible in the mother tongue. Dr. White says of his work with Harper:

"I was helped ... as regards Bible study in Harper's presentation ... of the teaching of the Scripture, particularly as set forth in individual books of the Bible, and came through that experience to appreciate the value of the Bible as an Apologetic, and the place of direct Bible study in the leading of one to convictions concerning the Bible as a message from God."¹

During his four year period with Dr. Harper he learned several principles which became basic in his compositive method; for Dr. Harper had insisted upon a direct contact with the Bible, in the mother tongue, with a study of the original following. White was so convinced of the value of the method that he attempted to use it at Xenia Seminary where he took the liberty of teaching the Bible in English in the Department of Hebrew and Old Testament.² Later being convinced from experiences in India and London that the method was both sound and needed, he organized the Bible Teacher's Training School, now known as the Biblical Seminary in New York.

Some of the important principles upon which the Institute was founded are the following:

Every Christian leader has a right to a training in which the Bible is focal. ³

The Bible is to be studied as literature.⁴

The interpreter is to be kept face to face with the writings themselves. ⁵

¹Eberhardt, Charles R., Thesis, The Scriptural Basis of Theological Education, The Work of Wilbert Webster White, p.43

²Cf. Eberhardt, Op. Cit. p. 46

³Cf. Eberhardt, Op. Cit. p. 92

⁴Cf. Eberhardt, Op. Cit. p. 95

⁵Cf. Eberhardt, Op. Cit. p. 98

The Bible is to be taught in the mother tongue of the student, since he thinks in it and employs it as a medium to communicate thoughts to others. 1

A deeper investigation of the Scripture on the basis of the original languages is to follow. 2

"The Scripture to be recognized as more than literature: In insisting upon these principles Dr. White once said:

"as this Book contains Spirit-breathed information, it follows that it cannot be properly understood only by the aid of the same Spirit .. In Bible study let the best mental effort be put forth, and the best method be employed. Use all grammars, lexicons, and exegetical works, but never let the absolute necessity of the illumination of the Holy Spirit be lost sight of!" 3

The Bible is to be studied not as an end, but as a means to an end. The knowledge gained is to be put to practical use in personality and character. "It is a means, all essential, to their practical use throughout life in the upbuilding and maintenance of moral and spiritual character." 4

Because he believed that all things in the universe "hook and eye together", Dr. White called his method compositive. 5

B. Re-creative method of Dr. Howard T. Kuist

This method "was later developed and applied," as Eberhardt says, in brilliant and commanding fashion as re-creative method by Dr. Howard T. Kuist. 6 And again he says the following of Dr. Kuist,

1 Cf. Loc. Cit.

2 Eberhardt, Op. Cit; p. 100

3 White, W. W., The Divine Library - Its Abuse and Use - or How To Study the Bible, pp. 6,7

4 Eberhardt, Op. Cit., p. 104

5 Eberhardt, Op. Cit., p. 140

6 Eberhardt, Op. Cit., p. 144

Re-creative method of Bible study, then, with its roots in the compositive method, has grown under Dr. Kuist's scholarly direction to take its place in importance and seriousness alongside the study of the arts and the sciences.

Let us not suppose that re-creative method, in taking its place along side the arts and sciences, has lost the deep spiritual significance of the compositive method. Dr. Kuist also believes that the Bible is to be studied by books. He says, "What little knowledge many people have of the Bible consists solely of isolated texts ... divorced of their context ... (which) yields only scattered impressions, with no satisfying appreciation of ordered unity."¹ Furthermore many people "instead of reading the Bible itself read books about the Bible."² The point of view in Bible reading is significant also. "How natural it is when opening the Bible to feel that we must do something to it: to outline, to defend, to criticize it... Not what we do to the Bible, but what the Bible does to us. What a difference this point of view makes in one's enjoyment of the Book of Books! And yet, as we have said, is not this the very attitude required for the enjoyment of any masterpiece?"³ Again he says it is only fair to judge a book in terms of the author's point of view. "The discerning reader will seek to discover how and why the author has arranged or elaborated his treatment. He will judge what he reads in that light, and in that light alone."⁴

¹ Kuist, Howard T., How To Enjoy The Bible, p. 3

² loc. Cit.

³ Ibid. p. 4,6

⁴ Ibid. p. 11

Finally Dr. Kuist also believes that the guidance of the Holy Spirit is essential in re-creative Bible study. He says, "According to Jesus, divine truth like a lighted lamp reveals itself to all who really come into his presence ... John Calvin likened the Scripture to spiritual spectacles which enables those of dulled spiritual sight to attain to a true knowledge of God."¹ But blind eyes need in addition to the spectacles "the testimony of the Spirit ... The word of truth and the spirit of truth inwardly received by the believer make divine revelation effective in personal experience .. We may say that any response to Scriptures which is genuinely Christian involves these related factors of sight and insight."²

The remainder of this chapter will be devoted to a detailed analysis of re-creative method of Bible study.

II. The Meaning of Re-creative Method of Bible Study

A. The meaning of re-creative

The word re-creative is very significant. It means really to create over again. Someone has created a work of art; it may be a musical score, a painting, a piece of literature. The one who re-creates what the creator has produced or constructed or achieved creates it over again in his own experience. T. M. Greene says,

"A work of art in any medium must of course be artistically re-created in order to be apprehended for what it is. Artistic response is never a passive acceptance of what is merely 'given'. All that is ever 'given' is a sensuous pattern whose artistic character and significance can be apprehended only through an act of the artistically re-created imagination." ³

¹Kuist, These Words Upon Thy Heart, p. 75

²Ibid., pp. 75,76

³Greene, T.M. Arts and the Art of Criticism, p. 350.

A student, in re-creating literature puts himself in the place of the author, and tries to realize what the author means. This is, in the words of Louise Dudley, "the experience of the person who enjoys a work of art". Furthermore, she says, "the artist creates a picture, a poem, or a piece of music, and the critic, looking at the picture, reading the poem, or listening to the music, re-creates the experience of the artist. ...The artist creates; the critic re-creates".¹

Dr. Kuist adds this further word,

"The degree of re-creative experience enjoyed upon hearing inspired music depends upon the capacity and skill of each individual in the audience to re-create for himself the experience mediated to him by the composer."²

Again Miss Dudley explains that, "the end and aim of all humanities is experience, appreciation."³ There are three kinds of experience, two of which are direct: the original experience of the artist, and the experience of the person who enjoys a work of art. She tells us also that "the experience of the humanities, like any other experience ... cannot be taught; it cannot be learned. No experience can ever be transferred from one person to another; each person must have his own experience."⁴ A person, she tells us, seeing his friend enjoy a sunset or a play, may turn also to enjoy it and get pleasure. The pleasure is his own, however, he does not learn it from his friend.

¹Dudley, Louise and Faricy, Austin, The Humanities, p. 7

²Kuist, Op. Cit. p. 57

³Dudley and Faricy, Op. Cit. p. 7

⁴Dudley and Faricy, Op. Cit. p. 8

Let us consider what it means to re-create a Bible passage. A student who re-creates the book of Exodus becomes an Israelite, suffers under the lash of the Egyptians, cries to God through his spokesman, Moses, "Lord, wherefore hast thou dealt ill with this people."¹ Or again, one lives through those awesome days of the plagues, coming little by little to know Jehovah, yet is thwarted in his belief by fear of the approaching chariots of the Egyptians, and cries with the Israelites, "Because there were no graves in Egypt, hast thou taken us away to die?"² It is with real consecration, then, that he acknowledges Jehovah's care for his people, when he realizes, or sees his great work, when he fears and believes Jehovah, and then in exultation bursts into song.

Strangely then somehow the student-actor changes quickly from the Israelites of old to a twentieth century individual. He finds himself living the drama of his own life and quietly saying, "I see His great work today, I fear and believe Jehovah, I will therefore exalt Him in song."

Since these helpful results are the outcome of re-creative Bible study we may well ask, "How does it come about?", "Is it some magic formula?" It is rather by the observance of certain very definite principles used in the study of the sciences and the arts that we may expect some such results in the life of the student. We turn to a description of method used for bringing about this result.

¹Exodus 5:22

²Exodus 14:11

³Exodus 14:31

2. Method of Re-creative Bible Study

To understand method of re-creative Bible study it is helpful to start with the definition of method used by Dr. Kuist:

"Method is orderly procedure within a consciously guided process which calls into full play the distinctive personal capacities and aptitudes of an individual. These distinctive personal qualities are aided and controlled when the individual recognizes and practices certain main steps of procedure and eliminates whatever does not cultivate conditions of growth."¹

We shall break this comprehensive definition into its parts to understand its use for us in Bible study. We shall first consider the definition of the word method.

a). A Definition of Method

It will be helpful to look at other definitions of method to which Dr. Kuist refers both in his classes and in the book in which he describes re-creative method.²

1). Method is a way of doing a thing: a progressive transition from one step to another. John Dewey expresses it in this way: "Method at bottom is but the way of doing things followed in any given case."³

Coleridge adds an additional point for us. He says it is a progressive transition from one step to another: "The word METHOD, being of the Grecian origin,...literally means a way, or path, of

¹Kuist, Ibid., p. 49

²Cf. Kuist, op. Cit.

³Dewey, John, "Article on Method", Cyclopedia of Education, Monroe, Paul, Vol. 4, p. 204.

transit. Hence the first idea of method is a progressive transition from one step in any course to another."¹

2). Method is a Procedure, an Orderly Procedure

We discover, furthermore, that method is a procedure, an orderly procedure. Webster's Dictionary of Synonyms puts it this way: "Method may denote either an abstraction or a concrete procedure, but in both cases it implies orderly, logical and effective arrangement, as...the steps to be followed in teaching."²

Method is to be distinguished from system. It is not an artificial arrangement or a system. "System...is the artificial arrangement by which man brings within his limited ken that which in no other way he would be able to grasp as a whole."³

We may conclude, therefore, that method is not only a way of doing a thing with progressive transition from one step to another, but that it is an orderly procedure.

We turn next to the phrase, "consciously guided process", to discover its implications for our study.

3). Method is a Consciously Guided Process.

When method is in use certain steps must be followed, certain controls instituted. There are basic principles to be used. We are conscious of these principles as we use method. We guide our study by them. We are conscious that our study is being guided by this

¹Coleridge, S. T., Treatise on Method, (Snyder), p. 2

²Webster's Dictionary of Synonyms, p. 545

³Kuist, Op. Cit., p. 46 (quotation from Trench)

procedure or by these principles. There is a measure of control as we use method. Dr. Kuist gives a very helpful comment at this point:

"Two factors in practical experience provide for this control: first the taking of certain steps which achieve order and give unity to experience; and second, the recognition of those factors which maintain and foster conditions of growth."¹

We turn next to see the necessity of recognizing personal capacities and aptitudes.

4). Method Calls Into Play the Distinctive Personal Capacities and Aptitudes of an Individual

Since Method is different from system it does not follow artificial rules. Although method uses principle for guidance, it nevertheless takes into account personal capacities and abilities. It gives room, therefore, for the use of individual qualities and aptitudes. Dr. Kuist expresses it in this way:

"To subordinate individual qualities to artificial rules or standards is system. To call forth into fullest possible expression those native powers of personality which distinguish an individual from his fellows is method. There are as many different ways of doing a thing as there are individuals."²

The fact that method is individual is confirmed by Dewey:

"Method is thoroughly individual. The attitude and the mode of approach and attack are individual. To ignore this individuality of approach, to try to

¹Kuist, Ibid. p. 49

²Kuist, Loc. Cit.

substitute for it under the name 'general method', a uniform scheme of procedure, is simply to cripple the only effective agencies of operation and to overlay with a mechanical formalism that produces only a routine conventionality of mental quality."¹

Method is, then, individual, allowing for capacities and qualities of personalities. There remains one final step in amplifying the definition of method. It concerns the growth of the individual.

5). Method Fosters Growth

It was pointed out previously that in the use of method it is necessary to recognize those factors that maintain and foster conditions of growth. Dr. Kuist states emphatically that even in its broadest scope method is not complete when it fails to take into account the factors which maintain and foster the conditions of growth.² He says, "The Christian life is a growing life. When a Christian ceases to grow he has really ceased to live."³

Dewey tells us that the outcome of the transition from unconscious effort to a more consciously guided process "will indicate to a teacher the main steps to be taken, and suggest the crucial points where condition of growth have to be carefully maintained and fostered."⁴

¹Dewey, Ibid. p. 205

²Cf. Kuist, Loc. Cit.

³Kuist, Loc. Cit.

⁴Dewey, Op. Cit., p. 205

Thus we have seen that method is a way of doing a thing, using progressive steps. It is a guided procedure. Although the student is conscious of the principles which direct him, there is ample allowance for the individual qualifications and aptitudes of every person. Method must foster growth.

Our next concern is to point out the main steps of procedure by which re-creative method cultivates conditions of growth. We shall also endeavor to see the application of these steps of procedure to Scripture which as literature a symbolic art, is a medium of communication using language and composition as its tools. Jespersen says the essence of language is "human activity - activity on the part of one individual to make himself understood by another, and activity on the part of that other to understand what was in the mind of the first."¹

What steps of procedure will bring into play human activity on the part of the one individual, the student, so that he comprehends or understands what is in the mind of the other, the author of the Scripture?

b). Essential steps in re-creative method of Bible Study.

1). The student is an agent.

The student when studying the Bible by the use of re-creative method considers his study as an art. Greene informs us that, "The artist's characteristic attitude ... is a meaning between passionate participation and dispassionate inquiry."² He points out that man as

¹Jespersen, Otto, The Philosophy of Grammar, p. 17

²Greene, Op. Cit. p. 236

a human being must commit himself to something, he must choose.

"Participation and commitment are necessitated by man's dependence upon his physical, social and spiritual environment. As a normative agent immersed in temporal process, he cannot avoid action and commitment. He is forever being confronted with alternatives between which he must choose."¹

While the scientist, as a human being, must necessarily commit himself, yet his search is a "kind of .. dispassionate aloofness which distinguishes it clearly from man's practical and spiritual pursuits. The scientific attitude is one of temporary detachment."²

"The artist mediates between that of an agent entering into life as an active participant and that of an 'observer', or disinterested spectator; refraining from practical commitment."³ according to Greene.

The other extreme, then, from the scientific view, with the artist half way between, is the view of the agent "entering into life as an active participant". "Action and passion, not comprehension of what the situation signifies, is the dominant motif of first-hand participation in human affairs."⁴ The agent is driven to act and feel rather than to reflect. As he engages in Bible study he actually has an experience; one in which he participates. Dudley in speaking of the

¹Loc. Cit.

²Ibid. p. 237

³Ibid. p. 238

⁴Ibid. p. 239

humanities (which among the five arts includes literature) says that "the basis for the distinction between the humanities and the sciences is fundamentally a difference in the way of knowing."¹ Our knowledge of a sunset or of a play, such as King Lear, they assure us, is entirely different from our knowledge of mathematical relations or chemical formulas.

"In fact it is so different, "they say, "as hardly to deserve the name knowledge; it is usually called appreciation; a better word is experience. When we have enjoyed the sunset or King Lear, we have not so much added to our sum of knowledge as to our store of experience." ²

In approaching Bible study as an agent, therefore, one is not so much interested in gaining facts about the Bible or acquiring the opinion of a specialist on a particular portion, as he is in deepening his appreciation, and, more significant still, in having an experience.

There is a place, however, for another approach to Bible study. It remains to speak briefly about the viewpoint of "the observer, a disinterested spectator who refrains from practical commitment", whom we mentioned previously. There is a place for such a student in Bible study whom Dr. Kuist says, "views his object from without, in the spirit of cold, dispassionate inquiry."³ He also points out that in the field of Comparative Religions, Apologetics, Psychology of Religion, Historical Criticism, and Biblical and Systematic Theology, "the role of the individual is clearly that of an observer."⁴

¹Dudley and Faricy, Op. Cit. p. 4

²Loc. Cit.

³Kuist, Op. Cit. p. 52

⁴Ibid. p. 53

The practice and the knowledge of how to study the Bible as an agent is less frequent than studying it as an observer.

2). The student observes.

If one is to have an experience, an appreciation, in Bible study, he must come to this type of knowledge by observation. At this point re-creative method is scientific. Dr. Kuist says,

"Being a wise and shrewd observer Jesus recognized the intimate relations between sight and insight; between the use of one's senses and the power to understand ... Training the eye to the truth's exact severity was the price Jesus knew men must pay if they were to understand." 1

In its very beginning, at Biblical Seminary, Dr. White illustrated compositive method by asking his students to observe the operation of a watch maker whom he had photographed taking apart and reassembling a watch. In Bible study one is likewise to take careful note of all the parts or of the facts in their original relationships. As we observe, he believes, we gather material for thought. Observation is a venture in discovery which results in attentive thought.²

Dr. Kuist asks each of his students to read the account of how Agassiz taught Professor Shaler and Professor Scudder to observe. Every student who reads the account of how Scudder was left without instruction for two weeks to look at the fish, without being allowed to read or communicate with anyone about a fish, will gain a new insight from Scudder's experience of how persistent observation will reveal facts and truth.³

¹Kuist, Op. Cit. p. 67

²Eberhardt, Op. Cit. pp. 117, 118

³Cooper, Lane, Louis Agassiz As a Teacher

In the same way a student may read books on the history of the Israelites as told in the book of Exodus..He may read commentaries explaining the plagues, he may even read the text itself gaining valuable information. It is not, however, until he learns to observe that he realizes the true purpose of the plagues; not that the Israelites may be freed from the bondage of the Egyptians, but, more significantly, that Pharaoh, Moses, the Israelites, and the Egyptians "may know that He is Jehovah". With observation it is revealed that this phrase is used ten times in eight chapters. This surely, with the attending circumstances, gives a very broad hint to the student that the purpose of the book is to reveal Jehovah.

"While the common man", Dr. Kuist asserts, "can never expect to achieve what is possible to the creative genius ... this need not hinder him from cultivating his powers to re-create what genius has already created, by accustoming himself to see impartially, intensely, and fearlessly." ¹

No textbooks are used in Dr. Kuist's class in English Bible except the Bible itself. A student is taught to read the text, to observe, and is given every opportunity to apply the laws which will best help him to experience meaning independently as he works with the text.

3). The Student uses the inductive method

When re-creative method employs the Bible text itself it opens the way for the use of the inductive method of study.

¹Kuist, Op. Cit. p. 79

"In induction," Dr. Herman H. Horne informs us, "the mind first observes particular and typical instances and then reaches an inference ... Its principle is that what is true of some members of a class is true of all members of that class." ¹

In Bible study this means that instead of making a general statement or drawing a conclusion from a general principle, as in deductive study, a student observes what the Bible says, then makes a conclusion. A student observes by the inductive method of searching the Bible text. He sees what God did for the Israelites, and how He proved that He was their God by His actions toward the Egyptians. He sees how He cared for them in the wilderness as an eagle does its young, after He had pushed them forth out of bondage. He notes that now, therefore, Jehovah expects to keep them His people by their observance of His laws and His covenants.

The student assumes that since this general principle of obedience to His laws has been set up by Jehovah, he must today obey His law and His precepts if he is to be kept one of His people.

The student has here in addition to drawing a particular conclusion, also formulated a principle, he has moved from the part to the whole (from the Israelites in this case to all people who are trying to do Jehovah's will). In addition, induction by making a number of observations, and drawing general conclusions, advances knowledge. Induction on the basis of its conclusion cannot always be correct. It is essential, therefore, that deduction give proof to the discovery induction has made. Deduction is a constant check, for

¹Horne, Herman Harrell, The Psychological Principles of Education, p. 177

induction draws conclusion from a general principle and then observes whether it is true, it illustrates what deduction defines, it moves from a whole to its parts, it attains certainty, it arranges and systematizes knowledge rather than advancing it.¹ A student must, therefore, use both methods to check his study and to advance more rapidly than induction alone will allow. The student who pursues Bible study in the ordinary manner is missing a great deal of benefit, however, which may be attained by the slower inductive method.

4). The student analyzes the form of Scripture.

In addition to being an agent, observing, and using the inductive method, the student may analyze the form of Scripture to discover its meaning.

(a). The Importance of Form

We have stated previously, under the section on the history of re-creative method of Bible study, that the re-creative question is, "how is it expressed," or let us say, "what may I find from the viewpoint of form?" or "how is the subject matter organized?"

Greene tells us that every work of art possesses some form, and that "without artistic form an object is not a work of art at all."² He says, furthermore, that in literature, "more than in any other of the arts, how a thing is said is predominantly a function of what is being said and for what purpose".³

¹Cf. Horne, Op. Cit. pp. 177-180

²Greene, Op. Cit., 332

³Greene, Op. Cit., p. 178

We are told by Dr. Kuist that it is not what a work says but how it says it, not content but its expressive form, that determines its impact upon the observer.¹ That is to say, the form in which a truth is expressed makes a difference in the way it effects an individual. "Form," he says, "does give quality to the effective power of an utterance, and to recognize form is to open up a direct avenue to the source of its power."² Again he says,

"Form is that element in literature in which the light of its subject matter is made visible" and "form is the key which unlocks the door of content and discloses the essence of subject matter, Form plays a functional role in re-creative method by awakening and training the understanding."³

Form is important, not as an end in itself, but as a tool for understanding the great art, literature. Analysis of form is therefore significant, because it is the focus of re-creative study.

There are different uses of the study of form, that is, one may study form with different purposes, but we are interested only in the re-creative use of form.

