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THE EDUCATIONAL PHILOSOPHY
OF THE
WISDOM LITERATURE OF THE OLD TESTAMENT

by

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OUTLINE for THESIS

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CHAPTER I

INTRODUCTION

1. The problem of the present study.

The question is often asked as to whether there are books in the Old Testament that can be called "The Philosophical Books of the Old Testament". There are books in the Bible that deal with law, history, poetry, prophecy, familiar letters, and sublime apoc²lyptic visions. Does it not contain a book or a set of books that can be called as a group "The Educational Philosophy of the Old Testament"? Certainly if such a thing is possible the Books of Job, Proverbs, Ecclesiastes, and the Song of Solomon should receive the suggested name. These books are rich with views on Philosophy and on Education, and are worthy of the name.

2. The Purpose of the present study.

The purpose of the present study is to bring to light in an organized way the great Educational Principles that are to be found in the Wisdom Literature of the Old Testament; and to show how some of these principles are used to-day and why others should be used.

3. The Importance of the Present study.

There are ~~many~~ hundreds of books written on different phases of Education and Philosophy which find their source material, with reference to certain essentials, in the Wisdom Literature of the Old Testament. Principles stated in this rich material on Educational Philosophy have proved, by the test of history, to be a

great deal more practical than many of the theories used in modern educational systems.

4. The Mode of Procedure in the present study.

The present study will begin with a brief discussion on the history of the Hebrew race, and its relationship to the Wisdom Literature of the Old Testament. Chapter III will deal entirely with the philosophy of the Wisdom Literature. Chapters on the Importance, Aims, Organization, Contents, Method and Results of Education will follow. The final chapter on "Conclusions and Suggestions" will bring out more directly than the preceding chapters the practical applications of the Educational Philosophy of the Wisdom Literature for to-day.

CHAPTER II
THE HISTORIC BACKGROUND OF THE WISDOM LITERATURE
OF THE OLD TESTAMENT

In giving special thought to the educational philosophy of the Wisdom Literature, one should have knowledge of those who are responsible for the production of a literature that has had such a wonderful influence upon humanity and that bears such a desired name to this day. Particularly is this true when we think of education in the broader sense, as is expressed by E. A. Page (1), when he says that "education in this broader sense includes all those experiences by which intelligence is developed, knowledge acquired, and character formed." With this thought in mind, therefore, I desire briefly to review the history of those who were responsible for that literature which we are particularly interested in in this thesis, before we enter into the study of the educational philosophy of the literature itself.

1. The Origin of the Hebrew Race.

All Biblical literature is more or less centered around the Hebrew race, which, according to Genesis 14:13, finds its origin in Abraham. According to Genesis 10:20, Abraham, with a group of other nations, is the descendant and spiritual heir of Shem, all of whom (except Elam and Lud) are related in language and blood to the Hebrews, and are still known as Semites. The Name 'Israel', another term which is often applied to the same race, first appears in Genesis 32:28, where it seems to bring out the meaning "a soldier of God", when referring directly to Jacob. This meaning truly is characteristic of the early Hebrew people. God was the Commander-in-Chief of their life, and the

(1) The Catholic Encyclopedia, Vol.V, "Education".

family was the unit of their activity. The tribe developed from the family, and it was as the tribe that these early Biblical groups continued to advance until they became known as a nation. Their relationship to God seems to have been very close and their dependence upon His guidance very definite.

Some have said that the name 'Israel' is the religious name for the race known to-day as Jews, and that the name 'Hebrew' is their racial name. Certainly, however, the religious fiber revealed in the person of Abraham, who is called a Hebrew, was as great as that revealed in the person of Jacob, who was the first to receive the name 'Israel'. I would rather say therefore that the name 'Israel' is their national name and the name 'Hebrew' is their racial name.