It is exceedingly important in re-creative Bible study to understand and use form, although it is difficult, because our American educational system has slighted this method in education. Dr. Kuist attributes the inability of American children to read, write and speak properly to the failure to train them to be form conscious. He says,

"It is one of the inevitable outcomes of a general educative process which emphasized facts and items of knowledge without cultivating a corresponding ability to

¹Cf. Kuist, Op. Cit., p. 91

²Ibid., p. 92

³Loc. Cit.

see things in their true relations. In raising up a generation intent upon content we have left it blind to form." 1

We are not left hopeless, however, for Dr. Kuist tells us,

"Re-creative use of form is available to anyone who will use his own native powers of observation guided by the laws of composition." 2

(b). Definition of Form

Because understanding form is important to re-creative method, and because our generation is "blind to form", let us define and analyze it, illustrating its use with Scripture. Webster says,

"Form is the comprehensive term applicable to any recognized way of doing things in accordance with rule and perscription ... It may be used in reference to ... a method of procedure."; and again, "form ... implies reference to internal structure and disposition of details as well as to boundary lines, and suggests unity in the whole." 3

Dr. Kuist distinguishes between content and form as follows,

"Content is the substance of what is presented to the reader's attention ... what greets the eye on the printed page: the combined impression of words, phrases, sentences, paragraphs, etc. ... Form is the pattern in which content is presented. Everything written or spoken always sustains some specific relation to something else ... Instead of reading for content, like a sponge, without discrimination, and thus being overwhelmed by the very complexity, obscurity or multiplicity of detail, why should not the reader limit the range of his attention to the concrete mode of expression within the passage, by seeking to detect the specific relation in which the data are presented?" 4

¹Kuist, Op. Cit. p. 94

²Kuist, Op. Cit., p. 99

³Webster, Op. Cit. pp. 363, 364

⁴Kuist, How To Enjoy the Bible, p. 8

We shall look in the following section to ways of discovering form or "internal structure and disposition of details", as Dr. Kuist speaks of it.

(c). Discovery of Form Through Organization

Perhaps the first step in discovering form is through organization. "Every work of art is a complex organism of artistic parts or units artistically related to one another."¹ Literature, like a living organism, has various parts, Dudley reminds us, each essential to the whole, with no real significance apart from the whole. The arrangement of the parts is called organization.²

In order to show the special characteristics of organization, we may ask with Dudley, "What are the special problems of organization?" She answers this question by suggesting that the first problem is that of size, another is plan, another repetition, and a fourth center of interest.³

Dr. Kuist in explaining re-creative method uses this skeleton for the problems of organization. He has found it necessary to create terminology and draw on originality as he fits this skeleton to the study of Scripture, especially in reference to plan.

Let us analyze these problems of organization as they relate to re-creative method of Bible Study. Dudley says that the first organizational problem is that of size.

(1) Size or scale-how big is it, or how long is it?

¹Greene, Op. Cit. p. 127

²Cf. Dudley and Faricy, Op. Cit. 321

³Ibid. pp. 321, 322

This determines the amount and selection of detail. The size or scale of Exodus, for instance, will determine the selection and amount of detail to be included as the children of Israel wander in the Wilderness of Sin.

(2) Plan - what is the arrangement of the parts in the whole?

a Units of reference

Before we discuss the plan or the arrangement of the parts in the whole, it is necessary to speak of units of reference. Dr. Kuist has coined this term to indicate the way our English Bible is divided. As the student looks at his Bible he is confronted with chapters and verses. Originally these verses were supposed to be sense clauses. We note upon close examination, however, that in many cases they are not true sentences, but sometimes parts of sentences. Verse six of chapter ten of Exodus illustrates this. On the other hand, a verse may include several sentences, as verse one of chapter eleven of Exodus. The same discrepancies are true also of the chapter divisions. Thus we see that the division of the Bible into verses and chapters merely provides for a convenience of reference, and does not give correct clue to the true arrangement of parts. It does instead confuse us at time. If verse and chapter divisions do not give us the correct arrangement of the parts in the whole, we shall have to observe more closely to discover the plan.

We are told by Dudley that "each art has certain fundamental plans or systems of organization.... The plan tells one where he is and where he is going."¹

¹Dudley and Faricy, Ibid., p. 326

"... Plan is the order or design in which the elements are put together ... It is the essential structure on which the whole is built." ¹

In working with structure it is necessary first to find appropriate terminology by which to refer to the actual arrangement of the parts that reveal the plan of the book. Dr. Kuist has given us the term, "compositional unit".

b Compositional units

Compositional units include the word, the sentence, the paragraph, the segment, the section.

1 The word: "a vocal sound.. used as a symbol of an idea, or conception"²

2 The sentence: "a combination of words which expresses one single idea"³

3 The paragraph: "a grouping of sentences which forms a unit of expression."⁴

One is helped in discovering paragraphs in Scripture as a unit of expression, by the use of the American Standard Version of the Scripture, or the Revised Standard Version of the New Testament. For example, Exodus 5:1-9 is a paragraph.

4 The segment: "a grouping of paragraphs which form a single observable unity... connected by some idea, topic, or combination of relations."⁵ Exodus 5:1-6:9 is a segment, as one particular topic, "who is Jehovah?", is here easily recognized.

¹Dudley and Faricy, Ibid., p. 325

²Webster's Dictionary

³Kuist, Op. Cit., p. 101

⁴Loc. Cit.

⁵Kuist, Op. Cit., p. 102

5. The Portion: A grouping of segments which form a unity may be called a portion. In some larger books this step may be included. In Exodus, 1:1-6:9 is a portion. Here four segments are grouped into a portion.

6. The Section: A grouping of portions which form a unity, or a grouping of segments which form a unity. Exodus is divided into three sections by geographical location: chapters 1:1-12:36, in Egypt; chapters 12:37-18:27, on the way to Sinai; chapters 19-40, in Sinai.

With these six types of compositional units of expression we may proceed either structurally or interpretatively. Structural procedure is from a given whole to its parts. Interpretative procedure is from parts to a given whole. "Since any given whole is greater than its parts and cannot function without them it follows that structural attention should precede interpretative attention."¹ We gain perspective or look at the whole when we give structural attention. Dr. Kuist calls attention to the use of the lexicon for the meaning of words, the grammar for understanding syntax or analyzing and classifying modes of expression, to the concordance for a broader usage of words, and to the Bible Dictionary, atlas, commentaries and the original languages for their respective services.

As we study Exodus we shall proceed with the use of these compositional units to discover by structure the message of the book. We shall first find the sections. We may divide each section into portions. The por-

¹Cf. Kuist, Op. Cit. p. 103

tions may be broken down into segments which are a grouping of the paragraphs. We may detect significant sentences, and discover revealing words. There are certain laws which help us to discover these units of expression which will be discussed in section 5).¹

If we discover the compositional units in our search for the plan of a book we may begin to ascertain the meaning an author is trying to express.

We turn next to the organizational problems repetition.

(3) Repetition - Do the various parts belong together? How are details repeated to unify the plan?

Unity may be gained by the repetition of a word or phrase, such as "know" in chapters 7 to 14 of Exodus; or "thou shalt make", in chapters 25 to 31, or "and he made" in chapters 35 to 39. The entire plan of Exodus is unified by the idea of Jehovah: that the Israelites (and others) might know Jehovah, by His power in the plagues, by His care for His people, by the remembrance of His law, by work for Him that is consummated in worship. By the repetition of the idea of Jehovah, the various parts belong together.

The last problem of organization suggested by Dudley is called center of interest.

(d). Center of interest. Does any one part of the work receive major stress?

"The center of interest in a work of art ... is the center of focusing point of the composition."¹ The center of interest in literature is emphasis or climax. This is easily seen in narrative "which

¹ Infra. p. 76.
² Dudley and Faricy, Op. Cit., p. 332

probably comprises more examples of pure literature than all the other types put together",¹ says Dudley. She enumerates and defines the essentials of narrative as:

- a. Plot: something has to happen
- b. Characters: it must happen to certain people
- c. Setting: it must happen in a definite place, at a definite time
- d. Idea: is usually found - the story is told to present an idea or a certain idea is gained through the story.²

When we consider Exodus, keeping in mind the center of interest or the parts which receive major stress, we discover a thrilling narrative. Looked at from this viewpoint the narrative is easily remembered, and the important features emphasized in our minds. It has plot, something happens; in fact something happens in each section and in the book as a whole. The climax of section 1 is the crossing of the Red Sea, of section 2, the giving of the law, of section 3 the worship of Jehovah. The climax of the narrative considered as a whole is the worship of Jehovah.

Exodus likewise has characters: the downtrodden Israelites who progressively come to work for and worship Jehovah, with their leader, Moses, a central figure; the Egyptians, including Pharaoh; and Jehovah. The setting in Exodus moves from Egypt to the Wilderness of Sin, to Sinai. The idea which is presented is the portrayal of the character of Jehovah.

¹Ibid., p. 424

²Loc. Cit.

A student who seriously studies Exodus with the center of interest as a guide does not easily forget the important details. If one is guided by a consideration of the four problems of organization: size or scale, plan, repetition and center of interest, he is becoming a student of Exodus.

It was mentioned previously that one may discover the plan or compositional unit by the use of the Laws of Composition as they are suggested by John Ruskin.

5). The use of the Laws of Composition

Since Scripture uses composition as its medium of communication it is beneficial to apply the Laws of Composition to re-creative study of Scripture. John Ruskin¹ has given us several simple laws of arrangement for composing good literature which should be of assistance also in helping us understand literature.

(a). Law of Principality

The first of these laws is the Law of Principality: to secure unity, to make one whole out of many things. This may be done by deciding which one feature is most important, about which all the others are grouped in subordinate positions.

As we study the book of Exodus we see that the one most important feature is the discovery of who Jehovah is. The question raised in the fifth chapter is partially answered in every subsequent chapter. Different individuals and groups come to know Jehovah in chapters 7 to 11, 14, 18. Jehovah is to be remembered in the keeping of the

¹Ruskin, John, "On Colour and Composition", The Elements of Drawing, the Elements of Perspective, pp. 144-179

Passover, as the one who delivered the Israelites from Egypt, chapters 12,13; 14:31-17:16. He is the God who gives the Law that Israel may be kept His people, chapters 19 to 24, 31:12-18. He is the God who demands repentance, and forgives when the people forsake Him, chapters 32 to 34. He is a God who gives his people opportunity to work for Him and to worship Him, chapters 35 to 40. The one theme running throughout is built up by the contributing truths in subordinate position.

(b) Law of Repetition

The second law is the Law of Repetition. Unity is expressed by some kind of sympathy among the parts. The most pleasant, Ruskin says, is when one group imitates or repeats another.

The parts of Exodus are clearly distinguishable by the repetition of certain words or phrases. Consider the verb "know" as a unifying instrument used repeatedly in chapter 7 to 14. Two other sections are given unity by repetition of phrases. In chapters 25 to 31 the phrase "thou shalt make" binds together the chapters which describe the plan for the sanctuary. In chapters 35 to 40 we discover the phrase "and he (they) made", used 47 times, tying together the work of construction by repetition.

(c) Law of Continuity

The Law of Continuity gives orderly succession to a number of objects more or less similar. A gradual change in the objects makes the succession more interesting. In considering the plagues we notice that the first three result in inconvenience to the Egyptians. They are followed in orderly succession by others which brought distress: the

flies corrupted the land, the murrain killed the cattle, boils sickened both cattle and man so that they could not move. The next three plagues are more severe: the hail destroyed almost every vestige of crops, the locusts consumed the remainder, the darkness kept people confined to their homes; the last plague in the succession is even more "interesting" from the standpoint of the law of continuity. It is by far the most distressing, the most severe, the most compelling, for in the death of the first born son in every family the plagues come to a successful climax.

(d) Law of Curvature

The Law of Curvature is the fourth one mentioned by Ruskin. All beautiful objects are terminated by delicately curved lines which are more beautiful than straight lines.

"It is necessary Ruskin says, to a good composition that its continuity of objects, mass or color should be in curves."¹ Dr. Kuist points out that "in literature this law is known as climax".² "Good narrative must lead from lesser to higher, or even the highest point of interest."³

Consider the climax of Exodus. When instructions had been given, work was done, and finally the parts for the sanctuary all assembled, and the work completed, "then the cloud covered the tent of meeting, and the glory of Jehovah filled the tabernacle". In this great climax we see the people who had learned to know Jehovah through the plagues, through Jehovah's care and provision, through His law, come to know that their work is consummated in the worship of Jehovah whose glory would now remain with them.

¹Ruskin, Op. Cit. p. 157
²Kuist, Op. Cit. p. 84
³Kuist, Loc. Cit.

⁴Exodus 40:34

(e) Law of Radiation

The Law of Radiation considers how the lines may be united into groups. "The most simple and perfect connection is by radiation: that is, by their all springing from one point, or closing toward it."¹ Ruskin thinks that this law is the one most responsible for making composition beautiful.

Let us select as a point of radiation in Exodus the moment when Jehovah tells Moses from the burning bush that He has seen the distress of His people and will deliver them from bondage (Exodus 3). This Jehovah comes upon the stage, goes into action, (chapter 6), and throughout the book, from the moment He "sees" their distress champions the cause of His distressed people. The story of His care and their response all spring from this one point.

(f) Law of Contrast

The Law of Contrast is "built upon the knowledge that the character of everything is best manifested by contrast",² as rest after labor, sound following silence. Dr. Kuist tells us, "that in Biblical composition the range of association utilized to achieve unity runs through all its degrees from sharp antithesis to mild comparison."³ He warns us that because of this Bible study requires more than ordinary discrimination. It is by observing the degree of contrast in a statement that one may judge where the author's emphasis lies.

¹Ruskin, Op. Cit., p. 162

²Ibid. p. 173

³Kuist, Op. Cit. p. 85

Notice the great lesson in contrast in Exodus. A molten calf was made from the golden rings torn from their ears by the impatient Israelites., a "stiffnecked people", to be worshipped as their god. To it they sacrificed, dancing and singing, and forsaking Jehovah so utterly that He fears to approach them, lest He consume them. The author subtly contrasts this kind of worship with that of Jehovah who had given his law to his people. This living God had come to them, unseen, with thunders and lightnings, with such splendor and power that all the camp had trembled. The awe-inspiring Mt. Sinai has smoked, and there in the early morning when both the senses of sight and sound were keen they had trembled and stood far off. Jehovah had warned "ye shall not make other gods with me; gods of silver, or gods of gold."¹ How great is this Jehovah contrasted with a molten calf made of ear rings! And how effectively has the author magnified Jehovah by the use of the law of contrast.

Thus we may see the use in Exodus of these six laws of composition described by Ruskin. These are the ones most frequently needed for re-creative Bible study. Dr. Kuist says they "are among the most readily available instruments for opening the eyes of understanding."²

¹Exodus 20:23

²Kuist, Op. Cit. p. 86

(g) Laws of Interchange, Consistency, and Harmony

Dr. Kuist tells us also that the Law of Interchange, which as explained by Ruskin "enforces the unity of opposite things by giving to each a portion of the character of the other"¹, is used effectively in Luke. The Laws of Consistency and Harmony are, according to Dr. Kuist, "not so much laws of composition as laws of truth."²

6). The teacher guides by the use of questions

In re-creative method of Bible study the teacher has a unique part. He is not to impart knowledge, except incidentally. He is not to listen to assignments brought in by pupils. He is rather to stimulate original work on the part of the student, to encourage him to learn by observing the Bible text, by considering structure and the use of the Laws of Composition. The teacher directs his work by questions which he proposes that the student may use as guides in his study. These questions accomplish two purposes when skillfully formed.

(a) To discover the meaning in Scripture

First, the questions assist the student in discovering the meaning of a passage. Let us consider an example of questioning, using a brief section in Exodus to see how we may bring out the truth of a passage. The first nine verses of chapter 25 are a blue print for the method of building a sanctuary - not a blue print of the building; that blue print is to follow. This is a blue print of the method of building. The teacher guides the study, either for outside preparation or for directed study at the lesson period, with such questions as the following:

¹Ruskin, Op. Cit. p. 179

²Kuist, Op. Cit. p. 86

"Who was to participate in the sanctuary project and under what conditions?"

"What kind of contributions might be brought."

"With what end in view, or for what purpose?"

"In accordance with what plan?"

(b) To relate the truth to life

In the second place, the questions direct a student to consider the relation of the Scripture to his life. Each individual student will answer each question of application differently. His own life situation will bring to his mind a certain set of problems. He will consider them in the light of his new found truths or principles in the Scripture. Silently he will answer his problem for himself or give it further consideration through the days that follow.

As an example let us consider the above passage of Exodus. When real purpose and method of the building of the sanctuary is grasped by the student, the teacher may ask such questions as,

"Is the purpose of our own church today the same as that of the sanctuary?"

"Think for a moment about how you may contribute to the building of Christ's Kingdom:

What gifts may you bring?

Under what conditions?

For what purpose?"

Thus, by the answering of these questions, the student relates the lessons of Exodus to his life.

(c) To impart Knowledge

The teacher may, as we stated previously, impart knowledge. He may bring this from textbooks written by life long students of a particular angle of the work involved. He may suggest commentaries or books which throw light on the problem in question. He may relate this information himself, or direct the student to gain his information by deductive study. This is not however, the primary method used., but may become a skillful combination of the deductive with the inductive.

(d) To inspire the student

A third privilege and obligation of the teacher is to bring inspiration to the student.

(1) In the class room

He may do this in the class session as he throws in inspirational material or remarks. Frequently the teacher himself, inspired as he studies with his students and feels the guidance of the Holy Spirit in the search for truth, leads to a high climax of worship in his class session. Student and leader alike are drawn to prayer as the only fitting close of such a period.

(2) By encouragement in his work

The teacher may so encourage the student by comment upon his class work or upon his paper in which the student reveals the achievements of his work, that continued work on the part of the student is inevitable.

(3) By his attitude

The teacher gradually leads the student in his study until he is progressively conscious of doing re-creative work. When once a student feels the inner exultation that comes when he has re-created an art, he is inspired enough to continue, for this indeed is next to the creation which comes only with genius.

We may sum up the work of the teacher by saying that his part is to guide the student to become an agent, to observe, to use inductive method, to analyze the form of Scripture, to make use of the Laws of Composition until by the re-creative method a new day dawns indeed in the life of the student and of the teacher alike.

CHAPTER IV

RE-CREATIVE METHOD OF BIBLE STUDY APPLIED TO THE BOOK OF EXODUS

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CHAPTER IV

RE-CREATIVE METHOD OF BIBLE STUDY APPLIED TO THE BOOK OF EXODUS

A. Introduction

It is the purpose of this chapter to show how the book of Exodus may be opened up and understood as a student uses re-creative method: becomes an agent, observes, analyzes form and uses the laws of composition. It should be understood that the viewpoint and experience of one individual, the writer, is expressed in this study, which is used to demonstrate re-creative method.

The book will be viewed first as a whole to determine how it is put together or what its structure is. This study will reveal compositional units or parts that have unity or comprise one particular subject. These larger parts or units of the book will be called sections. Each section will then be broken into recognizable units or parts which will be called portions. Portions are made up of segments. A segment was defined in chapter II¹ as a grouping of paragraphs which have a common unity. The editors of the American Standard Version of the Bible have done a splendid piece of work in Exodus in subdividing the chapters, or units of reference, into paragraphs. The American Standard Version of the Bible is the text which will be referred to in this study when paragraphs are mentioned.

¹Chapter II, p. 21

B. Exodus as a Whole.

It is essential to look first at the book as a whole, proceeding from the whole to its parts. The first chapter of Exodus depicts a scene of wretched people, afflicted, serving with rigor, their lives bitter. In the last chapter of the book these children of Israel are found finishing the work on the tabernacle, as Jehovah had commanded them; being blessed by their leader, Moses, and guided by Jehovah, whose glory fills the tabernacle. This contrast is a challenge to the reader to discover what has brought about such a changed condition. This will be revealed through a study of structure.

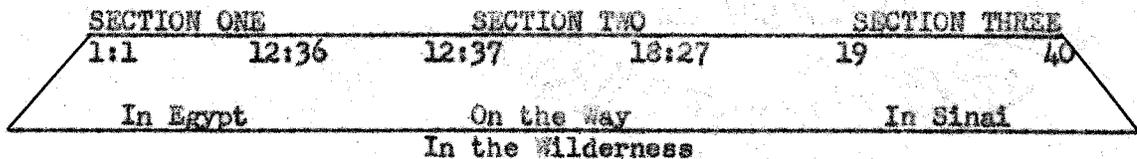
C. The Sections of Exodus

A preliminary study also reveals that the setting of this book is in three locales. In every chapter, from 1:1 through 12:36, there may be found two words, "Egypt" and "Pharaoh". This section of Exodus is laid in the land of Egypt with its ruler playing a prominent part. This may properly be called a section, which may be designated, "in Egypt."

This may be considered a clue to breaking the book into sections, according to a geographical division. Two other words become prominent in chapters 12:37 - 18:27: "wilderness" and "journey". The Israelites are, then, on a journey which apparently leads them into the wilderness. While chapter eighteen does not cite a location, it is evident that the locale is the same as that of the previous chapters. This section, 12:37 - 18:27, may properly be called "On the way: in the wilderness."

The first verse of chapter nineteen gives a new location, stating that in the third month after they left Egypt they came to the wilderness of Sinai. This wilderness, including Mt. Sinai, is the location of the activity of chapters nineteen to forty. While it is recorded in chapters twenty-four, thirty-two, and thirty-four that Moses ascended or descended the mount, there is no movement of the people on their journey. This section may properly be called "In Sinai".

There are then, three locales referred to in Exodus: 1:1 - 12:36, in Egypt; 12:37 - 18:27, on the way, in the wilderness; 19-40, in Sinai. These may be considered compositional units, each one of the geographical settings being a section.



D. Section One: IN EGYPT

It is possible next to divide these sections into portions. Section one may be viewed with the intention of breaking it into smaller parts or units. To accomplish this a more detailed study than was given in the first viewing of the book, may be undertaken.

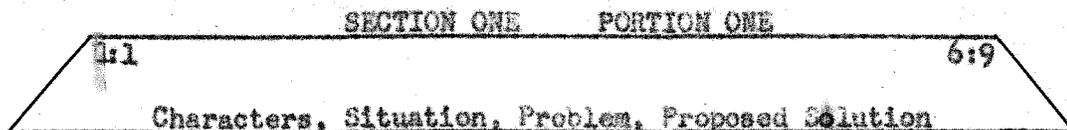
1. PORTION ONE

Chapter One, upon close examination, presents various characters. There are the Israelites in abundance; Pharaoh, the new king; the Egyptians and among them taskmasters. A certain situation

is revealed. The new king is afraid of the Israelites and sets taskmasters over them to afflict them. When they continue to multiply he makes them serve with rigor, and finally orders the male children to be killed at birth by the mid-wives.

Into this situation comes a new character, Moses, who appears in chapter two. Chapter three reveals that there is a problem which crystalizes as God talks to Moses. God knows the sorrows of His people and will send Moses to Pharaoh to ask that the Israelites be released. The questions in chapter five heighten the problem, for Pharaoh asks who this Jehovah is who makes such demands. In addition to refusing, Pharaoh lays heavier work on the people. Here is a problem: Jehovah and Moses on one side, demanding that the Israelites be permitted to leave Egypt, and Pharaoh on the other refusing to let them go. A proposed solution to the problem is disclosed. Jehovah promises that Pharaoh will let the Israelites go from the land. Moses shall see what He will do to Pharaoh. He makes certain definite promises by which the problem will be solved. The description of His promises ends at 6:9.

This part of Section One may be considered a portion. It may be designated: "Characters, Situation, Problem, Proposed Solution," because of the prominence of these facts in 1:1-6:9.



2. PORTION TWO

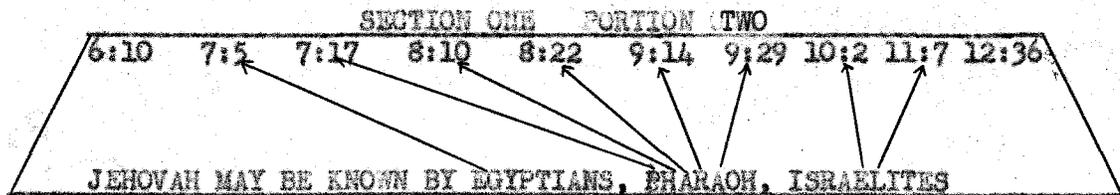
Action begins at once in the second portion 6:10, at Jehovah's command. The verb, "know", runs as a connecting link throughout this portion. By following this verb it may be discovered that Jehovah will that the Egyptians, Pharaoh, and the Israelites shall know Him. The verb is used in 7:5 when Jehovah is to bring His people out of Egypt by great judgments, "that the Egyptians shall know that I am Jehovah". Jehovah warns Pharaoh that by the terrible consequences that will follow disobedience he shall know that He is Jehovah. (7:17).

Again Pharaoh is to have an opportunity to know "that there is none like unto Jehovah our God" (8:10). In 8:22 Moses speaks to Pharaoh. Certain circumstances come to pass "to the end thou mayest know that I am Jehovah in the midst of the earth." Difficulties seem to be increasing as the verb "know" is followed, for in 9:14 this statement gives assurance that the same vein of thought continues: "For I will this time send all my plagues upon thy heart and upon thy servants, and upon thy people; that thou mayest know that there is none like me in all the earth." The description and consequences of these plagues will be considered as attention is given later to the study of segments.

Again God speaks to Pharaoh, "the thunder shall cease, neither shall there be any more hail; that thou mayest know that the earth is Jehovah's" (9:29). The Israelites shall know that He is Jehovah by the terrible calamity that will come upon Egypt. It will be such a calamity that it shall be recounted from generation to generation (10:2).

The verb "know" leads to a discovery in 11:7 that there is to be a distinction made between the Israelites and the Egyptians. This distinction which 11:4 has foretold is consummated in 12:29-36, when the first-born sons of the Egyptians die.

One division which structure points out, let it be concluded, may well be the story defined by the verb "know" beginning in 6:10 and concluding in 12:36. This might well be looked at as Portion Two of Section One. This portion may be called: That Jehovah May Be Known.



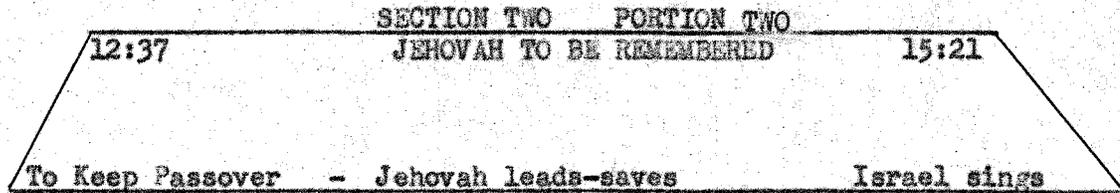
E. SECTION TWO: ON THE WAY

The story moves into what has been designated in this study as Section Two: On the Way.

1. PORTION ONE

Beginning with 12:37 the Israelites move out of the land of Egypt, and it is discovered that this is, "a night to be much observed unto Jehovah for bringing them out from the land of Egypt" (12:42). Jehovah, therefore, is to be remembered, and it is soon made plain that there is a definite way in which He is to be remembered. Moses tells the people to remember this day, and follows the instructions with a detailed description of how this memorial may be kept (13:3). The salvation of Jehovah, as He works for His people (14:13) is a remarkable demonstration of His power, not to be forgotten by

the Israelites. Not only do the Egyptians know that He is Jehovah (14:18), but by His power He saves Israel out of the hands of the Egyptians (14:30). The Israelites see His great works, they fear Jehovah, they believe Him, and they sing to Him who has triumphed so gloriously (14:31; 15:21). Thus comes to a close Portion ONE, which impresses the reader with the admonition that Jehovah is to be remembered.



2. PORTION TWO

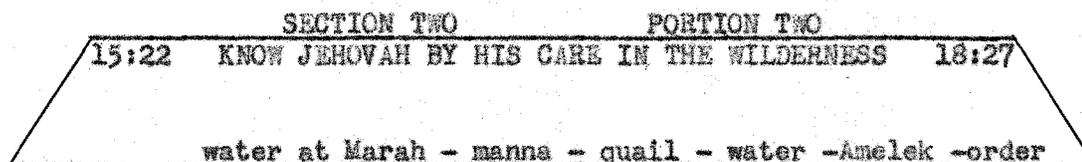
From triumph and song the Israelites turn quickly to murmuring, for they can find no drinkable water at Marah. Jehovah shows them how to make the water sweet (15:25). His care for them continues with provision of bread from heaven (16:4) or manna and quail each day (16:13). "And the children of Israel did eat manna forty years" (16:35).

On another occasion on the journey in the wilderness the people find no water. To answer their question, "Is Jehovah among us, or not?" (17:7), He miraculously supplies water. His care is demonstrated again as He conquers the enemy, Amalek (17:8-16).

An interesting visitor, Moses' father-in-law, Jethro, comes to the desert to make two contributions to the story. As Moses tells him of Jehovah's care upon the journey and of what He has done

to the Egyptians to release His people, Jethro realizes "that Jehovah is greater than all gods" (18:11). In addition to this encouraging acknowledgment of Jehovah's care, Jethro is instrumental in having Moses organize his people, that they might the more easily "know the statutes of God, and his laws" (18:16).

In this Portion Two of Section Two, "On the Way," it is easy to see that the Israelites know Jehovah by His care in the wilderness.



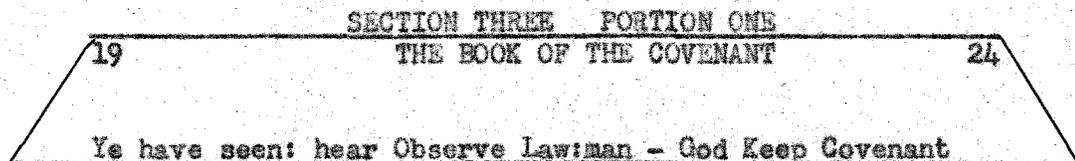
F. SECTION THREE: IN SINAI

A new geographical location has given the clue for Section Three, which was previously called, "In Sinai".

1. PORTION ONE

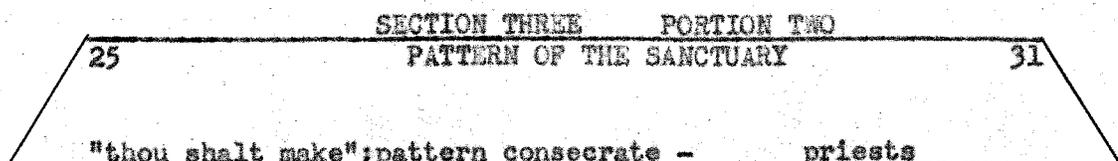
In the key verses, 19:4,5, Jehovah tells the children of Israel that they have seen what He did to the Egyptians, and how He cared for the Israelites in the wilderness. Now they shall be His people if they will obey His voice and keep His covenant. The people agree to obey Jehovah, and are sanctified. Amid thunders, lightnings and the "voice of a trumpet" the people meet God, as they stand afar off trembling. Because He has brought them out of Egypt He now gives them His Law which shall enable them to remain His people. Not only their relation to Him is explained, but also their relation to their fellow men. The people accept Jehovah's law, the book of the covenant, saying that they will do all that He has spoken. They seal their promise with the blood of the covenant which Moses

sprinkles on them (24:7,8). The tables of stone and the law and commandments given to Moses makes a fitting climax for this Portion One of Section Three. An appropriate title for this portion is "The Book of the Covenant".



2. PORTION TWO

Chapter twenty-five introduces a new portion in this same section, in the desert of Sinai. It is easy to see that the people are asked to make a sanctuary for Jehovah, so that He may dwell among them (25:8). A phrase, "thou shalt make", is introduced in the beginning of this portion and follows in every few verses. Jehovah is giving to Moses detailed instructions for the making of His sanctuary and its furnishings. He gives also directions to consecrate the priests who shall minister in His sanctuary, and explains the use of the sacrifice that shall be administered. The phrase "thou shalt make" binds together chapters twenty five to thirty. The same theme of building continues through chapter thirty-one. Supervisors for the work are selected, instructions for cessation of work on the Sabbath given. The end of conversation between Jehovah and Moses comes with the giving of the two tablets of the law. This is a suitable termination for this Portion Two of Section Three.

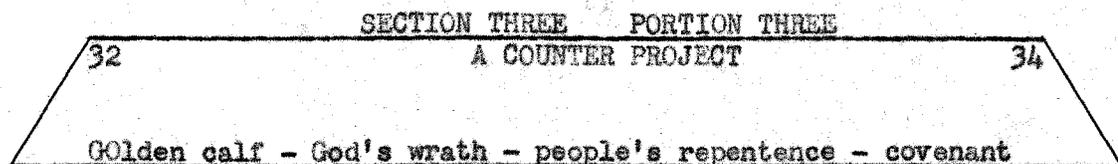


3. PORTION THREE

It will be seen at once that chapter thirty two does not belong in the same portion as that just presented. Instead of describing plans for a sanctuary in which Jehovah God may dwell with His people, this pictures a different kind of project. In fact, it might well be called a counter project. There is a vivid description of an attempt by the people to make a god. The demand is given in verse one, and in verse four Aaron produces a golden calf and says, "These are thy gods".

Jehovah is filled with wrath at the people who have so corrupted themselves with this counter project. Moses in his anger breaks the precious tablets of the law and reprimands Aaron. The consequences of this departure from Jehovah worship fill chapters thirty two to thirty four. Jehovah is filled with wrath (32:10). Moses is angry and breaks the precious tablets (32:19). The people must atone for their sins (32:30.) Jehovah will not go with His people (33:3). The people repent (33:6). Jehovah's presence is continued because Moses finds favor in His sight (33:17). Jehovah makes a new covenant (34:10), and the people are told by Moses the requirements of this covenant (34:32).

Thus is ended the tragic break in the story of the plans and building of Jehovah's sanctuary.



4. PORTION FOUR

The last portion of the book of Exodus is a well knit series of descriptions of the building of the sanctuary. In 35:1 Moses assembles the people and tells them what Jehovah has commanded, and describes the method for carrying out His command. They respond in exactly the prescribed manner. Creative workmen are enlisted and taught the intricacies of the various arts and crafts which will be necessary. At length the people are restrained from bringing material, for there is more than enough (36:7). With this introduction of the preparation, Bazalel, with his workmen begins construction. The phrase "and he made" extends from 36:8 to 38:9. with a detailed description of the necessary equipment and furnishings for the house of worship of Jehovah. There is not only similarity in the description but in the manner of expression, which makes the chapters unified.

The work is finished (39:32), and the parts which Bazalel had made are assembled (39:33). Jehovah tells Moses how the tabernacle is to be put together (40:1-16); the order is carried out (40:17-33); and the work is finished. Then into this tabernacle which the people have so willingly and skillfully made comes the glory of Jehovah to fill the tabernacle and to guide the people upon their journey.

SECTION THREE PORTION FOUR
AND HE MADE THE SANCTUARY

35

40

plans of work - response - completion - glory to Jehovah

Thus both the portion and Exodus come to an end. There has been revealed, by looking at the book as a whole and by breaking it into its major parts, that there are three sections. The first section, "In Egypt", contains two portions: "Characters, Situation, Problem, Proposed Solution" and "That Jehovah May be Known". The second section, "On the Way", contains two portions which have been designated: "Jehovah to Be Remembered" and "Know Jehovah By His Care in the Wilderness". The third section, "In Sinai", may be divided into four portions: "The Book of the Covenant", Pattern of the Sanctuary: Thou Shalt Make", "A Counter Project", and "And He Made the Sanctuary".

Such a study gives a grasp of the expanse and purpose of the book of Exodus. It remains to show the value received by breaking the portions into segments and studying their relations to one another.

G. Portions divided into segments¹

1. SECTION ONE, PORTION ONE

After the book is viewed as a whole, it is necessary to give a more detailed study. Grouping paragraphs into segments is the next helpful step.

Chapter one is divided into three paragraphs in the American Standard Version of the English Bible: verses 1-7, 8-14, and 15-22. Significant words and phrases may be easily selected.

¹The entire book of Exodus is divided into segments in the following pages. It is admitted that a few selected segments would illustrate the method of dividing a book into segments.

a). Segment One 1:1-22

In paragraph one it is discovered that the sons of Israel are in Egypt (1:1), that Joseph has died (1:6), that the Israelites have increased abundantly, and that the land is full of them (1:7). This paragraph may then be designated: Israelites in Egypt.

1:1 Israelites in Egypt		7
1	sons of Israel in Egypt	
6	Joseph died	
7	Israelites fruitful	
	abundant	
	land filled	

In paragraph two " a new king...who knew not Joseph" appears (1:8), and because he fears that in the case of war the mighty Israelites will join the enemy against them (1:10), he orders that the Egyptians "deal wisely" with them, with taskmasters to afflict them. Since they multiply the more they are then made to serve with rigor until their lives are bitter. This paragraph which depicts a situation of affliction might be given the title: Situation: affliction:

1:8 Situation: affliction		14
8	new king	
	knew not Joseph	
10	people to "deal wisely" with Israelites	
	join enemies	
11	taskmasters to afflict Israelites	
12	multiply	
13	serve with rigor	

b). Segment Two 2:1-22

By study it may be discovered that the second segment extends from 2:1 to 2:22, a combination of three paragraphs. It concerns the birth, the rescue, and the rearing of Moses. Saved by Pharaoh's daughter, he is nursed by his mother until he is finally taken to the court. In adulthood he kills an Egyptian who was striking his countryman, Moses life is threatened by the king, and he flees to Midian. Here he meets the daughters of a Midian priest whom he befriends and protects. He is invited to the home of the priest and marries his daughter. Moses: Birth, Rescue, Flight to Midian might be considered a title for this segment.

2:1	MOSES: Birth, Rescue, Flight to Midian	22
2	Moses hid three months	
5	found by Pharaoh's daughter	
9	mother engaged as nurse	
12	kills Egyptian	
15	Pharaoh tries to kill him	
	flees to Midian	
17	befriends daughters of Midian priest	
21	dwells with priest	
	marries daughter	

c). Segment Three 2:23 - 4:31

The scene shifts back to Egypt in chapter two, verse twenty-three. It will be seen that the editors of the American Standard version of the Bible have recognized the unity in 2:23-25 and 3:1-12, and have placed all this in one paragraph. A unit may easily be recognized in this paragraph and the next four. The segment, then includes the material 2:23-4:31.

God enters the picture and takes knowledge of the groanings of the Israelites. He calls Moses who is tending the flocks of his father-in-law, Jethro. Though Moses is afraid, God tells him that He has seen the sorrows of His people, that He will deliver them from Egypt and take them to a fruitful land. He will send Moses to Pharaoh to bring His people out of Egypt (3:10). Moses reasons with a series of excuses each of which God answers. He assures Moses that He will be with him, and that he shall tell the Israelites when they ask God's name, "I am because I am." He is to be known by a new name: a God who is going "to be", to go into action, to prove Himself by a noticeable action. Though He is the same God known to their fathers, Abraham, Isaac and Jacob, this new name will be a memorial to all generations. He gives Moses a preview of exactly what he may expect to happen. Moses still objects, declaring that the people will not believe that Jehovah appeared to Him. Jehovah's reply includes "signs": Moses' rod is turned to a serpent and his hand made leprous and white again that he may prove to the people that he is Jehovah's messenger. God answers his excuse

that he is not eloquent by asking who made man's mouth. Finally Moses consents half-heartedly (4:13), and God replies that He will send Aaron to speak for him. Moses leaves Midian, and tells Aaron of their mission. They inform the elders of God's plan and perform their signs before them. They gratefully bow their heads and worship.

This segment, concerning God's recognition of His people's misery and His plan for relieving the situation, may be given the title: God shows concern for Israel, calls Moses.

2:23

GOD SHOWS CONCERN FOR ISRAEL - CALLS MOSES

4:31

23	Hears Israel's groanings
24	Remembers covenant with Abraham, Isaac, Jacob
25	Takes knowledge of Israel
3: 4	Calls to Moses
	In flame out of burning bush
	Tending Jethro's flocks in Midian
5	Holy ground
	Moses afraid
7	Sees afflictions: knows sorrow of His people
	To deliver them from Egyptians
	To bring them to fruitful land
10	To send Moses to Pharaoh
GOD REPLIES TO MOSES' EXCUSES	
11	Moses: Who am I: to go to Pharaoh?
12	God: I will be with thee: token: serve God upon mountain
13	Moses: Israel ask what is God's name
14	God: I am because I am:
	hath sent me unto you
15	my name forever
	memorial to generations
16	say to elders of Israel:
	God of fathers appeared
17	seen affliction - promised release
18	Israel to obey: go to king of Egypt:
	ask to go to wilderness to sacrifice to Jehovah
19	Pharaoh to refuse
20	Jehovah to force obedience by miracles
21	Israelites to find favor with Egyptians: despoil them
4: 1	Moses: Israel say Jehovah not appear
2	God: give signs
5	serpent
6	leprous hand
9	water to blood
10	Moses: I am not eloquent
11	God: Who made man's mouth
13	Moses: consents
14	God: angry - selects Aaron to speak for Moses
18	Moses leaves Midian
27	God commands Aaron to meet Moses
28	Aaron receives God's instructions from Moses
29	Israelites elders are informed
	bow heads and worship

d). Segment Four 5:1-6:9

A problem is raised in the segment 5:1-6:9, for Pharaoh refuses to comply with the request of Jehovah to let His people go to hold a feast in the wilderness. "Who is Jehovah", he asks, "that I should hearken unto His voice to let Israel go? I know not Jehovah, and moreover I will not let Israel go." (5:2). In a series of questions, preceded in each case by the word "wherefore", the story unfolds. The questions are asked by Pharaoh, the taskmasters, the officers of the children of Israel, and finally by Moses. The form of expression and the one word "wherefore" point up the meaning of the segment. The king wants to know "wherefore" do Moses and Aaron loose the people from their work (5:4), and in reply makes the conditions worse. The taskmasters ask "wherefore" have your tasks not been done (5:14). The officers of Israel ask "wherefore" do you deal this way with your servants (5:15), and finally as they censure Moses, he cries to God "wherefore" have you dealt ill with this people and why did you send me (5:22)?

Here is a problem, with Pharaoh refusing to comply with God's command; the people in worse condition, and God promising deliverance. Neither the picture, nor the segment, is complete until Jehovah answers: Moses will see what He will do to Pharaoh (6:1); how will He reveal His new name (6:3); how He will keep His covenant (6:4).

The Great Actor, Jehovah, comes upon the stage, which has been set and made ready for Him. This is to be His drama. He is the Hero.

He comes to man. He makes Himself known. He is to accomplish something entirely new and different. He is the same God Whom Abraham, Isaac and Jacob knew, but they had known Him as God Almighty, not as Jehovah. Now He has a new name. He is to show that side of His character which protects and cares for His own. He renews His covenant with them to give them the land of Canaan. Moreover He promises emancipation, bringing them out from the burdens of the Egyptians; independence, ridding them of the bondage they now suffer; redemption, with an outstretched arm and judgments; consecration, taking them for His people and being a God to them; enlightenment, causing them to know that He is their God, Jehovah; and establishment, bringing them into the land of their inheritance which He had promised their forefathers. These elaborate enticements, however, are not heeded by the Israelites, who are too crushed by anguish and cruelty to be aroused. And then, after all, the only way God can be really revealed is by action.

This answer of Jehovah is a proposed solution to the problem raised by Moses' question, and rounds out the segment.

5:1	WHO IS JEHOVAH	6:9
2	Pharaoh: Who is Jehovah? Know not Jehovah	
4	Pharaoh: wherefore - loose people from work	
14	Taskmasters: wherefore - tasks not fulfilled	
15	Officers of Israel: wherefore - servants treated thus	
22	Moses: wherefore Thou dealt ill with people Thou sent me	
6:1	Jehovah proposes a solution To show Pharaoh To keep covenant To reveal new name	
5,6	Jehovah promises Emancipation Independence Redemption	
7	Consecration Theocracy Enlightenment	
8	Establishment	
9	People harken not	

We find this segment a focal center. It looks back to the situation of the people described in segment one. It glances at segment two, where Moses is introduced; to segment three where God notices Israel and calls Moses. This segment contains the proposed solution. It also looks forward: "Thou

shalt see what I will do" (6:1). As He proposes the solution, each of His promises indicate action. Anticipation is strong as one looks forward from this focal center to see how the problem will be solved.

It is helpful first to sum up graphically the segments of Section One, Portion One.