2. The Relationship of the Hebrew Race to the Wisdom Literature of the Old Testament.

The history of the Israelites is too long to enter upon in detail in this brief review, but the thing that we must note is that the race which finds its origin in Abraham and was continued as a nation in Jacob, produced such men as Moses, Samuel, David, Solomon, and the others who are indirectly or directly responsible for the Wisdom Literature. It is because of this fact, therefore, that I refer to a brief outline of Hebrew history as made by C. von Orelli. In giving this historic review, which takes us from the beginning of the race to the time when the superior influence of the Wisdom Literature ceased and the philosophy of Christ (whether consciously or unconsciously) took the superior place in the life of humanity, the educational philosophy of each period will not be treated in detail. C. von Orelli (2) suggests the following brief review, to which a very few personal or historic comments are added.

(2) The International Standard Bible Encyclopedia, article, 'History of the people of Israel.'

3. Pre-Mosaic Times.

This period deals chiefly with the origin of the race and its beginnings, and, as suggested in the comment which has preceded, the name 'Abraham' is of the greatest concern in the educational life of that time. Abraham was a descendant of Shem and a native of Ur of the Chaldees. He was the true leader and possibly the one great instructor of the people. He was seventy-five years of age (Genesis 12:4) when he left Ur of the Chaldees, and perhaps he carried with him some of the ideals of that land. The essence of the ideals of Abraham, at least, was obedience to God's guidance, based on faith in His promises. Of Abraham the Lord says, "I have singled him out (A.V.) to the end that he may command his children and his household after him that they keep the way of the Lord to do justice and judgment" (Genesis 18:19). As stated by Abraham Simon (3), and which undoubtedly is quite true, "the Hebrew was the only one who ever built up an educational program on religion."

4. Nationality under Moses.

This period tells the story of Israel in Egypt and of the Exodus. Moses, the leader of the period, is very well characterized by the following words of Rabbi Abraham Simon (4) who speaks of Moses as being the first and the greatest of the prophets and then continues by speaking concerning his educational idealism, as follows: "Moses' educational work covers the whole field of personal, domestic, social and national life. He is the pedagogue par excellence. The tables of stone with five commandments on each, suggest that Moses may have advisedly hit upon a method of most quickly impressing great truths upon the mind. The pentad form suggests at once the five fingers of the hand. Are we going too far in hinting that this same scheme may have been the form

(3) Jewish Education - Historical Survey, p.12. (4) Ibid. p.26.

in which, from the earliest times, Israel's popular laws were taught, (See Kent's Heroes and Crises of Early Hebrew Tradition, p.193). But his greatest educational asset was his own matchless personality. He taught by the power of tremendous and impressive example. Moses was an educator, by the grace of God, large in vision and deep in sympathy, of inexhaustible patience and unexampled resourcefulness. Moses was an educator, idealist of the history order, but the sanest, soundest, practical teacher the world has known. Moses was an educator who fed his people according to their needs and mental capacities. He was an educator who knew his people intimately, understood their frailties no less than their strength and led them slowly but securely to the great, distant purpose he had in mind. Moses was an educator of the highest moral integrity, yet never self-righteous; of the widest culture, yet never self-opinionated; conscious of his mission and leadership, yet never consumed by the lust for power and profit. Moses was an educator who, familiar with Egyptian lore, rejected all the gods of Egypt, and posited as the Source of all knowledge, the Author of all Being, and Fountain of all Life, and the Inspiration of all morality, the One, only and alone Jehovah, holy, loving, compassionate, righteous, wise, and the Father and Teacher of the race. He was an educator who saw the necessity of such holy ideals for the training of a people and the absolute necessity of religion for the development of its life and destiny. He taught them, that the national ideal must be a patterning after the God-ideal, unmarred by intermediary and selfish idols. He taught that the best place for the cultivation and perpetuity of that doctrine was the home - and that the best teachers were father and mother, and that the best law thereof was the child's happy and implicit obedience. He made the entire machinery of education, administration, philanthropy, worship, agriculture, revolve as spokes in the hub of religious education for the moral and spiritual life

of the nation."

Whether Moses received any of these educational characteristics with which Rabbi Simon credits him from the Egyptians, among whom he was brought up, is more or less uncertain. One thing is sure, that Moses had ~~such~~ very close fellowship with God and depended entirely upon His guidance; even though the religious enthusiasm of the race of this period was often discouraging.