1:1	22	2:1	22	2:23	4:31	5:1	6:9
Characters		Moses:		God calls		Who is	
Situation		birth		Moses		Jehovah?	
		rescue		to deliver			
		flight to Midian		Israelites			

2. Section One - Portion Two

It will be recalled that in Portion Two of Section One the verb "know" serves as a connecting link. It will be possible in the study of segments to determine not only who knows, but what they know and how, and the purpose of their knowledge. We turn then to the beginning of Portion Two, 6:10.

a). Segment One 6:10-7:7

The first paragraph in this segment reiterates the command of Jehovah to Moses and Aaron to speak to Pharaoh and to the children of Israel. Moses adds his usual excuses which are answered by Jehovah in paragraph three, 6:23-7:7. After an interruption in the narrative where the genealogy of Moses and Aaron is given, the question is repeated and Jehovah replies; He reassures Moses, repeats His

command foretells Pharaoh's reaction and the final results which will allow the Egyptians to know that He is Jehovah and the Israelites to leave Egypt.

The three paragraphs may be considered a segment, a connecting link between the proposed solution to the problem (6:2-9) and the actual working out of this problem in the following segments .

6:10 CONNECTING LINK BETWEEN PROPOSED SOLUTION 7:7 AND THE ACTION	
11	Moses to ask Pharaoh to let Israelites go
14	Genealogy given of Moses and Aaron
29	"I am Jehovah - speak thou to Pharaoh"
30	Moses makes excuse
7:1	Aaron to speak
3	Pharaoh's heart to be hardened
5	Egyptians to know Jehovah by Israelites' freedom

b). Segment Two 7:8-25

There are three paragraphs grouped into Segment Two of Portion Two, which may be entitled: Pharaoh to Know Jehovah: Water to Blood. Jehovah goes into action to carry out His purpose. In the paragraph, 8-13, Moses and Aaron appear before Pharaoh at God's command, and the rod is turned to a serpent. The Egyptian magicians are called in by Pharaoh to turn their rods into serpents which are swallowed by Aaron's rod. But Pharaoh's heart is hardened or made strong, and he will not obey the command.

Moses again is instructed by Jehovah to make the request of Pharaoh to let His people go to serve Him in the wilderness. As they stand by the river bank in the early morning Pharaoh is warned that though he has not obeyed God, he shall nevertheless know that He is Jehovah. The terrible prediction, described in detail, comes to pass in the third paragraph of this segment (20-25). The water in the river turns to blood, the fish die, the water becomes too foul to drink. Pharaoh is unmoved. He goes into his house as if he has come upon his people. He refuses to recognize that it was sent that he might know Jehovah. For seven days the Egyptians can drink only the water from wells they dug.

7:8 PHARAOH TO KNOW JEHOVAH: WATER TO BLOOD 25

9	God gives signs for Pharaoh
10	rod becomes serpent
11	Magicians do likewise
13	Pharaoh is stubborn
15	Moses warns at river bank
16	To let people go
17	"Thou shalt know that I am Jehovah"
	River to be turned to blood
20	River becomes blood
21	Fish die
	Water foul
22	Magicians do likewise
23	Pharaoh takes no blame
24	Egyptians dig wells

c). Segment Three 8:1-15

Again in the next segment Pharaoh is warned to let Jehovah's people go, but does not heed the warning. Frogs then cover the entire land, hopping into houses, beds, ovens and kneading-troughs. The magicians add to the misery by bringing up more frogs. When Pharaoh begs for mercy, asking that the frogs be taken away and promising deliverance of the Israelites, Moses allows him to set the time of the departure of the frogs, that he may know that there is none like Jehovah. True to His word Jehovah causes the frogs to die, but His purpose is not complete, for Pharaoh apparently does not recognize Him as God. Thus another segment of two paragraphs, 8:1-7 and 8:8-15, is concluded, and is bound to this Portion Two of Section One by the verb "know".

8:1	PHARAOH TO KNOW JEHOVAH: FROGS	15
1	"Let my people go that they may serve me"	
3	River to swarm with frogs In houses, beds, ovens	
6	Frogs come	
7	Magicians bring frogs also	
8	Pharaoh asks that frogs to leave	
9	Sets time	
10	Pharaoh to know none like Jehovah	
13	Frogs die	
15	Pharaoh's heart is hardened	

d). Segment Four 8:16-19

One paragraph comprises Segment Four. Dust is turned to lice all over Egypt, which infest both man and beast. The magicians try also to bring lice, but here they fail, "This is the finger of God", they tell Pharaoh. Again Pharaoh's heart is hardened. Nothing seems to be accomplished in leading him to know Jehovah, or in the deliverance of the Israelites.

8:16	"Finger of God"	-	Lice	19
16	Dust becomes lice			
19	Magicians fail: "finger of God"			

e). Segment Five 8:20-32

Two paragraphs, 8:20-24 and 8:25-32, form a segment which has as its purpose acquainting Pharaoh with Jehovah. The warning comes to Pharaoh again that flies are to fill His land, except in Goshen where the Israelites live, in order that he may know that God is Jehovah in the midst of the earth. This unusual proof of Jehovah's power: setting boundary lines for flies to swarm, should have convinced Pharaoh of His omnipotence. He does reach the point where he suggests that the sacrifice be made in Egypt, but Moses insists upon the three day journey into the wilderness. Pharaoh's consent, the withdrawal of the plague, and then the return of the hardened heart are repeated as previously as the climax of the segment.

8:20 PHARAOH TO KNOW JEHOVAH: FLIES 32

20	"Let my people go that they may serve Me"
21	Swarms of flies to come
22	None in Goshen Pharaoh to know Jehovah in midst of earth
24	Flies to corrupt land
25	Pharaoh promises: sacrifice to Jehovah Suggests Egypt: promises wilderness
30	Moses entreats Jehovah for flies to leave leave
31	Flies are removed
32	Pharaoh not let people go

f). Segment Six 9:1-7

A short segment of one paragraph describes the plague of murrain which kills the stock of Egypt; the cattle of Israel being spared. Unfortunately again such a proof of power serves only to harden, not to convert, Pharaoh's stubborn heart.

9:1 ISRAEL'S CATTLE NOT DIE: MURRAIN 7

1	"Let my people go that they may serve Me"
3	Cattle to die: murrain
4	Israelites' cattle not die
6	Cattle of Egypt die
7	Pharaoh not let people go

g). Segment Seven 9:8-12

In the brief paragraph which comprises Segment Seven Moses sprinkles ashes in Pharaoh's presence, that he might see boils afflicting both men and beasts. Even the would-be-god-magicians are smitten, proving Jehovah's superiority. Still Pharaoh will not obey Jehovah.

9:8	BOILS ON MAN AND BEASTS	12
9	Dust brings boils on man and beast	
11	Magicians are afflicted	
12	Pharaoh does not harken	

h). Segment Eight 9:13-35

In detail the seventh plague is described in Segment Eight, comprising three paragraphs, 9:13-21, 22-26, and 27-35. Moses brings the prediction to Pharaoh that unless he lets the people go to serve Jehovah, grievous plagues will come to him and his people. Jehovah will send them in order that he may know that there is none like Jehovah in all the earth, that Jehovah is powerful, that His name must be declared in the earth. A warning goes out that hail larger than any ever seen in Egypt will cover the land, killing both man and beast who do not heed the advice to seek shelter. In the second paragraph there is action, thunder, lightning, hail, trees broken, vegetation and crops ruined, men and animals hit. Jehovah again protects His own in the land of Goshen where there is no hail.

The third paragraph brings this plague to an end, and shows the effect upon Pharaoh: his acknowledgement of his sin and of Jehovah's righteousness, and his petition for mercy. To give Pharaoh another chance to know Jehovah the storm ceases as Moses has foretold to Pharaoh. Moses knows however that Pharaoh will not yet fear Jehovah.

9:13	PHARAOH TO KNOW JEHOVAH: HAIL	35
13	"Let my people go that they may serve me"	
14	Pharaoh to know: none like Jehovah in all earth	
16	Jehovah to show power: name declared in all earth	
18	Hail to come as never before	
20	To obey warning if believe Jehovah	
24	Hail came as warned: on fields, men, beasts, trees	
27	Pharaoh: "Jehovah righteous - I wicked"	
29	Pharaoh to know that earth is Jehovah's	
33	hail ceases	
35	heart hardened	

1). Segment Nine 10:1-20

Two very long paragraphs may be grouped into the segment which describes the plague sent for the Israelites benefit that they might know that "I am Jehovah". It is to be a sign which will go down by word of mouth to the generations to follow. Jehovah demands to know

of Pharaoh, through Moses and Aaron, how long he will refuse to humble himself. The predicted locusts come in due time, though even Pharaoh's servants beg him to let Israel go, for the land is destroyed. Although he is half-way persuaded, he reiterates his habitual refusal, when he learns that Moses intends to take his children and flocks. The locusts eat every bit of vegetation which had survived the hail. At Pharaoh's feigned repentance, Jehovah sends a strong west wind to rid the land of the pestilence. Pharaoh, as previously, still does not know Jehovah and will not let the Israelites go.

10:1 ISRAELITES TO KNOW JEHOVAH: LOCUSTS 20

2	Jehovah's sign to tell to grandchildren Israelites to know Jehovah
3	"Let my people go that they may serve Me" How long refuse?
5	Locusts to eat remaining vegetation
7	Pharaoh urged by servants to consent
11	Refused to let families go
15	Locusts bring destruction
19	Jehovah takes away locusts

j). Segment Ten 10:21-29

The ninth plague is recorded in dramatic fashion in one paragraph, 10:21-29. Jehovah commands that as Moses stretches out his hand darkness shall be on the land of Egypt, except where the

Israelites dwell, as Moses stretches out his hand. Pharaoh gives half-way permission, but Moses insists that the children and flocks accompany the Israelites, lest they be needed in their service to Jehovah. Pharaoh declares that Moses shall not see him again, to which Moses agrees.

10:21	DARKNESS FOR EGYPTIANS	29
21	Darkness over all land three days	
23	Israelites have light	
25	Moses demands cattle go to the sacrifice	
28	Pharaoh refuses - drives Moses away	

k). Segment Eleven 11:1-10

Three short paragraphs combine in the segment which describes the way the Israelites shall know Jehovah. Moses is informed that there will be a last plague which will insure permission for them to leave. In preparation for their departure the people are to borrow jewels from their masters. The death of the first-born of the Egyptians is foretold. The great distinction to be made between them and the Israelites is stressed as a method of letting His people know Jehovah.

11:1	ISRAELITES TO KNOW JEHOVAH	10
1.	One more plague to come to Pharaoh and Egyptians	
2.	People to borrow jewels	
5	Egyptian first-born to die	
7	Israelites to be spared: know Jehovah Jehovah makes a distinction	

1). Segment Twelve 12:1-28

A possible title for the next segment, composed of three paragraphs, is "Jehovah promises judgment". He described the judgment that He will bring upon the gods of Egypt. It will be a day to be remembered throughout the generations. It shall be commemorated in this manner: On the tenth day of the first month of each year each household or combination of households shall select a yearling lamb. The blood shall be sprinkled on the door posts, and the lamb eaten with unleavened bread and bitter herbs on the fourteenth day. It shall be eaten with loins girded and shoes and staff prepared for a journey. On this night the first-born sons of the Egyptians shall be killed, and judgment from Jehovah God shall thus come to the gods of Egypt. Unleavened bread shall be eaten by the people for seven days, with holy convocations on the fourteenth and twenty-first days of the month. Future generations shall commemorate this time as Jehovah's Passover, because Jehovah passed over the houses where the blood gave evidence that His command had been fulfilled.

Upon hearing what will take place, the Israelites bow their heads and worship. They follow Jehovah's instructions.

12:1

Jehovah Promises Judgment

28

1	To be memorable month: tenth day, first month
3	Lamb
4	To be eaten by family
7	Blood to be sprinkled on doorposts
8	With unleavened bread, bitter herbs
11	Is Jehovah's Passover
	Loins girded, shoes on feet, staff
12	Judgment against all gods of Egypt
14	Memorial for all generations-forever
23	Jehovah to pass through to smite Egyptians
	to pass over blood sprinkled door
26	Tell future generations: sacrifice of Jehovah's Passover

m). Segment Thirteen 12:29-36

The next short paragraph contains several important facts. The first-born of Egypt are killed, to the consternation of every household. The Israelites are ordered out of the land by Pharaoh with their flocks and families. Jewelry is borrowed and the Israelites stand in readiness to leave the land of bondage.

12:29	EGYPTIAN FIRST-BORN DIE	36
29	First-born of Egyptians die	
31	Pharaoh drives out Israelites Children, flocks	
36	Israelites despoil Egyptians of jewels	

With this segment the portion ends. Portion Two of Section One has traced the dramatic events that come to the land of Egypt and to Pharaoh in order that Jehovah might be known to the Egyptians, to Pharaoh, and to the Israelites. These facts may be more readily observed by assembling the segments of Section One, Portion Two.

1	2	3	4	5	6	
6:10-7:7	7:8-25	8:1-15	8:16-19	8:20-32	9:1-7	
Link	Pharaoh to know Jehovah. water to blood	Pharaoh to know Jehovah. frogs	Magicians admit: "finger of God" lice	Pharaoh to know Jehovah flies	Israel's cattle not to die murrain	
7	8	9	10	11	12	13
9:8-12	9:13-35	10:1-20	10:21-29	11:1-10	12:1-28	12:29-36
Boils on man and beast	Pharaoh to know Jehovah hail	Israel to know Jehovah	Darkness comes on Egyptians	Israel to know Jehovah	Jehovah promises judgment	First- born of Egypt die

As we look back over Section one, Portions One and Two, we may summarize the value of the Laws of Composition thus far in our study. The Law of Principality has helped us to decide which is the one most important feature about which all the others are grouped in subordinate positions. As we look over the titles of the segments we are conscious of the fact that Jehovah is the predominant figure. In the third segment of Portion One (2:23-4:31) he calls Moses to deliver the Israelites. This event raises a question of who Jehovah is in the fourth segment. The answer is given through the action of Portion Two (6:10-12:36). In every segment the prominent person is Jehovah. The one feature about which all the others are grouped is to make Jehovah known. It is not difficult to see the meaning of this section of Exodus, with the segments named and graphically pictured before us. The Law of Principality has helped us discover the principal or most important feature.

At the same time we may use the law of Repetition. It was noted in Chapter III that the most pleasant kind of sympathy among the parts results when one group imitates or repeats another;¹ we find both the idea of knowing Jehovah and the verb "know" repeated constantly. Four of the thirteen segments in this portion are entitled, "Pharaoh to Know Jehovah", and two "Israel to Know Jehovah". The meaning or sense of every other segment reveals knowledge of Jehovah, even when the verb "know" is not used.

By making use of the Law of Continuity we discover the orderly succession of the plagues. The change in their details and outcome make them interesting from the view point of structure. As we studied the Law of Continuity in Chapter III the plagues were used as an illustration.²

¹ Supra p. 77

² Supra p. 77

The Law of Curvature is also helpful in discovering the meaning of Section One. It will be recalled that this law is known as climax, from a slight to an intense point of interest.¹ A climax culminates each segment from 7:8-12:36. The student easily finds each climax, and discovers each mounting in intensity and interest until the final climax comes with the death of the first-born sons of every Egyptian home.

The Law of Radiation helps the student discover the point from which all interests spring.² The focal Segment Four of Portion One, 5:1-6:9, contains the point. This chapter looks back to the roots of this interest in Segment Three, 2:23-4:31, where God speaks to Moses from the burning bush. The chapter looks forward to follow the interest throughout Section One. This perspective is pointed up by the Law of Radiation.

The Law of Contrast is used subtly though very skillfully in this Section. There are two instances that may be pointed out. The first is the failure of the magicians in contrast to Jehovah's power. The second is the distress which befalls the stubborn Pharaoh and the Egyptians in contrast to the distinction made for the Israelites.

It is revealing to follow the magicians, because their actions help us to understand in a clearer way our Jehovah God. The magicians enter in Segment Two of Portion Two, 7:8-25. They turn their rods to snakes as Aaron's rod is changed by Jehovah. But Aaron's snake swallows theirs. God's power is contrasted with their inability. They turn water to blood, they bring up frogs. Their power fails, however, in the fourth segment, for they can not bring lice in the dust. We are not

¹ Supra p. 78

² Supra p. 79

left to draw our own conclusions about this contrast in power, for the editor of Exodus carefully includes the statement, "Then the magicians said to Pharaoh, 'This is the finger of God'". Their failure is complete when they sit helpless, afflicted with the boils which the powerful Jehovah has sent.

In four instances the power of Jehovah is emphasized as there is seen the distinction which He makes between the Egyptians and the Israelites. In the fifth segment of Portion Two, 8:20-32, flies swarm over all the land of Egypt, but the land of Goshen where the Israelites dwell is free from flies, for God had set it apart. There is a purpose in this control of Jehovah over the restless fly, for Pharaoh was to know that He was Jehovah in the midst of the earth. In this manner we might follow the purpose in the distinction made between the Egyptians and Israelites when murrain kills the Egyptian's cattle, leaving the Israelites' cattle untouched (Segment Six) 9:1-7. We see the distinction when the Egyptians are left in three-day darkness while the Israelites have light (Segment Ten, 10:21-29), and finally when the first-born son of every Egyptian home is killed and the Israelites are spared (12:29-36). This contrast helps the student to discover, to understand, and to stand in awe of God who makes a distinction or a contrast between His own and those who do not believe and obey Him.

When the Laws of Composition are used as an aid, the meaning of Scripture can be more correctly and more vividly ascertained. We have seen how the Laws of Principality, Repetition, Continuity, Curvature, Radiation, and Contrast help the student understand that Section One, Portions One and Two may be called, "That Jehovah May Be Know".

3. Section Two, Portion One

It was discovered earlier in this chapter that Section Two may be properly entitled, "On The Way, In the Wilderness." Likewise it was pointed out that Portion One of Section Two might be called: "Jehovah To Be Remembered." Having worked from the whole to its parts, we shall begin with segments to find additional truths.

a). Segment One 12:37-42

One paragraph makes up this segment as the Israelites start their journey. There is important detail given. Two points on their journey are mentioned, Ramesses and Succoth. There is a vivid picture before us as we read that six hundred thousand men leave Egypt, besides the children and the flocks. In their desperate hurry they take their bread "unleavened" because there is not time for it to rise. The fact is given also that they had remained in Egypt for four hundred and fifty years. The night of their departure from Egypt is to be an unforgettable one, to be remembered throughout the generations, because Jehovah brings them out of the land of bondage. This colorful picture of their departure may be entitled: "Israelites Start Journey".

<u>12:37</u>	ISRAELITES START JOURNEY	<u>42</u>
37	Israelites journey from Ramesses to Succoth 600,000 men on foot children	
38	flocks	
39	Bake unleavened bread	
40	Completed the 430th year in Egypt	
42	Remember the night by the Passover Jehovah brings out of Egypt	

b). Segment Two, 12:43-13:16

Segment Two includes three paragraphs: 12:43-13:2, 13:3-10, and 13:11-16. It will be noted that the second paragraph disregards the chapter division, because verse one of chapter thirteen continues the same thought as the preceding verses.

In the first paragraph the ordinance of the passover is described. It is not to be observed by foreigners, visitors nor hired servants. A servant bought and circumcised is to partake with the Israelities. It is to be observed in the home, a detailed description being given of the manner in which it is to be observed. The first-born son as well as the first-born beast is to be given to Jehovah. The day is to be remembered as the time when Jehovah brought them from Egypt, even after they are established in Canaan. The eating of unleaven bread for seven days shall cause their descendents to be told of their liberation by Jehovah's power.

It will be seen that these three paragraphs belong in one segment because they all describe the keeping of the passover. It may, therefore, be entitled: "The Keeping of the Passover".

12:13	THE KEEPING OF THE PASSOVER	13:16
43	Not to be eaten by foreigner	
44	To be eaten by servant, bought and circumcised	
45	Not to be eaten by visitor or hired servant	
46	To be eaten in the home flesh not carried out	
49	To be observed with separate law for native and stranger	
50	Israelites obey instructions	
51	Jehovah brings them out of Egypt	
13:1	To sanctify first-born: man and beast.	
3	To remember the day: from bondage by strength of Jehovah	
4	To keep day in future home	
7	To eat unleavened bread for seven days no leavened bread	
8	To tell sons because Jehovah brought out of Egypt	
9	To remember Jehovah liberated, to keep ordinance	
12	To set apart first-born in Canaan	
14	To remind continually sons of the liberation by Jehovah:	
15	first-born slain	
16	for a sign	

c). Segment Three 13:17-22

Segment Three comprises only one paragraph. It brings out the fact that Jehovah is to be remembered by the way He guides His people. Since He knows that they will fear war and desire to return to their land of bondage, He directs them on a safer, though longer route. Instead of going by the land of the Philistines He takes them by the Red Sea, into the edge of the wilderness. By a pillar of cloud in the daytime and a pillar of fire by night, Jehovah gives unforgettable guidance to His people. Moses takes with him Joseph's bones to fulfill the request of his progenitor. Since Jehovah guides the Israelites, this segment may be called: "Jehovah Leads His People".

13:17	Jehovah Leads His People	22
17	Away from Philistines war-like people	
18	By way of wilderness of Red Sea	
19	Joseph's bones taken	
21	By pillar of cloud in day, pillar of fire at night	

d). Segment Four 14:1-30

All of chapter fourteen, except the last verse is included in this segment, because the entire chapter describes the pursuit and defeat of the Egyptians. Jehovah orders the Israelites to camp. He tells Moses that Pharaoh will follow them. His plan will cause the Egyptians to know that He is Jehovah, for He will "get honor upon Pharaoh". When the Israelites see the Egyptians pursuing them they

become frightened. They ask Moses if he brought them into the wilderness because there were no graves in Egypt. Moses assures them that they should not fear, because they shall see that Jehovah will work for them and save them; He will fight for them.

With unbelievable presumption Jehovah commands that the Israelites march forward to the sea. He then moves the angel behind the camp, so that the pillar of cloud will shield His people from the Egyptians. Moses at Jehovah's command stretches out his hand and Jehovah causes the sea to recede in front of the Israelites. They go upon dry land, followed by the Egyptians. Jehovah, however, fights for the Israelites, "discomfiting" the Egyptians. Their chariot wheels are taken off or stuck. At this critical moment Jehovah returns the water, submerging and drowning the Egyptians. The Israelites walk across on dry land, saved by Jehovah.

Thus the defeat of the Egyptians is complete. This segment may be easily recognized by bearing the name: "Egyptians Defeated".

2	Israelites to encamp
4	Pharaoh to follow Israelites Egyptians to know
8	Israelites to be pursued with six hundred chariots
10	Israelites afraid, cry to Jehovah:
11	"No graves in Egypt?"
12	Better to serve in Egypt than die in wilderness
13	Moses: "Fear not...see salvation of Jehovah"
14	Jehovah to fight for you
16	Moses to divide sea
17	Jehovah to "get honor upon Pharaoh"
18	Egyptians to know Jehovah
19	Jehovah protects Israelites by cloud and fire between them and Egyptians
21	Moses: Land; Jehovah separates sea
22	Israelites cross on dry land
23	Egyptians pursue
25	Jehovah fights for Israelites, Egyptians "discomfited"
27	Moses returns sea: overthrew and drowned all Egyptians
30	Jehovah saves Israel from Egyptians

e). Segment Five, 14:31-15:21

There is one unit of thought in the last verse of chapter fourteen and the first twenty-one verses of chapter fifteen. It describes the result of the defeat of the Egyptians. The Israelites see the great work of Jehovah, as He drowned the Egyptians; they feared Jehovah, they believed in Him, and they sing to Him. The repetition of verbs in this verse helps to impress the meaning. We are warned by the structure to be on our guard. Then we can readily see that the song of the Israelites is the result of what they see, feared and believe.

With this clue we can find key words and phrases in the song: Jehovah "triumphed gloriously",..."strength and song,"... "power",..."who like Thee", "loving-kindness",..."led the people",... "peoples tremble",..."reign forever."

It is a real song of praise and worship of the Jehovah whom the people are beginning to know and fear and believe.

14:31	ISRAEL SEES WORK OF JEHOVAH	15:21
14:31	Israel sees Jehovah's work, fears Jehovah, believes Jehovah, sings to Jehovah	
15:1	Jehovah triumphs gloriously	
2	Jehovah: strength and song	
4	Chariots and hosts into sea	
6	Power	
8	Water piled up	
10	Enemy sink	
11	Who like Thee? holiness	
13	Led people in loving kindness	
14	People tremble: Philistia, Edom, Moab, Canaan	
17	Thou wilt bring them to inheritance	
18	Jehovah reign forever	
21	Miriam: sing to Jehovah triumphed gloriously	

Since verse twenty-two begins a new part of the journey, we shall consider these five segments a portion. There are therefore five segments in 12:37-15:21 which shall be known for this study as Portion One of Section Two.

On The Way: Jehovah To Be Remembered

1 12:37-42	2 12:43-13:16	3 13:17-22	4 14:1-30	5 14:13-15:21
Israelites	The	Jehovah	Egyptians	Israel
start	keeping	leads	defeated	sees
journey	of	His		work
	the	people		of
	passover			Jehovah

4. Section Two, Portion Two

As we move into Portion Two of Section Two we discover five segments which describe how Jehovah is known by His care in the wilderness. We shall again designate the segments.

a). Segment One, 15:22-27

With the defeat of the enemy, Moses leads the Israelites from the Red Sea to the wilderness of Shur. There they find no water after three days journey in the wilderness. Upon discovering water which was bitter, they murmur. Jehovah demonstrates His care for his people by showing them a tree which sweetens the water. Then He makes a covenant with His people: if they will listen to Him and obey His commandments He will protect and care for them. They shall be free from the diseases with which he inflicted the Egyptians, for He is their God who heals them. At Elim they rest under the palm trees.

15:22	Jehovah's Care at Marah: Water	27
22	Moses leads Israelites from Red Sea to wilderness of Shur No water	
23	Find water bitter	
24	Israelites murmur	
25	Jehovah shows tree to sweeten water	
26	Jehovah gives statute and ordinance Israel to keep commandments and statutes; no diseases	
27	Israelites camp at Elim - twelve springs	

b). Segment Two 16:1-36

In this segment three paragraphs combine to make a continuous story. The people journey from Elia to the wilderness of Sin. The time is carefully recorded for us: six weeks after they leave Egypt. They become hungry and begin to reprimand Moses and Aaron for bringing them from Egypt to die in the wilderness.

God shows His care for His people by providing food. He is testing them to see if they will respond to His care by keeping His commandments. Moses explains to the people that God is the object of their complaint rather than he. He tells them also that food will be sent by God, so that they will know Jehovah their God.

Definite rules for gathering the "manna" for bread, and for keeping it are given. There is to be no work of any kind on the Sabbath. God directs them to gather enough the previous day for use on the Sabbath. Although the people are able to see that it spoils if an over-supply is gathered for any day except the Sabbath, and that there is always sufficient to gather for both the Sabbath and the day previous, they disobey God's orders. With a rebuke from Jehovah, they rest on the Sabbath.

This unusual manner of supplying food is to be remembered by keeping a measure of it to show succeeding generations. Jehovah's marvelous care for the physical needs of His people thus continues for forty years, we are told.

16:1 JEHOVAH CARES FOR PHYSICAL NEEDS: BREAD AND QUAIL 36

1	People journey from Elin to wilderness of Sin Fifteenth day - second month
3	People murmur: "Would we had died in Egypt"
4	Jehovah promises bread to prove Israel
6	Israel to know Jehovah
7	Jehovah hears murmurings against Him
10	Israel sees Jehovah's glory
12	Israel to know Jehovah
13	Quail in evening, bread in morning
15	Jehovah sends bread
16	rules for gathering
18	Everyone gather according to needs
20	spoils if too much
22	People gathers on sixth day for Sabbath
23	rest: a holy Sabbath: no cooking
24	additional food: not spoil
27	some disobey
28	Jehovah remonstrate: "How long refuse to obey?"
30	People rest on Sabbath
32	People keep omar of manna to remember Jehovah
35	People to eat manna forty years - until Canaan

c). Segment Three 17:1-7

One paragraph forms Segment Three. In the wilderness of Sin the people find that there is no water at Rephidim. They become angry with Moses, demanding a drink. "Wherefore", used three times, points out the meaning. "Wherefore the people strove with Moses", as they demanded water. This gives us the situation. Moses replies with, "...wherefore do ye tempt Jehovah?" And again the people ask "Wherefore hast thou brought us out of Egypt?"

Jehovah relieves the tense situation for Moses by telling Moses how to strike a rock from which water will flow. The place is appropriately named, "Is Jehovah among us, or not?"

17:1	Jehovah Proves His Care: Water	7
1	Find no water at Rephidim	
2	Wherefore: people contend for drink	
3	Wherefore: tempt Jehovah?	
4	Wherefore: bring people out of Egypt	
6	Jehovah commands: water out of rock	
7	"Is Jehovah among us or not?"	

d). Segment Four 17:8-16

The remainder of chapter seventeen forms Segment Four. The Amalekites attack the Israelites in battle. The solution to the problem is that Joshua will choose men with whom to fight the enemy, while Moses stands on the hill with God's rod in his hand. The word "hand" may be considered the symbol of God's power. It is used six times in the nine verses. When Moses' hand is held up his people win, when the hand is down, the Amalekites win. With assistance from Aaron

and Hur Moses is able to hold his hand up until sunset. Thus Amalek is defeated because Moses and the Israelites fulfill the conditions prescribed by Jehovah. It is to be a memorial that Amalek's name is to be blotted out. On the altar which commemorates the spot is to be the name Jehovahnissi, because "Jehovah hath sworn" that He will have war with the Amalekites from generation to generation.

17:8	Jehovah conquers Amalek	16
8	Amalek fights Israel	
9	Moses stands on hill: God's rod in hand	
10	Joshua fights with chosen men	
11	Israel wins when Moses fulfills conditions; hand held up	
13	Amalek is defeated - blotted out	
14	Memorial	
15	Altar: "Jehovah hath sworn"	

e). Segment Five 18:1-27

The entire chapter eighteen with its two long paragraphs may be considered a segment. Jethro, Moses' father-in-law hears what God has done for Moses and the Israelites in releasing them from the bondage of Egypt. He, therefore, comes to the wilderness with Moses' wife and sons. Moses tells him of the wonderful experiences through which they had passed in Egypt as they saw Jehovah's work and power. He tells him also of their difficulty along the journey, and Jehovah's care for them. Jethro is greatly pleased. He is also apparently deeply moved, for he praises God and makes the very significant statement, "Now I know that Jehovah is greater than all gods". He offers sacrifice to God.

The next day he watches Moses act as judge for the people. He is concerned because Moses tries to do the work alone, and asks the reason. He learns that Moses in acting as judge is trying to teach the people God's laws. Jethro warns him he will wear himself out if he continues alone. It is good for neither the people nor Moses. He suggests, therefore, that the people be organized into companies of thousands, hundreds, fifties, and tens. Moses is to make decisions for only major cases, while the rulers will judge the minor problems. The plan is approved by Moses and put into operation. Jethro departs to his home.

18:1 JETHRO KNOWS JEHOVAH - BRINGS ORDER 27

1	Jethro hears of Jehovah's care
5	Comes with Moses' wife and son
8	Moses tells him of Jehovah's deliverance from Egypt and of His care in the wilderness
9	Jethro rejoices:
10	"Blessed be Jehovah"
11	Knows Jehovah is "greater than all gods"
13	Moses judges people from morning till evening
14	Jethro asks, why alone
15	Moses: for people to know statutes and law of Jehovah
18	Jethro: Not good, not able alone
19	Gives counsel
21	Organized people: rulers of thousands, hundreds, fifties, tens: to judge people
22	Take only great matters to Moses
24	Moses approves and executes the plan
27	Jethro returns to his home.

KNOW JEHOVAH BY HIS CARE IN THE WILDERNESS

1	2	3	4	5
15:22-27	16:1-36	17:1-7	17:8-16	18:1-27
Jehovah's care at Marah: water	Jehovah's care for Physical needs Bread and Water	Jehovah proves His care water	Jehovah conquers Amalek	Jethro knows Jehovah brings order

The last segment ties together all the segments in Portion Two. Through the eyes of Jethro the student looks back at the care of Jehovah for his people in the wilderness. Furthermore, Jethro, and the student, look in retrospect to the plagues. One remembers how the events took place in order that Jehovah might be know. This segment, therefore, is apparently placed in this strategic position for a very special reason. The student will see as he goes forward with his study that it is necessary at this point to have in mind what Jehovah did for his people in rescuing them from the tyranny of Pharaoh and from the perils of the desert. The value of giving attention to structure is very noticeable here. It points up in clear relief the meaning Scripture holds for us.

5. Section Three, Portion One

There is a time link given in the first six verses of chapter nineteen. It is the third month after their departure from Egypt, and they stop in the wilderness of Sinai to camp, very near Mt. Sinai. Here the editor looks both forward and back as he quotes Jehovah's words. His significant statements connect the first half of the book with the last half. It connects the privileges which they have received (Sections One and Two, chapters one to eighteen), and the responsibilities which are to follow in Section Three (chapters nineteen to forty). It links the deliverance from oppression and bondage with the initial experience of their relation to one another and to God. It is a connecting link between the long period of impression, learning who God is and a period of expression, when through work and worship there is opportunity to express their love and devotion to God. In this brief link the editor relates that in the third month after they had left Egypt, Jehovah tells Moses, that because the people have seen what He did to the Egyptians, "now therefore", if they will keep His covenant they will be His people, a holy nation. They have seen who He is, the strength of His power, the watchful care over His people, now they discover what He wants, what He expects of them.

They are God's people, but He knows their tendency to backslide and their weaknesses. They have been held down under authority too long to know how rightly to behave upon their own initiative. They must learn how to act in freedom toward one another and toward this God whom they have come so recently to know. He, therefore, gives them a code by which they may shape their lives and remain his children.

This Section is tied up structurally with the preceding with the use of two phrases, "Ye have seen", "now hear". Because they know that He is the God of protection as well as one of power, and because they stand here trembling in His mighty presence, they are ready to take from His hand the transcript of God's will for their lives.

This will be made clearer as we proceed with our study by designating segments.

a). Segment One 19:1-20:26

The story of the revelation of God to the Israelites is really not interrupted by the giving of the Law, for in giving it they see another aspect of His character. They are so thoroughly impressed with all that they have seen, remembering how God displayed His power, His concern, His ability, that three months after leaving Egypt they are ready for another spectacular meeting with Him. The place is appropriate, its natural setting one to inspire awe and reverence. Here on Mount Sinai God speaks to the people whom Moses had gathered together and made ready with significant preparation. All the senses of sight and sound are used to bring the holiness and omnipotence of God before them. In the presence of such awe the people tremble, for they have met their God. God adds the faculty of memory to impress His greatness, as He recalls for them His love and care for them in bringing them out of the bondage of Egypt.

He has pushed them from Egypt as an eagle pushes her young, and then just as she bears up her faltering young on her wings, so Jehovah has cared for his children.

When Moses descends from the mountain and tells the people what Jehovah asks them to do they declare, "all that Jehovah has spoken will we do, and be obedient." Their promise is sealed by the blood of the covenant which Moses sprinkles on them. The law which He gives is concise, yet comprehensive. There is to be no other god in their lives, and no image which they worship. God's name is to be held in reverence. His day also is to be holy, with no work. The parents are to be respected. They are forbidden to kill, commit adultery, steal, speak untruly of their neighbors, or covet.

Thus with thunder and lightning and "the voice of the trumpet", they stand far off and tremble.

It is impressed upon them again that there are to be no gods of silver gold. There is, however, to be an altar for burnt-offering, and peace-offering, with very definite specifications.

This long segment contains God's law, the transcript of Himself.

19:1

Jehovah Gives The Law

20:26

19:1	Time link
2	In wilderness of Sinai
3	Moses speaks to God in the mountain
4	Ye have seen:
	Fate of Egyptians
	Care in wilderness
5	Now to obey voice of Jehovah: keep covenant
6	Ye shall be a holy nation
7	Moses informs elders
8	People agree to do Jehovah's commandments
9	Jehovah to come on mountain for people to hear
10	Moses to sanctify people.
12	Bounds to be set
14	Moses sanctifies people
16	People tremble: thunder lightning, cloud, voice of trumpet
17	People are brought out of camp to meet God
18	Mount Sinai smokes and quakes
19	God answers Moses
21	Jehovah charges people not to look
24	Aaron to come to mount with Moses
20:2	Jehovah brought out of Egypt
3	To have no other gods
4	To have no images
5	Jehovah a jealous God sin transmitted from father's to children
6	lovingkindness
7	To respect name of Jehovah
8	To remember Sabbath
9	To work six days
12	to honor parents
13	Not to kill
14	Not to commit adultery
15	Not to steal
16	Not to bear false witness
17	Not to covet
18	People tremble and stood far off: thunder, lightning, mountain smoking
19	People afraid to let God speak
20	Moses consoles people: God has come to prove them
22	God has talked from Heaven
23	Not to make gods of silver or gold
24	To make an altar: burnt and peace-offerings.

b). Segment Two, 21:1-23:13

Segment Two is an amplification of the law which Jehovah had given to the people. It pertains especially to their relation to one another. These civil and criminal laws include dealings with one's servants, which are described in the second and third paragraphs 21:2-6 and 21:7-11. Injury to men and to one's parents, with the penalty inflicted, is considered in paragraphs three and four of the twenty-first chapter, 21:12-15. Kidnapping is described as punishable by death in the paragraph which comprises only one verse, 21:16. Cursing one's parents, injuries from fighting, punishing one's servants are dealt with in the four short paragraphs 21:17; 21:18,19, 21:20-21; 21:22-25 and 21:26-27.

Laws regarding injuries done by an ox are stated in 21:28-32. Punishment for harm to a beast is described in 21:33,34 and 21:35,36. Punishment for damaging property is stipulated in 22:5; 22:6; 22:7-9; 22:10-13, and 22:14,15. Laws regarding immorality are described in 22:16,17 and in 22:19. One verse, 22:18, condemns sorcery making it punishable by death.

The structure indicates a close relation between worship of God and a man's relation to others. This fact is suggested by the Placement of several verses in the midst of the description of man's relation to his fellow man. One verse describes the fatal punishment of one who sacrifices to any god except Jehovah. It is followed immediately by outlining one's obligation to strangers, and to widows and orphans (22:20-24). Jehovah's graciousness for the poor is to be

reflected in his peoples' dealings with them (22:25-27). Three short paragraphs from 22:28 to 23:9 are devoted to one's generosity toward God and man, his helpfulness and justice toward his neighbor, with special regard for the poor.

Because of the close placement of verses we may again see the relation of man's worship to God and his dealings with man. He is to allow his land to lay fallow every seventh year so that the poor may find a food supply. On the seventh day of every week the animals and servants are to be given a rest day. A climax to this paragraph, 23:10-13, is the emphatic warning to disregard other gods.

This long segment has given in details the regulations for man's life that grows out of the last half (20:12-17) of the concise statement of the law which we ordinarily call the Ten Commandments. There is to be no doubt about how man is to treat his neighbor.

21:1 Law in relation to man 23:13

21:2	Dealing with servants: justice
12	Injury to man: if fatal, punishable by death
15	Injury to parents: death
16	Kidnapping: death
17	Cursing parents: death
18	Fighting
20	Punishing servants
22	Injuring pregnant woman: eye for eye....
26	Injuring servant: freedom of servant
28	Injury by an ox: owner punished
33	Injuring an ox: restitution
35	Injury or stealth of animal: restitution
22:5	Damaging field: restitution
7	Stealing: repay doubly
14	Borrowing: restitution
16	Adultery
18	Sorcery: death
19	Immorality
20	Sacrificing to other gods: death
	Dealing with strangers, widows, orphans
25	Lending money and giving to poor
28	Reverence to God and to ruler; offerings
23:4	Restoring lost stock
6	Justice in dealings
10	Regard for poor, animals and servants
11	Land fallow seventh year
12	No work on seventh day

c). Segment Three, 23:14-32

Segment Three points out very clearly the regulations which will keep God's people close to Him. Three annual feasts will remind them of their escape from Egypt, and of the supply of food (23:14-17). Sacrifices to Jehovah shall include the first-fruits of the ground (23:18,19).

Jehovah promises the guidance and protection of His angel. Provision of food and assurance of routing the enemy are given. They are, however, to make no covenant either with the people or with their gods (23:20-32).

23:14 Law In Relation to God 32

14	Three annual feasts
15	Unleavened bread: out of Egypt
16	feast of harvest
	feast of ingathering
18	Sacrifice
19	first-fruits
20	Protection and guidance by angel
21	punishment if not obeyed
22	defense if obedient
24	No worship of other gods
25	Service to Jehovah:
	provision of food
	no sickness
27	defense from enemy
28	Promise of Jehovah's help
	defeat of enemy
32	No covenant with enemy of their gods
	enemy not to dwell in land

d). Segment Four, 24:1-18

The story of God giving the law to Moses is related in Segment Four. Moses with Aaron and his sons and seventy elders go to the mountain to worship Jehovah. Moses alone goes near. Moses tells the people of their going to the mount and of the law of Jehovah. They agree to keep Jehovah's law. Moses writes the law, builds an altar, and offers burnt-offerings and peace offerings, and sprinkles the blood on the altar. He reads the book of the Covenant to the people who again agree to do as Jehovah had commanded. The blood of the covenant is sprinkled on them.

Moses and those designated previously go to the mount and approach Jehovah. Moses goes further up on the mountain where Jehovah gives him tables of stone with the law and commandments on them. The glory of Jehovah is on Mt. Sinai for six days, like devouring fire. It is visible to the people. Moses was in the midst of the cloud forty days.

24:1	People Accept Jehovah's Law	18
1	Moses, Aaron and sons, seventy elders to come to mount worship far away	
2	Moses only near	
3	People agree to Jehovah's covenant	
4	Moses writes law, builds altar	
5	burnt-offerings, peace-offerings	
7	Moses reads book of covenant "all that Jehovah hath spoken will we do"	
8	Moses sprinkles people with blood of covenant	
9	Friends see God	
12	Moses to receive tables of law in mount	
14	elders to remain below	
16	Jehovah shows His glory for six days	
17	devouring fire	
18	Moses in midst of cloud 40 days	

There is a distinct break in the material here, for the following chapter begins the description of a project. The giving of the law has come to an end and with it Portion One of Section Three. As we look back over this portion, we see that it is comprised of four segments. It may be appropriately named "The Book of the Covenant", because it contains the four closely knit segments pertaining to the law.

Section Three, Portion One

1 19:1-20:26	2 21:1-23:13	3 23:14-32	4 24:1-18
Jehovah Gives the Law	Law in relation to Man	Law in relation to God	People Accept Jehovah's Law

6. Section Three, Portion Two

Portion Two of Section Three is composed of six chapters, twenty-five to thirty-one. There are fifteen segments, each describing a part of a tabernacle. Jehovah is giving specifications for a sanctuary or tabernacle which He asks his people to build. The setting is still on Mt. Sinai, with Jehovah speaking to Moses. The structure in this portion makes it very easy to follow the meaning. The author has used a phrase, "thou shalt make," to introduce the description of each separate item to be made. As we follow this phrase we can mark the segments. The divisions are particularly helpful in this portion as the editors have divided into separate paragraphs the description of the several articles.

a). Segment One 25:1-9

In true architectural style a blueprint of the overall pattern of the sanctuary is given first. The method of work is described in detail. An offering is to be made by those who are willing. Every person is to have opportunity to participate in this important event. They may do so by making a contribution of any of a variety of articles

named. The gifts are for a very special purpose, for Jehovah is to have a sanctuary so that He may dwell among His people.

25:1	Blue Print of the Method of Work	9
2	Israelites to make an offering Hearts must be willing	
3	To give variety of articles	
8	To make a sanctuary That Jehovah may dwell with them	
9	To make it according to pattern	

b). Segment Two, 25:10-22

The ark is described in this segment, its size, its decoration with gold, its staves, its mercyseat with the cherubin. It is here that the law is to be put and here that God shall meet with His people.

25:10	"Thou shalt Make" an Ark	22
10	To make an ark of acacia wood	
11	Overlay it with gold	
13	Overlay staves with gold	
16	Put law in it	
17	To make mercy-seat of pure gold	
18	Two cherubim at ends	
21	Put mercy-seat above ark	
	Testimony to be put in ark	
22	Jehovah to meet with Moses	
	From between the two cherubim on mercy-seat	

c). Segment Three, 25:23-30

A table of acacia wood is to be overlaid with pure gold, with a decoration of a golden crown. The staves for carrying the table are to be overlaid with gold also. The vessels to be used on the table are to be of gold. Showbread shall always be on the table.