5. The Period of the Judges.

During this period the national and religious life was weakened and, as C. von Orelli states (5), "the lack of central political power made itself felt all the more in the period of the Judges, since, because of the scattered condition of the people in the country that had been so minutely parceled out, and because of the weakening of the religious enthusiasm of the preceding age, the deeper unity of heart and mind was absent. It is indeed incorrect to imagine that at this time there was a total lack of governmental authority. A patriarchal organization had been in force from the beginning. The father of the family was the lawful head of those belonging to him: and a larger clan was again subject to an "elder", with far-reaching rights in the administration of law, but also with the duty to protect his subordinates and in case of want to support them." Thus we see again that the educational mechanism was centered around the home - working into the larger group of the clan. These conditions, however, did not prove to be satisfactory and soon a desire for a change arose. The suggestion of having the one ruler became prominent.

6. The Kingdom: Israel and Judah.

In this period the name of Samuel is remembered as that of the out-
(5) Int. Std. Bible Ency., article "(History of the People of) Israel."

standing leader. It is suggested that he saved the people of Israel from a most critical situation. Samuel was not only a great leader, but as a prophet was the founder of the colonies of prophetic disciples who later became a powerful influence in Israel. As a leader he gave laws and cultivated a piety which ruled the people for a time, but could not remove their desire for a king. Samuel did not leave any definite literature concerning his educational idealism, but from the story of his life and from the literature produced by those who were in contact with him and undoubtedly influenced by his thinking, we know that the instruction which he desired for the race was sanely religious.

Saul was the first to bear the title 'King of Israel'. Saul, however, did not prove to be a success as a king, and since he accomplished nothing for the kingdom and for the educational world we hasten to the story of David, who, as the father of Solomon, and the author of some of the very best of literature, was indirectly responsible for some of the Wisdom Literature. He is spoken of as the political creator of Israel, and it is stated that he was the greatest king Israel ever had. As a statesman and as a writer, truly David cannot be surpassed. He is often referred to as the servant of God and as the connecting link between God and His people. David, perhaps, received no further education than the life of a shepherd boy made possible; but while a shepherd boy he certainly did take advantage of his opportunities, and from his Psalms we know that he knew nature as almost a part of himself, and from the philosophy expressed in his writings it appears quite certain that he did receive instruction in the God-fearing life.

It was in surroundings like those that a man like David might be expected to make, that Solomon, the one who is directly responsible for much of the Wisdom Literature, received his first view of life. According to II Samuel 12:25, he was entrusted during his infancy to the

care of the prophet Nathan, who was undoubtedly a God-fearing man and had views similar to those of David. It is true that Solomon did not appear to be the man of God that his father had been, but from his literature we know that he knew David's teachings concerning God. He is said to have been a man of peaceful temperament and high mental ability through which he was able to advance the culture and civilization of the people by introducing a higher type of literature. His literature, however, could not counteract his life and as a result, his reign degenerated with his living and after his death the kingdom was divided. Solomon had been able during his lifetime to keep the kingdom together, but his son was not able to face the catastrophe, and thus followed the period of the separate kingdoms, which, although not under the influence of Solomon himself, certainly was influenced by his literature, as were all the succeeding periods, which will be briefly treated.

7. The Period of the Separate Kingdoms.

The names of all the kings of this period are not of particular interest, but as we read the literature of the prophets who lived during these times we must associate the instruction they gave with the proverbs of Solomon. Both bring out the necessity of living a life in the fear of God, and to-day we dare say that if the advice of the prophets and of the Wisdom Literature had been followed the Hebrew race would have fared better, and perhaps the next period of their history would have been unknown.

8. The Time of the Babylonian Exile.

Concerning this period C. von Orelli (6) says that "for the spiritual development of the people the Exile proved to be a period of great importance." Literature was collected, men like Ezekiel, Jeremiah, and Daniel prophesied, and here the beginnings of what afterward was the synagogue-

(6) Int. Std. Bible Ency., article *"History of the people of Israel"*

system can be found, and it is quite likely that some of the ideals of the Wisdom Literature of Solomon were put into practice. Ezekiel 14:14, 20 implied the existence during the Exile of a story closely akin, if not identical, with the one found in the prologue and epilogue of the book of Job. If Ezekiel is right, then perhaps some of the philosophy of the Wisdom Literature accredited to Job also influenced the life of this period.

9. The Return from the Exile and the Restoration.

During this period the prophets again play an important part and as C. von Orelli suggests (7), for the first time the office of the high priest appears as more of a political position, something that it never was in the pre-exilic times, and according to the law was not to be. If this be true, then perhaps the religious life was not only the ruling motive in the educational life, but, as in former periods, the ruling motive in the national life as well.

10. The Jews under Alexander and his Successors.

The Jews were tired of the rule of the priests and ready to follow the victorious Alexander, which resulted in the spread of Hellenism and finally brought the race to the last period of its history.

11. The Romans.

During this period the Jewish territory was divided and Jerusalem was destroyed. The religious life had become formalistic because of the legalistic character of their ideals and the opposition that had arisen against Hellenism. The time was ripe for a change, and a new leader and instructor came to be in demand. The philosophy of the Wisdom Literature and of the prophets appeared to have no effect. The situation was saved (7) Cf. Int. Std. Bible Ency., article "(History of the People of) Israel."

by the appearance of Jesus Christ, which brings us to the modern philosophy of life.

12. Summary.

This historic review can best be concluded by referring to the following schematic survey made by Maynard (8), because this survey summarizes both the entire field of the history of the Hebrew race, as just reviewed, and also gives an additional contribution:

Organization	First Period 2400-1200 B.C.	Second Period 1200-586 B.C.	Third Period 586-300 B.C.
Main political characteristic	Patriarchal	Confederacy; Kingdom	Foreign rule
Economic condition	Nomadic Semi-nomadic	Agricultural	Agriculture; commerce
Social unit	Clan	Family	Family
Political unit	Tribe	State, town	Church, town
Leaders:	Sheikh	Judge; elders; king	Pasha; high priest; Elders
Canon of administration.	Custom	Custom, decisions (Opinions)	Code; custom; decisions.
Religion:	Old Semitic	Hebrew religion	Birth of Judaism
Object of worship:	Gods	Yahweh, Baalim	Yahweh
Places of worship:	Mountains, trees, springs, stones	Temple, local sanctuaries	Temple, synagogue
Ministers of religion	Sheikhs, diviners	Rules, Levites, prophets, priests	Synagogues
Extent of formal education	For the very few	For a few	Priest, scribes
Language spoken	Semitic dialect	Hebrew	For many
Language taught	"	Hebrew	Aramaic
Main school agencies	(Tribal) Settlement	Home	Hebrew
Teachers	Parents, etc.	Parents, etc.	Home, schools
Practical vocational education - for man	Shepherd, hunter, warrior, smith	Shepherd, farmer, artisan, prophet, Levite, etc.	Scribes, parents, et
- for woman	Shepherd, weaver, housekeeper	Farmer, shepherd, weaver, housekeeper	Farmer, shepherd, pedler, artisan, soldier, scribe, priest.
			Weaver, farmer, shepherd, house-keeper

(8) Maynard: A Survey of Hebrew Education, preface, p.xx.

CHAPTER III

THE PHILOSOPHY OF THE WISDOM LITERATURE

1. Relationship of Philosophy to Education.

In Chapter II, E. A. Page was quoted as saying that "education in the broadest sense includes all those experiences by which intelligence is developed, knowledge acquired and character formed." He continues this thought by saying that (9) "Education aims at an ideal, and this in turn depends on the view that is taken of man and his destiny, of his relations to God, to his fellowmen, and to the physical world." Accepting this view of education, it would seem entirely fitting that a chapter on the Philosophy of the Wisdom Literature should come before the discussion on the pedagogical aspects of it, and it is because of this opinion that the present chapter finds its place.