25:23	"Thou Shalt Make": table	30
23	To make a table of acacia wood	
24	Overlaid with pure gold	
25	golden crown for border	
26	rings of gold for holding staves	
28	staves of acacia wood overlaid with gold	
29	dishes of gold	
30	To set showbread continually on table before Jehovah	

4). Segment Four 25:31-40

The candlesticks are to be made of pure gold, decorated with a floral pattern. There are to be three branches of the candlestick on each side, each with three cups made like almond-blossoms. The entire seven-pronged candlestick is to be in one piece. The lamps are to be made for it, with snuffers and snuffdishes. The candlestick will contain a talent, or a certain weight, of gold.

25:31	"Thou Shalt Make":	candlestick	40
31	To make candlestick of pure gold		
32	Six branches:	three on each side	
33	Three cups like almond-blossom		
37	Lamp made to give light		
38	Snuffers and snuffdishes of gold		
39	A talent of pure gold to be used		
40	To follow pattern given on the mount		

e). Segment Five 26:1-37

The tabernacle is to be made of curtains beautifully colored, embroidered linens. They will be coupled together in pairs of five with fifty loops for each coupling and fifty gold clasps to fasten them. A tent is to cover this tabernacle, made of eleven curtains of goats' hair. These curtains are to be coupled in groups of five and six. Fifty clasps of brass will fasten the tent together, with a half curtain hanging over the tabernacle. There is to be a covering for the tent of ram's and seal skins which have been dyed red.

26:1 "Thou Shalt Make": curtains

1	To make ten curtains to form tabernacle of colored linens, embroidered
3	five coupled together
5	fifty loops for each of couplings
6	fifty gold clasps to fasten them
7	To make eleven curtains for tent over tabernacle of goats' hair
9	coupled in groups of five and six
10	two groups of fifty loops
11	fifty clasps of brass to couple tent
12	half curtain to hang over tabernacle
14	To make covering for tent of rams' skins and seal skins, dyed red
15	To make boards to stand up
17	joined together
18	twenty for south side
19	forty sockets of silver
20	twenty boards and sockets on north
22	six boards on west
23	two boards for corners
26	To make bars of acacia wood
27	five bars for each of the three sides
28	a bar to join these
29	overlaid boards and bars with gold
30	To raise tabernacle as shown on Mt. Sinai
31	To make veil of colored linens
32	to hang on four acacia pillars gold hooks, silver sockets hang veil with clasps
33	To put ark inside veil to separate between holy place and most holy
34	To put mercy-seat upon ark
35	To set table outside veil on north side with candlestick by it on south side
36	To make screen for door of tent colored, embroidered linen
37	hung on pillars of acacia, over lay with gold

f). Segment six, 27:1-8

Directions are given for making an altar of acacia wood. There are to be horns on each corner, overlaid with brass. The vessels to be used on the altar will also be of brass. A grating of brass will be

placed in front of the altar. The staves with which to carry the altar are also to be of brass.

27:1	"THOU SHALL MAKE":	ALTAR	8
1	To make altar of acacia wood		
2	horns for it on four corners overlay with brass		
3	To make vessels of brass		
4	To make grating of brass in front of altar		
6	To make staves, overlaid with brass to carry altar		

g). Segment Seven, 27:9-19

A court is to be made of linen curtains hung on twenty pillars with sockets of brass and hooks of silver. On the north side there shall be hung curtains on twenty pillars and on the west side hung on ten pillars. The size of the court is to be fifty cubits on one side and fifteen on the other. A gate of colored, embroidered linens is to be constructed. The pillar shall be ornamented with silver.

The size of the court shall be one hundred by fifty cubits, and the height five cubits. The vessels shall be of brass.

27:9	"THOU SHALT MAKE": COURT	19
9	To make hangings for court fine linen	
10	twenty pillars, with sockets of brass, hooks of silver	
11	hanging and twenty pillars for north side	
12	hanging and ten pillars for west side	
16	To make gate of colored embroidered linens	
17	To make pillars ornamented with silver	
18	length of court one hundred by fifty cubits, height five cubits	
19	all instruments of brass	

h). Segment Eight, 27:20,21

The Israelites are to bring pure olive oil for the lamps. Aaron and his sons shall keep the lamps burning from evening till morning, as a statute before Jehovah.

27:20	BRING OIL FOR LAMPS	21
20	To bring pure olive oil for lamps to burn through the night in tent of meeting, before veil a statute through all generations	

i). Segment Nine 28:1-43

Aaron and his sons are to minister as priests. Special garments are to be made for them "for glory and for beauty." The descriptions prove that they are both elaborate and beautiful. They are to be made by wise-hearted men, of richly colored, fine linen.

There is to be an ephod, with woven shoulder-pieces. The names of the twelve tribes of Israel are to be engraved on two onyx stones, which will be set in gold and placed on the shoulder-pieces. Thus Aaron will bear the names of the tribes before Jehovah. Cords of wreathearn work will be put on the settings.

Skillful workmen shall make a golden breastplate and set it with precious stones. The names of the tribes shall be made with these stones. Rings and chains of gold shall be on the breastplate. Inside shall be placed the Urim and the Thummim.

A woven robe shall be decorated with belts and pomegranates. A plate of pure gold on which is engraved, "Holy to Jehovah" shall be richly decorated. It shall be placed on the mitre for Aaron's forehead.

Girdles of embroidered linen, coats and headdresses for Aaron and his sons shall prepare them to perform their duties. They shall be anointed, consecrated and sanctified for the priestly office. Breeches shall complete the costumes.

28:1 "THOU SHALT MAKE": PRIESTS' GARMENTS 43

1	Aaron and his sons to minister as priest
2	To make holy garments for glory and beauty
3	by wise-hearted to sanctify Aaron as priest
5	of colored, fine linen
6	To make ephod by skillful workmen
7	shouldered-pieces
8	colored linens
9	To engrave name of twelve tribes on two onyx stones
12	to bear names before Jehovah
13	to set in gold
14	chains of wreathern work
15	To make breastplate by skillful workmen
	colored linen
17	set in precious stones
21	names of twelve tribes
22	To make gold chains on breastplate
23	To make gold rings
30	To put in breastplate Urim and Thummim on Aaron's heart before Jehovah
31	To make a robe
32	woven
33	pomegranates decoration
34	golden bells:
35	sound to be heard in holy place
36	To make a plate of pure gold: Holy to Jehovah
37	for mitre on forehead
39	To weave coat of checker work
	To make girdle
40	To make coats, girdles, head dresses for Aaron's sons
41	To anoint sons with Aaron
42	To make breeches to wear in tent of meeting

j). Segment Ten, 29:1-45

The priests who are to minister for Jehovah are to be consecrated in a very special way with bullocks, rams, and unleavened bread. Aaron and his sons are to be washed at the door of the tent of meeting. They are to be clothed with garments which are made especially for them. They are to be anointed with oil.

A bullock is to be killed at the door of the tent of meeting, the blood being put on the horns of the altar and around it. The fat from certain organs of the animals is to be burnt on the altar while the body is burned outside the camp, for a sin-offering.

One ram is to be killed, its blood sprinkled on the altar and the entire animal cut and burned upon the altar, for a burnt-offering. The blood of another ram shall be put on Aaron and his sons. The blood and oil from the altar is also to be sprinkled on the priests' garments. The fat of the ram, unleavened bread and cake shall be waved by the priests before the altar and then burnt on it. It is to be a wave-offering.

The breast of the ram, after it is waved, and the thigh of this ram of consecration shall be Aaron's portion. It is called a heave-offering.

The priestly garments of Aaron shall be passed on to his sons. Their act of consecration, when they later take Aaron's place, shall take seven days. The priests shall eat the flesh of the ram and the bread at door of the tent. That which remains shall be burned. The priests shall be consecrated for seven days, with sin-offerings each day.

Every day two lambs shall be offered. Mixed with flour and wine, one shall be offered in the morning as a meal-offering and as a drink-offering. The other shall be offered in like manner in the evening. They shall be burned at the door of the tent as a burnt offering.

Jehovah will meet His children at the tent which shall be sanctified. He will dwell with His children and they shall remember Him as the God who brought them from Egypt.

1	To hallow priests for their office
2	with bullock, two rams, unleavened bread
4	Aaron and sons to be washed at door of tent of meeting
5	To clothe Aaron with the special garments
7	To be anointed with oil
8	To clothe sons
9	priesthood a perpetual statute
10	To make a sin-offering with bullock
11	kill at door of tent
12	blood on horns of altar
14	body burned outside camp
15	To make a burnt-offering with ram
18	blood sprinkled
18	burned
19	To make a wave-offering with ram
	blood on Aaron's right ear
21	blood from altar on Aaron
23	bread on Aaron's hands
24	wave before Jehovah
	burn
26	breast of ram waved
28	breast and thigh are Aaron's portion
29	To use holy garment later for Aaron's son
32	To give flesh of ram to Aaron and sons to eat
	No stranger shall eat it
35	To consecrate priests for seven days
	sin-offering each day for seven days
37	To sanctify altar for seven days
	altar holy
	all holy who touch it
38	To offer two lambs on altar
42	burnt-offering
43	Jehovah to meet His people in the tent
44	Tent and altar sanctified
45	Jehovah to dwell with Israelites
	be their God
	To know He is Jehovah their God:
	brought out of Egypt
	to dwell among them

k). Segment Eleven, 30:1-10

In this short segment of one paragraph the making of an altar on which to burn incense is described. It shall have horns made in one piece. The altar shall be overlaid with gold and have a crown and rings of gold. The staves for it are to be made of acacia wood, overlaid with gold.

It shall be placed before the veil in front of the mercy seat. Here Jehovah will meet with them. Incense of sweet spices shall be burned each morning when Aaron cares for the lamps, and each night, as a perpetual incense before Jehovah. No other kind of offering shall be made on it. Aaron shall make atonement once a year throughout all generations.

30:1	"THOU SHALT MAKE":	ALTAR	10
1	To make altar of acacia wood overlaid with gold		
3	corn and rings		
5	To make staves of acacia wood overlaid with gold		
6	To put before the veil, in front of mercy seat		
7	To burn incense on it spices each morning and evening: a perpetual incense		
10	To make annual atonement on horns with blood of sin-offering		

1). Segment Twelve 30:11-16

There is to be atonement money given as a ransom for the soul of each person. When the people are numbered each one over twenty years of age shall give half a shekel as an offering to Jehovah. The same offering shall be given by the rich and poor, and it shall be called atonement money.

30:11	ATONEMENT OFFERING FOR JEHOVAH	16
12	To make a census of the people every man to give ransom for his soul no plagues	
13	To give half a shekel for offering to Jehovah	
14	each one over twenty years of age	
15	same for rich and poor to make atonement for souls	
16	To appoint atonement money: service tent of meeting. memorial for Israelites	

m). Segment Thirteen 30:17-21

A laver of brass is to be made, in which Aaron and his sons shall wash their hands and feet before they go to the altar to burn an offering. It is to be a statute for all generations.

30:17	"THOU SHALT MAKE": LAVES	21
18	To make a brass laver: to wash place before tent	
19	Aaron and sons to wash hands and feet	
20	to be clean before going to altar of Jehovah	
21	to be a statute forever	

n). Segment Fourteen, 30:22-38

The structure of the next two paragraphs helps to tie them together. The description of the making of the anointing oil and incense are similar. The same results shall befall any who disobey instructions.

The position of the warning comes at the end of the paragraph in each case. Thus they may be considered one segment. Spices which include myrrh, cinnamon, calamus and cassia are to be mixed with olive oil to make anointing oil. This holy oil shall be used to anoint the tent, the ark, the table and vessels, the candlestick and vessels, the altars and the laver. Thus they shall be holy and whoever touches them will be holy. Aaron and his sons, likewise, shall be sanctified. It is not to be used for human flesh, neither is any other to be made like it. Any who make it another time shall be cut off from his people.

In the second paragraph other spices mixed with frankincense shall be used to make incense. It too shall be holy and shall be burned for Jehovah. Whoever makes this shall likewise be cut off from his people.

30:22 "Thou shalt Make": Anointing oil and incense 38

22	To take spices: myrrh, cinnamon, sweet calamus,
24	cassia, olive oil
25	To make anointing oil
26	To anoint tent, ark, table and vessels, candlestick and vessels, altars of incense,
28	burnt-offering and vessels, laver
29	To sanctify, to make them holy. whatever touches them is holy.
30	To anoint priests
31	Not to pour it on man or make any like it: holy
33	whoever makes any like it, cut off from people
34	To take spices: stacte, mycha, galbanus with pure frankincense
35	To make incense seasoned with salt pure and holy pulverised in tent of meeting most holy
37	Not to make for self holy for Jehovah whoever makes any like it, cut off from people.

c). Segment Fifteen 31:1-11

Jehovah calls Bezalel to supervise the work and create "all manner of workmanship". Jehovah has filled him with wisdom, understanding, and

knowledge. He is to create works of gold, silver, brass, stone and wood.

Oholiab is appointed as an assistant. Jehovah has given wisdom to all the wise people to make the tent, the ark, the mercy-seat, the furniture, the table and vessels, the candlestick and vessels, the altars and vessels, and the laver. The garments for the priests, the anointing oil and incense are also to be made by them, according to the plan Jehovah has given.

31:1	Workmen are called	11
2	Jehovah calls Bezalel	
3	filled with Spirit of God wisdom, understanding, knowledge, workmanship	
4	Bezalel to devise skillful works in gold, silver, brass, stone, wood	
6	Oholiab to assist	
10	All wise-hearted to be given wisdom to make tent, ark, mercy-seat, furniture for Tent, table, and vessels, candlestick and vessels, altars, laver, garments anointing oil.	

p). Segment Sixteen 31:12-15

This segment may be called, "No Work on the Sabbath". Jehovah asks Moses to tell the Israelites that the Sabbath is to be kept holy. It is to be a sign between Him and them, for all generations, that Jehovah has sanctified them. Any who profanes the day shall be put to death. There shall be six days of work with rest on the Sabbath, which shall be kept for a perpetual covenant. It is to be a sign, because Jehovah made heaven and earth in six days and rested on the seventh.

God gave to Moses two tables of the law written on stone with the finger of God.

31:12	No Work on Sabbath	13
13	Moses to tell Israelites to observe Sabbath	
	a sign between them and Jehovah	
14	to know Jehovah sanctified them to be holy	
	all who disregard it to be put to death	
15	To work six days	
	seventh a holy day, day of rest	
	To put to death all who work on Sabbath	
	to observe through all generations	
17	To be a sign between Israelites and Jehovah	
	Jehovah made heaven and earth in six days; rested on seventh	
18	Jehovah giveth two tables of law on stone	

Portion Two of Section Three contains sixteen segments. They are all closely bound together by the one feature: building the sanctuary. The Law of Principality has helped us to select this one feature and to tie together these segments. By the use of the Law of Repetition we discover the segments. The phrase, "Thou shalt make", is repeated in ten of the sixteen segments. Each of the segments contributes to the meaning of the portion which we have called, "Pattern of the Sanctuary".

PORTION TWO: PATTERN OF THE SANCTUARY

1	2	3	4	5	6
25:1-9	25:10-22	25:23-30	25:31-40	26:1-37	27:1-8
Blue print of Method	"Thou shalt make" ark	"Thou shalt make" table	"Thou shalt make" candle stick	"Thou shalt make" curtains	"Thou shalt make" altar

7	8	9	10	11	12
27:9-19	27:20-21	28:1-43	29:1-45	30:1-10	30:11-16
"Thou shalt make" court	Bring oil for lamps	"Thou shalt make" priests' garments	Priests to be consecrated	"Thou shalt make" Altar	Atonement offering for Jehovah

13	14	15	16
30:17-21	30:22-28	31:1-11	31:12-18
"Thou shalt make" laver	"Thou shalt make" anointing oil incense	workmen are called	No work on Sabbath

7. Section Three, Portion Three

There is a decided break in the thought at the end of the thirty-first chapter, and a new portion begins. It is composed of four segments.

a). Segment One 32:1-6

When Moses delays to come down from the mountain, the people ask Aaron to make them gods. They fear Moses, who brought them from Egypt, is not to return to them. Aaron responds to their request by telling them to give him their golden ear rings. The people obey and he makes a calf of the melted ear rings. The people proclaim that this is their god that brought them from Egypt. Aaron builds an altar and proclaims the next day as a feast to Jehovah. Early in the morning the people arise and offer burnt-offerings and peace-offerings. They eat and drink and play.

32:1 Golden calf: a god 6

1	People ask Aaron for gods Moses delayed on mount People feared he would not return
2	Aaron requests golden earrings.
3	People bring earrings to Aaron
4	Aaron makes molten calf, with graving tool People: "These are thy gods which brought thee out of Egypt"
5	Aaron builds altar; proclaims feast to Jehovah
6	People rise early: offer burnt-offering peace offering. eat, drink, play.

b). Segment Two 32:7-14

The scene shifts in this segment to the mountain. Jehovah tells Moses to hurry back to camp. The people, Jehovah warns him, have corrupted themselves. They have disobeyed His commandment, made a calf to worship, and have sacrificed to it, saying, "These are thy gods, Israel, which brought thee up out of the land of Egypt". Jehovah calls them a stiffnecked people against whom His wrath is hot. He desires to consume them and make a nation from Moses' line. Moses beseeches God not to be angry with His people, lest the Egyptians taunt him. He asks that God remember Abraham, Isaac and Jacob and His covenant with them to multiply their seed. Jehovah "repents of the evil" He would do to His people.

32:7 God's Wrath at the Corrupt People 14

7	Jehovah orders Moses to leave mount and go to people
8	people have corrupted themselves forsaken His commandment made calf to worship sacrificed to it "These are thy gods, O Israel": brought out of Egypt
9	Jehovah is angry at stiffnecked people
10	desires to consume them to make of Moses great nation
11	Moses begs for people: remember Jehovah brought them from Egypt
12	Egyptians will taunt: out of Egypt to consume
13	Covenant with Abraham, Isaac, Jacob Jehovah "repents of evil" He would do His people.

c). Segment Three 32:15-20

Moses goes down from the mountain with the two tables of stone. On both sides of them is the testimony, given and written by God. Joshua hears the noise of the people as they shout in the camp. He tells Moses it is like a war cry, though it is neither the cry of victory, nor of defeat. It is rather singing he hears. When Moses sees the calf and the dancing he becomes very angry, throws the stone tables from his hand and breaks them. He burns the calf, pulverizes it and makes the Israelites drink the water which contains its ashes.

32:15	Moses in Anger Breaks the Tables	20
15	Moses goes down from mount with two tables of stone tables written on both sides	
16	work of God	
17	Joshua hears noise: as of war	
18	not cry of victory nor defeat noise of singing	
19	Joshua sees calf and dancing Moses is angry breaks tables	
20	Moses burns calf, puts pulverized ashes in water: Israelites drink it.	

d). Segment Four 32:21-24

Moses rebukes Aaron for allowing the people to influence him to bring a great sin on them. Aaron makes a feeble excuse, saying that Moses knows they are wicked. He tells Moses of their impatience for his return and of his requesting that the earrings be brought, and then he adds that he put the gold which they brought into the fire, and "There came out this calf".

32:21	Aaron's Feeble Excuse	24
21	Moses rebukes Aaron how did people influence him to bring this great sin on them?	
22	Aaron: "The people are set on evil".	
23	ask to make gods to lead them afraid Moses not return	
24	Aaron tells of earrings, brought by people put gold in fire calf came out	

e). Segment Five 32:25-29

This segment of one paragraph is a dramatic description of Moses' call to consecration. Seeing the people were scattered from the camp, he calls them to a decision: "whoso is on Jehovah's side, let him come unto me". The Levites respond. They are ordered to kill the unfaithful. There were three thousand who died. Moses calls for consecration of the people.

32:25	The People are Consecrated	29
25	Moses sees the people are scattered	
26	calls for those who are loyal to Jehovah Levites respond	
27	Moses orders them to kill unfaithful	
28	Levites kill 3000 men	
29	Moses calls the people to consecrate themselves.	

f). Segment Six 32:30-33:23

The following four paragraphs comprise this segment: 32:30-33:6; 33:7-11; 33:12-16; and 33:17-23.

Moses tells the people that he will go to the mount to make atonement for their sin. He returns and pleads with God, admitting that his people have sinned greatly in making gods of gold. He asks that God forgive them. If He will not, he wishes to be blotted out of Jehovah's book. Jehovah directs Moses to lead the people to an appointed place. His angel will go before him. He will, nevertheless, punish their sin. Jehovah will not go with them as they go to the land He promised Abraham, Isaac and Jacob. An angel will go in His stead, because the people are stiffnecked and He may consume them on the way.

The people mourn by leaving off their ornaments. Jehovah sends word that they are a stiffnecked people whom He may destroy. The people's ornaments are stripped off for the rest of their journey.

Moses previously had taken the tent of meeting outside the camp where those who sought Jehovah might go. As every man stood at his tent door, watching Moses, a pillar of cloud would come to the tent. When the people saw it they rose and worshipped, each at his own tent. Jehovah

spoke to Moses as to a friend, after which he came back to the camp. This story is placed in the center of this segment to reveal the contrast in the peoples' former close relationship to God and their present broken relationship. Again the Law of Contrast points out the deep meaning of the passage.

As the thread of the story is resumed Moses speaks to Jehovah. He must know who is to accompany them on the journey. If Moses has pleased Jehovah, he desires to know what Jehovah wishes him to do. Jehovah promises His presence. Moses assures Jehovah he does not want to go unless His presence is with them. It is His presence that makes his people different from all others. Because Moses has found favor with Jehovah, He promises to go with the people. Moses insists upon seeing Jehovah's glory. Jehovah promises graciousness and mercy. He permits Moses to see his back as He passes by.

32:30	Jehovah's Presence to Remain	33:23
32:30	Moses to go to mount to make atonement for their great sin.	
31	Moses pleads with Jehovah to forgive admits great sin of people in making god of gold	
32	asks to be taken from book if no forgiveness	
33	Jehovah will blot out those who sin	
34	Moses to lead people; angel to guide sin to be remembered	
33:1	Jehovah orders Moses to go to land promised fathers.	
2	angel to accompany: not Jehovah	
4	People mourn - no ornaments	
5	Jehovah rebukes people	
7	Moses' custom to worship at tent outside camp people stood at their own tents	
10	saw pillar of cloud: worshipped	
11	Jehovah spoke to Moses as friend	
12	Moses asks who will accompany them pleads for knowledge of Jehovah's will	
14	Jehovah to accompany people	
15	Moses not care to go, if Jehovah not go	
16	His presence makes His people different from all others	
17	Jehovah consents to go with them	
18	Moses asks to see Jehovah's glory	
19	Jehovah will proclaim His Name will be gracious and merciful	
20	Moses cannot see Jehovah's face	
21	Moses to be shielded from seeing Jehovah's face see His back	

g). Segment Seven 34:1-9

This is a short, important segment of nine verses. Moses is to make two tables of stone like the first ones. Jehovah will write the words which were on the first. On Mt. Sinai Jehovah descends again to Moses. He proclaims that He is merciful, gracious, slow to anger, loving and forgiving. He will forgive sin, but not clear the guilty, remembering iniquity through the generations. Moses worships and begs forgiveness.

34:1	The Tables Replaced	9
1	Moses told to make two new tables	
2	on Mt. Sinai	
3	no man near	
4	Moses goes to mount	
5	Jehovah descends in cloud	
6	Jehovah proclaims name: merciful, gracious, loving, forgiving	
7	will not clear guilty: children punished	
8	Moses worships begs forgiveness	

h). Segment Eight 34:10-35

Jehovah makes a new covenant. He will drive out the enemy before the people. They shall not make a covenant with the enemy, but shall tear down their altars, their Asherim. They shall worship no other gods, because He is a jealous God. There shall be no molten gods. The feast of unleavened bread shall be kept for seven days at the appointed time. The first born animals and sons are Jehovah's. There shall be six days

of work; the seventh is for rest. The feasts of weeks and ingathering shall be observed. Jehovah will drive out the enemy. The law is reiterated and Moses writes the Ten Commandments on the tables. Moses face shines as he came down from the mount.

34:10	Jehovah's Covenant Renewed	35
10	Jehovah makes covenant to do marvels for His people	
11	enemy to be driven out	
12	People to make no covenant with enemy break down alters and Asherim	
14	worship only God: jealous	
17	no molten gods	
18	People to keep feasts unleavened bread	
19	first-born given	
21	rest on seventh day feast of harvest	
22	feast of ingathering	
23	three times annually males to appear before Jehovah	
24	Jehovah to cast out nations	
27	Moses to write words of covenant on mount 40 days	
29	Moses face shone upon descent gave commandments to people	

Portion Three has pictured the counter project. The people in making the golden calf show the characteristics of Jehovah, as He is contrasted with this man-made god. As we follow the Law of Contrast there is made more clear for us the Jehovah whom the people worshipped. His characteristics of forgiveness and love are vividly pictured. He is a righteous God who deals justly and punishes sin, but He is also a God of love and mercy. The golden calf points up the power and wonders of our God.

SECTION THREE PORTION THREE

1	2	3	4	5
32:1-6	32:7-14	32:15-20	32:21-24	32:25-29
Golden calf; a god	God's wrath at corrupt people	Moses in anger breaks tables	Aaron's feeble excuse	People are consecrated

6	7	8
32:30-33:23	34:1-9	34:10-35
Jehovah's Presence Remains	The Tables Replaced	Jehovah's Covenant Renewed

8. Section Three, Portion Four

In fifteen segments portion four describes the building of the tabernacle. There is a phrase which helps in this portion to follow the segments and the meaning. It is used in five of the segments. The Law of Repetition is of use in designating structure and locating segments.

a). Segment One 35:1-19

Moses assembles the congregation and gives them the instructions which Jehovah had given to him. First he tells them that they shall not work on the Sabbath. Then he gives them the pattern for the method of building the sanctuary: An offering with a willing heart, a great variety of gifts to be brought. He sums up the parts of the tabernacle which are to be made, as Jehovah had given the plan to him.

35:1	Moses Gives the Pattern to the People	19
1	Moses gives Jehovah's commandments to the people	
5	offering, with a willing heart variety of gifts	
10	wise-hearted to make tent, tabernacle, furniture	
	(summary of tabernacle)	

b). Segment Two 35:20-29

The people respond willingly and generously. Jewels, skins, silver, brass, wood, are given as gifts. They also respond with service.

35:20	People's Response	29
21	People respond	
23	willingly - offering	
24	variety of gifts: jewels,	
25	skins, silver, brass, wood	
	work of hands,	
28	spice	
29	Children respond	

c). Segment Three 34:30-36:1

Moses tells the Israelites that Jehovah has called Bezalel and has filled him with the Spirit of God in wisdom, understanding, knowledge and workmanship. This will enable him to do creative work in gold, silver, brass, stone and wood work. He will teach the people to do the work, because Jehovah has empowered both him and Oholiab. These supervisors and teachers, Bezalel and Oholiab, and every wise-hearted man in whom Jehovah has put wisdom and understanding shall work on the sanctuary.

In this segment, extending through the first verse of chapter thirty-six, Moses has laid before the people God's plan and the method of work to be carried out.

35:30	Creative Workmen	36:1
30	Moses tells people that Bezalel is called by God to work	
31	filled with Spirit of God in wisdom, understanding, knowledge, workmanship	
32	Bezalel to do creative work in gold, silver, brass, stone wood.	
34	Bezalel to teach, with Oholiab	
35	filled with wisdom: engravers, embroiderers, weavers	
36:1	Every wise-hearted man in whom Jehovah has put wisdom to work	

d). Segment Four 36:2-7

In this segment of one paragraph there is a vivid picture of the response of the people to God's call to give and to work. At last they are told that they have over subscribed the amount needed. Since there is already too much material they stop bringing it.

36:2	People Stopped from Bringing	7
2	Moses calls the workmen	
3	People bring freewill offerings	
4	Laborers stop their work to come	
5	People bring more than enough	
6	Moses proclaims: people to bring no more offering	

e). Segment Five 36:8-38

We may combine four paragraphs in this segment, for they describe the materials that pertain to the curtains for the tabernacle.

In verses eight to thirteen Bezalel supervises the "wise-hearted workmen" to make the curtains according to the specifications given to Moses by God on Mt. Sinai.

The phrase "and he made" points out for us the different portions of the paragraphs as they describe the making of the loops, clasps, and the curtains for the tent with its loops and clasps and the skin-covering for the tent. The boards are made according to specification, with their silver sockets, the bars, the veil and the screen for the door of the tent.

Each detail is carefully described. The student may compare the accomplished work of each part of the sanctuary with the plan as described by God to Moses in Portion One of this Section.

36:8	"And he made": curtains	36
8	Wise-hearted men make curtains under Bezalel's supervision.	
11	loops for curtains	
13	clasps to couple curtains	
14	goats' hair curtain for tent	
17	loops for tent	
18	clasps for tent	
19	covering for tent	
20	boards of acacia wood	
24	sockets of silver for boards	
31	bars for the boards	
35	veil with its pillars	
37	screen for door of tent	

f). Segment Six 37:1-9

In a short paragraph the making of the ark is described. Four times the phrase "and he made" introduces the description of the construction of the staves, the mercy-seat, and the cherubim. The placement of each article is as the plan prescribed.

37:1	"And he made": The Ark	9
1	Bezalel made the ark of acacia wood	
4	"And he made" the staves	
6	"And he made" the mercy-seat	
7	"And he made" two cherubim	
8	one at each end of mercy-seat.	

g). Segment Seven 37:10-16

The table is made fulfilling the measurements and description given in the plan. The border and the golden crown are included. The staves and the vessels are made.

37:10	"And He Made": The Table	16
10	"And he made" The table of acacia wood	
11	overlaid with gold	
	border and golden crown	
15	"And he made" the staves	
16	"And he made" the vessels of gold.	

h). Segment Eight 37:17-24

The candlestick with its intricate detail is beaten from the gold and decorated as described. "And he made" the lamps and the vessels, which with the entire candlestick contained a talent of pure gold as specified.

37:17	"And He Made" The Candlestick	24
17	"And He made" the candlestick	
	with its elaborate decorations, as prescribed.	
23	"And He made" the lamps and vessels	

i). Segment Nine 37:25-38:7

This one-paragraph segment describes the altars. The editors of the American Standard Version of the Bible have included the last

of chapter thirty-seven and the first seven verses of chapter thirty-eight in this one paragraph.

First the altar of incense, made of acacia wood, with its two gold rings and the crown, is made. He made also the staves. The author has appropriately placed here the verse which describes the anointing oil and the incense. The altar of burnt-offering is completed. With it are made the horns, the brass vessels, the grating, and the brass staves. Nine times the phrase, "and he made" points to the article under construction.

37:25	"And he made": the Altars	38:7
25	"And he made" the altar of incense	
26	with golden decoration	
27	"And he made" two golden rings	
28	"And he made" staves	
29	"And he made" the holyanointing oil and the incense	
28:1	"And he made" the altar of burnt-offering	
2	"And he made" the horns for the corner	
3	"And he made" the vessels	
4	"And he made" the brass grating	
6	"And he made" the staves overlaid with brass	

J). Segment Ten 38:8

The making of the laver of brass, with its mirrors for the women who ministered is described in this short segment.

38:8	"And he made": the laver
8	"And he made" the laver of brass mirrors for the women

k). Segment Eleven 38:9-20

The court with the curtains, the pillars, the sockets, and the hooks is described in the long paragraph which makes up this segment. With great detail the various kinds of work are described. The plan prescribed is followed.

38:9	"And he made": The Court	20
9	"And he made" the hangings of linen	
10	pillars for south side	
	sockets	
	hooks	
11	pillars for north side with sockets and hooks	
12	pillars for west side with sockets and hooks	
13	hangings for east side with pillars and sockets	
16	all hangings of fine linen	
17	sockets of brass, hooks of silver,	
18	screen for gate embroidered	
19	pillars, brass sockets, silver hooks	
20	pins of brass	

l). Segment Twelve 38:21-31

A summary of the articles made for the tabernacle is given. Everything that Jehovah had commanded Moses was made by Bezalel and Ooliab.

A listing is made of the amount of gold and silver used. Each man over twenty years of age paid half a shekel a piece. There were 603,550 men who paid. The way in which the silver and brass were used is described.

38:21	All God Commanded Was Done	31
21	Summary of things made by Bezalel and Ooliab	
24	accounting of gold	
25	accounting of silver	
26	Each person over twenty years of age paid half shekel to sanctuary	
	603,550 men	
29	accounting of brass	

m). Segment Thirteen 39:1-31

It is appropriate to combine into one segment the long description of the making of the priests' garments. The plan is followed as given for the ephod, the breastplate, the robe, the coats and the plate: Holy to Jehovah. Here the phrases "and they made" and "and he made" are used ten times. They help us quickly locate the separate items.

39:1	"And he made": The Priests' Garments	31
1	They made holy garments for Aaron as Jehovah commanded	
2	"And he made" the ephod	
4	shoulder pieces	
6	onyx stones	
8	"And he made" the breastplate set with jewels	
15	"and they made" breastplate chains	
16	"And they made" two settings of gold	
19	"And they made" two rings of gold for end of breastplate	
20	"And they made" two gold rings for shoulder-pieces	
22	"And he made" the robe	
24	"And they made" pomegranate decorations	
25	"And they made" bells of gold	
27	"And they made" linen coats	
30	"And they made" the plate: Holy to JEHOVAH	

n). Segment Fourteen 39:32-43

In the next paragraph we read that the parts are assembled. The work is finished as Jehovah had commanded Moses. They bring the tabernacle, the Tent, its furnishings and its covering; the ark, the table, the candlestick, the golden altar, the anointing oil, the sweet incense, the screen, the brass altar, the hangings, and the garments. They are given to Moses: all the work of their hands, just as Jehovah had commanded it to be done, and Moses blesses them.

39:32	Work Finished	43
32	People finish work of tabernacle	
33	People bring it to Moses	
	Tent and furniture	
34	covering of rams' skins	
35	ark with mercy-seat	
36	table and vessels	
37	candlestick and lamps	
38	golden altar, anointing oil, incense	
39	brazen altar, grating, vessels	
40	hangings, pillars, sockets, screen	
41	garments for priests	
42	People did work as Jehovah commanded Moses	
43	Moses sees work, approves it and Moses blesses the people.	

e). Segment Fifteen 40:1-16

The work having been completed Jehovah commands that the tabernacle be set up. Specific directions are given for the placement of each article. A phrase is used to describe the placing of each article. Though the phrase varies, there is similarity enough in the wording to enable the student to follow the orders. The phrases are: "And thou shalt put", "and thou shalt bring", "and thou shalt set", "and thou shalt anoint", "and thou shalt take".

The assembling is to be done on the first day of the month. The ark is to be put in the tabernacle, and screened with the veil. The table is to be placed and set in order. The candlestick is to be brought in and the lamps lighted. The altar is to be set before the ark of the testimony, and the screen of the door put on the tabernacle. The altar of burnt offerings is to be placed in front of the door of the tabernacle.

The laver goes between the tent of meeting and the altar. The court is to be set up around the tabernacle, and the screen hung at the gate. The tabernacle and all in it are to be anointed with the holy oil. The altar of burnt-offering and its vessels and the laver are to be anointed. Likewise Aaron and his sons shall be brought to the door of the tent and washed. Aaron is to be dressed in holy garments and anointed, and then the sons shall be treated in like manner so that their line shall be priests throughout all generations.

Moses follows all the directions as Jehovah had commanded him.

1	Jehovah commands Moses to set up tabernacle
2	on first day of month
3	"And thou shalt put" in tabernacle ark of testimony, screened with veil.
4	"And thou shalt bring in" table, set in order "And thou shalt bring in" candlestick and light the lamps
5	"And thou shalt set" golden altar for incense before ark put screen of door on tabernacle
6	"And thou shalt set" altar of burnt-offering before door of tabernacle of the tent.
7	"And thou shalt set" the laver between tent and altar
8	"And thou shalt set" up court, hang screen of the gate
9	"And thou shalt take" anointing oil and anoint taber- nacle and all therein It shall be holy
10	"And thou shalt anoint" altar of burnt offering and vessel
11	"And thou shalt anoint" the laver
12	"And thou shalt bring" Aaron and sons to door of taber- nacle and wash them
13	"And thou shalt put" holy garments on Aaron and sanctify him
14	"And thou shalt bring" sons and clothe them
15	"And thou shalt anoint" sons
16	"Moses did as Jehovah commanded

p). Segment Sixteen 40:17-35

As we study this segment we find two phrases, one with the variation as previously: "and he set", "and he put", "and he brought". The other phrase assures us that Jehovah's orders are carried out, and thus gives authority to the entire erection of the tabernacle. It is "as Jehovah commanded".

On the first day of the month in the second year the tabernacle is raised. The tent is spread over it, and the covering put over the tent, "as Jehovah had commanded".

The ark, the table, the candlestick are placed. The lamps are lighted. Incense is burned on the golden altar. The screen is placed. Burnt-offering and meal-offering are burned on the altar of burnt-offering. The laver has been placed. Moses, Aaron and his sons wash their hands and feet when they go into the tent and when they come near the altar.

The court is finally raised around the tabernacle and the screen of the gate placed.

Moses thus finishes the work.

17	Tabernacle was set up on first day of first month of second year.
18	Moses set up tabernacle
19	"And he spread" the tent over tabernacle "And he put" covering of tent over it, as Jehovah commanded "
20	"And he put" testimony into ark, staves on ark and mercy-seat above it
21	"And he brought" ark into tabernacle set up veil of covering, covered ark, "as Jehovah commanded"
22	"And he put" the table in tent on north side, outside veil
23	"And he set" the bread in order on the table, "as Jehovah commanded."
24	"And he put" the candlestick in tent on south side, against table
25	"And he lighted" lamps, "as Jehovah commanded"
26	"And he put" golden altar in tent in front of veil
27	"And he burnt" incense, "as Jehovah commanded"
28	"And he put" the screen of the door to the tabernacle
29	"And he set" the altar of burnt-offering at door of tabernacle offered burnt-offering and meal-offering, "as Jehovah commanded"
30	"And he set" the laver between tent and altar
31	Moses, Aaron and sons washed hands and feet in laver
32	when in tent or near altar, "as Jehovah commanded."
33	"And he reared up" the court around the tabernacle and altar "And set up" screen of gate of court Moses finishes the work.

2). Segment Seventeen 40:34-38

The last segment is the culmination not only of the rearing of the tabernacle, but also of the book of Exodus. All the tragedies and joys of the people have pointed to this climax throughout the book. From the time when Jehovah first hears the groanings of his people in the third segment of the book, chapter three, until this last segment the main feature has been that Israel should know her God. Here He comes to dwell with His people, His glory filling the tabernacle. The cloud indicates his presence with them in camp and his constant guidance on their journeys.

40:34	Glory of Jehovah fills Tabernacle	35
34	Cloud covers tent, glory of Jehovah fills tabernacle	
35	Moses not able to enter tent: cloud on it Glory of Jehovah fills tabernacle	
36	Children of Israel to go forward when cloud off tabernacle	
37	They do not journey until cloud taken up.	
38	Cloud of Jehovah on tabernacle by day, fire by night through all journey in sight of Israel	

We may, then, visualize Section Three, Portion Four as follows:

1 35:1-19	2 35:20-29	3 35:30-36:1	4 36:2-7	5 36:8-38	6 37:1-9
Moses Gives The Pattern to the People	People's Response	Creative Workmen	People Stopped from Bringing	"And he made": curtains	"And he made": the ark

7 37:10-16	8 37:17-24	9 37:25-38:7	10 38:8	11 38:9-20	12 38:21-31
"And he made": the table	"And he made": the candle- stick	"And he made": the altars	"And he made": the laver	"And he made": the court	All God Commanded Was Done

13 39:1-31	14 39:32-43	15 40:1-16	16 40:17-35	17 40:36-38
"And he made " the priest's garments	Work finished	The work assembled	Tabernacle set up	Glory of Jehovah fills tabernacle

CHAPTER V

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CHAPTER V

A STUDY OF THE BOOK OF EXODUS BY THE USE OF RE-CREATIVE METHOD CHALLENGES THE INTERESTS AND MEETS THE NEEDS OF THE YOUNG ADULT.

The interests and needs of the young adult were studied in Chapter II. It is the purpose of this chapter to show that both re-creative method and the book of Exodus challenge these interests and meet these needs. Certain interests are challenged and certain needs are met by the use of re-creative method. Other interests are challenged and the needs met by the study of Exodus, if re-creative method is used. We shall consider first these interests and needs which are especially concerned with the use of re-creative method.

A. Interests and Needs of the Young Adults Which Are Satisfied by Re-Creative Method of Bible Study.

Re-creative method is especially helpful in satisfying the desire for friendship and fellowship. It meets the interest and need for study and self-improvement. Responsibility is assumed as one studies by the use of re-creative method. The spiritual life is developed and deepened as re-creative method is employed. These four interests and needs of the young adult will now be considered.

1. The Use of Re-creative Method Develops Friendship and Fellowship.

It has been shown that young adults are vitally interested in their friends and in making new friends. The fact has been substantiated that they need friends. If the church is to promote friendship, she must keep in mind three factors which are practically essential to fellowship and to the promotion of lasting friendships. The factors are regularity, cooperation or working together, and the opportunity to become acquainted and to make friends. Re-creative method promotes each of these, as will be shown.

a). Promotes Regularity of Attendance

The alarming irregularity of members of the Church School is due partially to the fact that the program, material and method are not worthy to incite regular attendance. The lessons learned, the information gained, the inspiration received are not worthy. Every session must be vital if the young adult is to allow time from his busy schedule to attend each week. It is only if he finds his time well spent and his intelligence challenged, that he will be regular enough to keep in touch with his friends.

If he uses re-creative method in his study of the Bible, he will learn. He will receive information which he will not easily forget, because he will have worked to gain the information. He will be inspired as he sees the great truths of the Bible unfold systematically before his eyes. There will be inspiration also as he realizes that he is being guided in his study and in his interpretation by the Holy Spirit.

The young adult who studies the Bible by the use of re-creative method will be regular in his attendance at the Church School, because he will have an incentive for attendance. He now brings his children regularly because he recognizes that they are learning in their well regulated departments where sound educational methods are in use. When he is convinced that the study of the Bible by the use of re-creative method will do as much for him as the educational methods do for his children, he will attend his class. He will not use the time of the Church School hour to have his car serviced on Sunday morning. He will come to the Church School regularly, instead of attending only when he becomes desperately hungry for fellowship with his church friends. As he attends Sunday after Sunday he will be in close touch with members, and his friendships will grow rapidly.

This can happen only when he sees his classmates with regularity and frequency. Re-creative method of Bible study will challenge him to be regular in his Church School attendance.

b). Promotes the Spirit of Cooperation or Working Together.

The collective or group endeavor in a common cause, it has been pointed out, is the most vital fellowship a group of Christians can have. Re-creative method of Bible study is a collective or group endeavor. In a classroom where re-creative method is used the procedure and atmosphere are very different from that of a lecture room. There is a spirit of cooperation. Each person is eager to make a contribution and to be informed by the contributions made by his classmates. He is interested to know the facts and the interpretation of the facts in that portion of the lesson which time has not permitted him to study. When each member or a majority of the members contribute their findings the spirit of cooperation and group work become paramount.

c). Affords an Opportunity to Become Acquainted and to Know Each Other.

As each student expresses himself, and reveals the knowledge which he has gained from his study, and interprets the meaning which a portion of Scripture has for him, his classmates come to know him. There is not only expression in a class session, but there is also expression, which makes fellowship and friendship grow rapidly. New people who come into the class hear the names of members called frequently by the teacher as the study is guided. He is able furthermore with such a procedure, to become acquainted not only with names but with personalities. He recognizes the individual characteristics of the members as they make contributions to the study. He becomes acquainted with his classmates and learns to know them.

In this manner the use of re-creative method of Bible study promotes regularity, the spirit of cooperation or working together, and affords the opportunity to become acquainted and to know each other.

2. The Use of Re-creative Method Gives Opportunity for and Encourages Study and Self-Improvement.

The student is given an opportunity to study and is encouraged to improve himself when re-creative method is used in Bible study. The fact that the young adult can and will learn has been demonstrated within the last decade. The evidence of this has been reviewed in Chapter II.¹ The fact that many young adults have little opportunity to pursue their education or to develop their qualities of leadership was pointed out in Chapter II as one of the responsibilities of the church.² One of the most effective ways for the church to meet this responsibility is to give the young adult an opportunity to study the Bible through the use of re-creative method.

a). Is Built Upon the Principle of Study.

Study is essential in the use of re-creative method. In Chapter III it was pointed out that there are certain steps which induce activity on the part of the student so that he will understand what was in the mind of the author of the Scripture. These steps include the student becoming an agent, his observation, his use of the inductive method, his analysis of the form of Scripture, and his use of Ruskin's laws of composition.³

¹Supra, Chapter II, p. 33.

²Supra, Chapter II, p. 41.

³Supra, Chapter III, pp. 61-61.

The student will not be burdened with memorizing the laws of composition, nor will he be conscious that the several steps enumerated above are being followed. That is the teacher's part of the procedure: the student's part is to follow the direction for the study given by the teacher in his use of questions.

Study on the part of the student is essential. The class session is not a lecture period. It is, furthermore, not a discussion period, as the term is usually used in connection with the Church School class, where "prejudices are rearranged." The period of the Church School, when re-creative method of Bible study is employed, becomes a class session, in the academic meaning of the term. Re-creative method is built upon the principle of study.

b). Gives to the Young Adult the Proper Guidance and Incentive for Study.

The young adult is interested in study and self-improvement, as was shown in Chapter II.¹ It remains to affirm his interest in study for the Church School class. It must be conceded that the average adult Church School student does not study his lesson. His indifference, however, is more deep seated than appears on the surface. The materials and methods which are used are in part responsible for his lack of interest in study, for they do not challenge him.

1). The Present Lack of Incentive for Study is Due to Materials and Method Which Are Used.

It was pointed out in Chapter II that it has been discovered that the materials and methods of the Church School are inadequate,² and the results of these inadequacies are alarming.³ When the

¹Supra, p. 55.

²Supra, pp. 15-18.

³Supra, pp. 19-20.

International Sunday School Lessons are used, he finds it difficult to gain the meaning of the Scripture or to make application to his life problems. The material for these lessons is not taken from consecutive parts of the Bible. The short passages selected with much intervening material omitted is not valuable for the student. It is only when a book of the Bible is studied in its entirety, and as its author put it together, that the deep truths and lessons may be properly seen. A book must be looked at in perspective, it must be seen as a whole, to understand its meaning and purpose. When a young adult member of a Church School class studies a book of the Bible by the use of re-creative method, he will know the facts in the book, he will understand why such facts were included, he will grasp the purpose of the book, the meaning for its contemporaries, and its significance for today. The material will be meaningful and practical for him and he will no longer be indifferent.

In addition to being discouraged with materials which do not meet his need, the young adult finds the Church School using methods of teaching which do not challenge him. Lectures and dogmatic facts presented in an authoritative manner do not interest the young adult. He has been taught to question, to discover the reason for the facts which he assimilates, to think out conclusions for himself. Through such lectures or round-table discussions as those offered by the Town Hall and the radio he receives information presented in a stimulating manner. He compares these gifted and semi-professional speakers to his poorly prepared, untrained Church School lecturer. He desires to participate in his class session, to raise questions which concern vitally his thinking and his actions. In the comparatively few cases where questions and discussions are allowed, proper guidance is lacking and the results are fruitless.

The young adult needs to be challenged to find the answers for his vexing questions himself. If he is troubled or perplexed about his belief in God, let him study Exodus by the use of re-creative method. When he has spent several weeks studying diligently, under the direction of a skillful teacher who guides, he will have discovered for himself who God is. He will know God's characteristics and His concern for His people; he will be familiar with some attributes of the God who governs life today. The young adult will meet the challenge to study, because he will be interested and his need will be met.

2). The Young Adult is Willing to Study when the Proper Guidance and Incentives Are Given

The young adult has measured up to the challenge offered to him to pursue his studies in the secular field. In special classes and schools conducted by business, in the armed forces' training schools, in colleges and universities he has shown that he is willing to study. It is necessary only that he be assured that there is worthy guidance and rewarding knowledge for his time and effort. In a few Church School classes where the young adult was assured of guidance in study that would make his efforts and time well spent, he has responded with eagerness. The writer has taught two Church School classes where the attitude of seriousness and study was predominant. In both classes the result in actual work done by the students demonstrated without doubt that young adults are willing to study.

With the use of re-creative method in the study of the Bible the young adult will respond to the opportunity to study and improve his

meager store of knowledge of the Bible and Christian doctrines. Some young adults are conscious that it is only in the church that they will receive stimulation and encouragement for study and self-improvement, because their formal education is at an end. Many young adults are conscious that it is only by serious study in the Church School class that they can learn the Bible truth, can be taught how to use the neglected Bible, and can learn those principles of Christianity which are needed in their individual lives and the life of the world. The use of re-creative method of Bible study will meet this need which he feels and will give to the young adult opportunity and encouragement for study and self-improvement.

3. The Use of Re-creative Method Encourages Responsibility

The young adult has reached the age when it is necessary for him to take responsibility and when he desires responsibility, as was shown in Chapter II.¹ In every phase of his life, except in his church life, he is expected to assume responsibility. In the church he needs and wants this opportunity. It must be remembered also that there are some young adults who do not receive their normal share of responsibility in life. To these especially the church owes that opportunity which can be given by the use of re-creative Bible study.

a). Is Dependent Upon the Responsibility Taken by the Students

In re-creative method of Bible study it is essential for the students to assume responsibility. It has been shown in Chapter III that the teacher's part in re-creative method is not to impart knowledge but to guide the student's study of the Bible by the use of questions.² The

¹ Supra. p. 40.

² Supra. p. 81-84

teacher is not a lecturer. Instead he is the guide who directs and inspires his students to work. The students are responsible for gaining the information and sharing it cooperatively with the class. If a member takes no responsibility for the class assignments or for his individual assignments the class procedure suffers. Members learn rapidly that they are expected to study, to participate, to contribute. They learn also that the most fruitful class sessions are those in which every member assumes his share of responsibility.

b). Gives to the Young Adult the Proper Guidance and Incentive for Assuming Responsibility

The characteristic deeply implanted in individuals to measure up to a trust or responsibility is particularly strong in the young adult. He has reached the stage of his life where in the most spectacular way he sees the joys and fruits of assuming his share of life's responsibilities. It is a new-found essential for his life. This characteristic develops to its fullest only under the proper guidance and incentive. The teacher inspires the student to take responsibility for study by his enthusiasm in making assignments. As he looks forward with the student he shows how eagerly he awaits the discovery by the student of the truths hidden within the Scripture. His anticipation is contagious, for the teacher also is learning with his students as he studies afresh the Bible Text.

Students frequently do not study because definite assignments are not made. Casual remarks about the reading of the Scripture lesson or the studying of the lesson are made. It is rare, however, for a teacher of an adult Church School class to give definite assignments. When intelligent, forward-looking, provocative questions are assigned the student

is challenged to assume and to carry to its completion his share of the study responsibility.

4. The Use of Re-Creative Method Promotes Spiritual Growth

Re-creative method of Bible study promotes the spiritual growth of the student. There are two aspects of this growth which should be considered.

a). Fosters Conditions of Growth

In Chapter III it was recognized that re-creative method evokes the fullest expression of the personality of each individual and fosters growth.¹ Any creative or re-creative process develops an individual. He grows during the procedure. This fact holds true as one re-creates a Bible passage or book. He does not merely gain information, he grows and develops.

There is another reason also that the spiritual life of the student grows in the use of re-creative method of Bible study. The guidance of the Holy Spirit promotes spiritual growth.

b). Is Dependent Upon the Guidance of the Holy Spirit

It has been shown in Chapter III that the guidance of the Holy Spirit is essential to re-creative Bible study. We have seen that both Dr. White² and Dr. Kuist³ believe that we can make a Christian response to the Bible only as the Holy Spirit guides in interpreting it. It is

¹Supra, pp. 59,60

²Supra, p. 50

³Supra, p. 54

impossible to re-create the message, whose creation has been inspired by the Holy Spirit, without His help and guidance. The student by the use of re-creative method is an agent, sees from the inside, becomes a participant, appreciates, experiences. This can be accomplished only by the help of the Holy Spirit.

When the student learns to accept this neglected gift of guidance given by the Holy Spirit he grows in his spiritual life. It is through studying the Bible by the use of re-creative method that the aspirations of the youth at the Amsterdam Conference will be realized. Real Bible study will lead to definite choices and decisions in all areas of life. And they shall learn that to listen to God means to obey Him.¹

Re-creative method of Bible Study challenges these several interests of young adults, meeting their need in the areas of friendship, study and self-improvement, responsibility, and spiritual growth.

We turn now to see how the book of Exodus challenges the interests and meets the need in the areas of his home and children, vocation, in forming a philosophy of life and in his spiritual growth.

B. Interests and Needs of the Young Adult Which Are Satisfied By the Book of Exodus

I. Exodus Helps the Young Adult with His Home and Children by Teaching Him to Know and Understand God

It was pointed out in Chapter II that one of the chief interests of the young adult is his home and children.² Although his home is his great interest it also presents him with problems or needs. Important among these is his need to know how to put God at the center of his home

¹Cf. Official Statement, World Conference of Christian Youth, Amsterdam, Op. Cit.

²Supra, p. 28

and how to answer the questions about God which are asked by the child. He needs to make God a living reality to his child and to himself. The teachings of the book of Exodus give him knowledge and inspiration for this task. The question asked by Pharaoh in the fifth chapter of Exodus, "Who is Jehovah?" is a question asked in every home today. The answer to this question determines how one regulates his life.

a). That He is a God to be Obeyed.

Exodus reveals how God came to be known by Pharaoh, the Egyptians and the Israelites. They learned that God must be obeyed. As then, so today, He has the power to execute His will and carry out His purposes. He is a God who sees the distresses of his people, and changes the events of history to meet their need. He is a God who keeps His promises.

The young adult may learn from Exodus that he must recognize the fact that in his home and in his individual life, he must acknowledge that God is to be obeyed, that His purposes are to be carried out. The young adult may learn from Exodus, therefore, to see God's great works, to fear Him, to believe Him and to sing His praises daily.

b). That He is a God Who Cares.

The question, "Who is God," is asked frequently by the child in the home. The parent may learn from Exodus to recognize God as the One who cares for His people upon the journey of life. He is the One who sends food and drink and conquers enemies. This fact was revealed in Section II, Portion II.¹ If the parent recognizes this truth, he will

¹Supra, p. 133- 139

acknowledge God as the Giver of his daily bread. This will inspire him to establish regular habits of grace at meals and prayers of thanksgiving at family worship. At these stated times of family prayers he will learn to ask God's guidance. He will see in Exodus the plan and example of God's guiding hand in the life of his people.

c). That He is A God to be Remembered.

Again the young adult will be encouraged to establish the family altar, because he learns from Exodus that God is to be remembered. God instituted the Passover that the Israelites might always remember Him. Young adults today may remember him at the home altar, in the worship of the Church, and by a life committed to His will.

These are a few of the lessons to be learned by the young adult which are applicable to his needs at home and with his children.

2. Exodus Helps the Young Adult in His Vocation
To Understand that He May Serve God Through
His Work

At the very beginning of his career the young adult needs to form the proper attitude toward his work. Exodus has much to teach him at this point. In Section III, Portion IV¹ it was pointed out that God has a pattern for work.

a). That God Expects Man to Make an Offering

When God laid out His plan for work on the tabernacle He instructed that an offering should be brought to him. The young adult may learn from Exodus to bring an offering to God. This may be done in our present

¹Supra, p. 178

day when the young adult devotes his life to God in his vocation. If his attitude toward his work is one of service, he will thereby make an offering to God. The fruit of his labor realized in money may also be used as an offering to God.

b). That God Expects Man to Serve Willingly

The young adult needs, perhaps as badly as anything else today, the attitude of willingness in his vocation and in his service toward his fellow-man. He needs a motive for doing his daily work with purpose. Exodus teaches him that God expects a willing heart in his service.

c). That God Can Use a Variety of Gifts

The Israelites learned in the building of the sanctuary that God can use every kind of material goods and creative work. The young adult may learn today that God can use every talent as he contributes them in his vocation and in his avocations.

d). That He Can Serve God Best Through Cooperation

The many workmen, each with different talents, cooperated to make the sanctuary. The young adult may learn cooperation in his vocation. He will begin to see the uselessness of rivalry, antagonism, and bitterness in his work, whether he is an employer or an employee. The labor and capital problems will be minimized when the young adult learns the lessons in cooperative work which Exodus teaches.

e). That He Can Serve God Best Through
Organization

Bazalel may be used as an example from Exodus of how an executive may organize his work. Jethro's plan of organization also shows clearly that the young adult should not attempt his task alone. The young adult, as either an employer or an employee, may learn to organize his work from the example of the building of the sanctuary or from the organization of the Israelites into groups. In his vocation in the work of the church, and in his work in the home, the young adult needs to learn this lesson of cooperation.

If he gains the proper attitude toward his work he can keep his ideals high in his choice of a vocation. He will be more nearly able to interpret and cope with "the confusing codes" and policies of modern business and industry when he has learned the lessons from Exodus.

He will learn that God expects him to make an offering, to serve willingly, and that God can use a variety of gifts. He will see that his work will be more acceptable if he learns to appreciate and evaluate cooperation and organization.

3. Exodus Helps the Young Adult to Form a Philosophy of
Life.

It was pointed out in Chapter II¹ that one of the needs of the young adult is the knowledge of how to solve his problems, and how to interpret the events which transpire in his own life and in the history of the world.

¹Supra, p. 31,32

- a). By Teaching Him that God Works Through History, that there is a Moral Law for Nations.

He needs to understand the moral law and to have the Biblical background that convinces him that the moral law is applicable to nations. It is only in recent times that leaders of the Church have taken a concerted public stand that puts before the world the Biblical belief concerning the moral law. The church has recently tried to reveal the truth that God rules in history and expects nations to obey Him. This statement of the churches has been widely circulated in church study groups during the past few years and has aroused interest and concern on the part of the young adults.

Representatives of every major denomination met at Delaware, Ohio, March, 1942 in a "National Study Conference of the Churches on a Just and Durable Peace." They made this statement concerning our world attitude and situation today:

"We believe that moral law, no less than physical law, undergirds our world. There is a moral order which is fundamental and eternal, and which is relevant to the corporate life of men and the ordering of human society. If mankind is to escape chaos and recurrent war, social and political institutions must be brought into conformity with this moral order."¹

The young adult needs Biblical background for such a statement. In Exodus he finds truths which undergird this belief. If he studies the book of Exodus as a whole, he understands the need and relevance of such a statement for our critical situation today. The truth cannot be grasped by quoting scattered Bible verses. Exodus shows that God Works Through History, that Nations Must Obey His Will. The young adult

¹Report of Delaware Conference as quoted in Hutchinson, Paul, From Victory to Peace, p. 199

may follow in his study of Exodus the fate of Pharaoh when he refused to obey God's command. The student will see that Pharaoh, the ruler, made decisions for his people which brought about their punishment by God. He will see that God expected both the Egyptians and the Israelites to obey His law.

In his study of Exodus he has become an agent. He has re-created the experiences of Pharaoh and the Egyptians. He has appreciated or experienced the events in the life of the nation, Israel. He has felt with the Israelites the privilege of the distinction which God makes to a nation when it obeys His will. He will have experienced the joy and the satisfaction of God's care over his nation as he provides food for them and fights for them. The young adult can easily transfer to contemporary nations these experiences of Egypt and Israel which he has shared by re-creative study.

He needs this understanding and appreciation today as he views the events of contemporary history. He will then be concerned to fit his life and the life of his nation into the pattern of Jehovah's will.

b). By Pointing Out to him God's Power to
Shape the Life of an Individual.

The young adult, acting as agent, has appreciated and experienced Moses' growth as God worked through him. He has seen God care for Moses from babyhood. He has seen Him shape his destiny so that his background and training in the Egyptian court and in Midian might prepare him for his life work. He has felt the power of God's ability to shape a life as he has seen God overcome Moses' weaknesses. He has seen the proof of

God's statements: "I will be with thee,"¹ "Who made man's mouth?"²

He has lived over Moses' experiences of discouragement and failure. He has felt deeply God's power as He transforms Moses' life. He can sing with him, "Jehovah ... hath triumphed gloriously,"³ "Who is like Thee, glorious in holiness, ---?"⁴ "Thy right hand O Jehovah, is glorious in power."⁵

The young adult today needs to feel that God selects individuals and guides their lives if they follow His will. He needs to learn that God exerts His power in individual lives and gives strength for every task.

4. Exodus Helps The Young Adult in His Spiritual Growth by a Deeper Understanding of God.

It has been shown in Chapter II⁶ that the young adult is searching for spiritual growth in his college courses, in his reading and in the acknowledgment that he needs Bible study. A study of the book of Exodus by re-creative method will help to meet this need. An attempt has been made in this chapter to show that the young adult by a study of Exodus can come to know God. He will not merely learn facts about God. In acting as an agent when he uses re-creative method, he takes the first step in coming to know God. He is beginning to realize that God has different attributes than those ordinarily known by the young adult.

¹Exodus 3:12
²Exodus 4:11
³Exodus 15:1
⁴Exodus 15:11
⁵Exodus 15:6:
⁶Supra, p. 43.

The book of Exodus when studied in its entirety reveals various characteristics of God. Some of His attributes have not been stressed as the young adult has learned about Him. Some young adults today know God only as a God who forgives and Who in love sent Christ to die for their sins. This doctrine is an essential for our faith and is not to be either overlooked or minimized. It is equally essential, however, that the young adult understand that God also is a God of justice, righteousness and holiness. He is a God Who punishes the individual, Pharaoh, and the nation which He rules, when they are unjust to others. The affliction of the downtrodden is recognized by God, in the days of Israel, and in our day. As the young adult experiences with Pharaoh and the Egyptians the punishment which God sends them, he is likely to be alarmed. He knows that the God of justice and righteousness Whom he has come to know through his study of Exodus still rules today over individual lives and the lives of nations.

Thus he is likewise concerned when he is confronted with the fact that God is a jealous God, a God Who shows His wrath, and Who punishes.

The young adult may have memorized The Ten Commandments in his youth. He may not have realized, however, that God gave The Commandments so that the Israelites might remain His people. He may not have realized that The Ten Commandments are a transcript of God's character. It may not be clear to him that God is a jealous God. He knows this fully only when he observes and actually experiences as an agent, along with the Israelites, that the jealous God withdraws His presence and guidance when his people disobey. It is better that he learn this truth through the experiences of Israel than through his own life.

Thus the young adult grows in his spiritual life as he comes to know the attributes of God revealed in Exodus. He sees there a God of justice as well as a God who cares for those who obey Him. He finds a God of righteousness, a jealous God. He sees also a God who forgives when Israel repents after making the calf-god. He sees Jehovah pass by before Him proclaiming Jehovah a God who is "merciful and gracious, slow to anger, and abundant in lovingkindness and truth; keeping lovingkindness for thousands, forgiving iniquity and transgression and sin; and will by no means clear the guilty, visiting the iniquity of the fathers upon the children, and upon the children's children upon the third and upon the fourth generation."¹

The young adult comes to know, furthermore, a God who dwells with His people and who demonstrates that their work is consummated only in worship. His spiritual life grows as he comes to know his God. He will be able to say,

"Now I know that Jehovah is greater than all gods."²
"Jehovah is my strength and song, and He is become my salvation: this is my God, and I will praise Him; my father's God, and I will exalt Him."³

¹Exodus 34:6,7
²Exodus 18:11
³Exodus 15:2

CONCLUSION

This study was initiated to ascertain how the church might be of more vital help to the young adults who are within her fold and to those outside. It was discovered that the church has made some observations and studies which have led to important conclusions. She has found that the young adults are being neglected, though they are a very important and challenging group. She has set up definite criteria which point to the fact that the young adult as a rule is beset by circumstancespeculiar to his age group, and thus deserves special attention. She has made a beginning in giving him consideration through the programs and organizations of the church. She has discovered, however, that the teaching materials and method which she is using fall far short of their purpose and that the effects are alarming. The problems of the young adult are accentuated by the unprecedented conditions of mobility and the housing shortage of the times. The problems in the life of the young adult are augmented by the fact that he has been subjected to disturbing war experiences which have resulted in abnormal readjustments.

It has been part of the work of this thesis to consider the normal interests and needs of the young adult in order to determine what changes should be made in the curriculum to fulfill his requirements. It was discovered that he is alert and responsive to opportunities which are given to him to assist in the "solution of his problem".

We believe that the young adult was serious and earnest when he said, "We have come to see that the Bible has far more light to shed on these problems than we knew, and so we desire to explore its wealth with

far greater eagerness".¹ To make it possible for the young adult to explore the Bible it is necessary to offer him a challenging way in which this may be done. Since we believe that re-creative method of Bible study can best help him to understand and interpret the Bible, this thesis has presented an explanation of this way of study. It has been shown that when he uses re-creative method he uses the Bible text itself. From observations which he makes and the truths which he discovers, he may draw conclusions regarding his own particular situation. He can understand through the use of form or structure what the Scripture is saying, and he can then relate the truth to his own life. He thus becomes an agent, appreciates or experiences anew what the author has created. In this process of re-creation he receives real value. To demonstrate re-creative method we have made a detailed study of the book of Exodus. We have tried to show how the purpose of a book may be discovered by understanding its structure.

We have, finally endeavored to show how both the re-creative method and the book of Exodus can arouse the interest and meet the need of the young adult.

The church has seen her responsibility, and has made a start toward the solution of the problem. Let her consider earnestly the advisability of promoting the use of re-creative method of Bible study, in order that the young adult may comprehend the great truths of our Bible. He will then use them for his own salvation and guidance and to help avert the doom of our present civilization.

¹Supra, p. 43.

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