2. The Meaning of the term 'Philosophy' in the present study.

Since the Wisdom Literature itself is often spoken of as the philosophy of the Old Testament it might be well to agree upon a meaning of the term 'Philosophy'. The word 'philosophy' itself does not appear in the English translation of the Old Testament, and in fact it is used only once in the New Testament. The Apostle Paul used the word 'philosophy' in Colossians 2:8 ($\phi\iota\lambda\omicron\sigma\omicron\phi\iota\alpha$). In his use of the word, he associates it with disappointing worldly teachings; teachings that would lead the Colossian Christians away from the Christian life they had just entered upon. The association in which Paul uses the word here, however, does not bring out the meaning that is generally applied to it. In modern thought the word 'philosophy' often means 'love of wisdom' or a desire to know the reasons and causes of things and actions that make life what it is. Dr. W. T. Davison (10) suggests that in the larger and higher sense,

(9) The Catholic Encyclopedia, Vol. V., "Education"

(10) The Wisdom Literature of the Old Testament, p. 2

philosophy is "the ceaseless search after truth whether for the shaping of thought or the conduct of life - the pondering over all the problems which the human mind can raise concerning things on earth or things in heaven, till they are known as far as may be in their ultimate essence and most complete explanation - the tireless aim to express the truths thus discerned in terms of human reason, and by means of them to formulate principles of life and rules of practice, securing the highest ends possible to man by the best available means - "love of wisdom" thus defined is inseparable from the mind of man."

Accepting this meaning of the term 'philosophy', let us note what Bible students have to say about the philosophy of the Wisdom Literature.

3. Philosophical views expressed on the Wisdom Literature by Bible students.

L. Lewis (11) says concerning the book of Job, that "Among all writings inspired or uninspired, the Book of Job stands preëminent for its lofty representations of the pure moral personality, the holiness, the unchangeable justice, the wisdom, the omnipotence, the absolute sovereignty of God. In the splendor of its theism it is unsurpassed." Coleridge, in speaking of the Book of Proverbs, says (12) "It is the best statesman's manual that was ever written. An adherence to the political economy and spirit of that collection of apothegms and essays would do more to eradicate from a people the causes of extravagance, debasement, and ruin than all the contributions to political economy of Say, Smith, Malthus, and Chalmers together." R. G. Moulton says (13) that "the whole thought of Ecclesiastes, in its negative side is the abandonment of the mystery of the universe as insoluble; in its thoughts on the positive

(11) Butler: Bible Work on Job, Proverbs, Ecclesiastes, and the Sons of Solomon, p.13. (12) Ibid, p.229. (13) Moulton: Modern Reader's Bible: Ecclesiastes, Intro. p.xx.

side it is an immovable faith in God and duty, and sympathy with natural happiness". In another book Dr. Moulton suggests (14) that Ecclesiastes expressed a philosophy of devout skepticism as a background for natural happiness. "Skepticism this book of Ecclesiastes certainly is, but it is skepticism with constant reference to God. God is recognized as the author of all things, the sole judge whose authority determines right and wrong. Nay, God is represented as himself the author of the intellectual despair that is the essence of skepticism, since he has placed the world in man's heart, yet so that man cannot find out the work that God doeth from the beginning even unto the end."

4. Nature and Person of God.

The claims made by these students with reference to the three books mentioned are certainly very complimentary and perhaps somewhat bold; but I feel satisfied that an examination of the literature itself will substantiate their statements. That God is believed to be the Creator of all things is clearly brought out in Job 9.8, 9; 26. 7-13; 28.10; 26,27; 37.18; 38.3-11, 18; and in Proverbs 3.19; 8.27-29; and 30.4. In Job 10.9, 11; 31.15; 33.4; 35.10, and Proverbs 20.12, and Ecclesiastes 12.6, God is recognized as being the Maker of man. He is spoken of as being immutable in Job 33.13, and Ecclesiastes 3.14; invisible in Job 9.11; 23.8, 9; unsearchable in Job 11.7-9; 26.14; 36.26 and 37.23; omniscient, Job 12.22; 24.1; 26.6; 34.22; Proverbs 25.3; as knowing actions, Job 11.11; 13.26; 14.16; 23.10; 31.4; 34.21, 25; Proverbs 5.21; as knowing thoughts, Job 42.2; Proverbs 15.11; 16.2; 17.3; 31.2; and as being wisdom itself, Job. 9.4; 12.13, 16. God is recognized as being just in Job 8.3; 23.6; 34.10; 12.23 and 36.3; as impartial Job 36.5; 37.24; incomparable, Job 34.13; 36.22, 23; irresistible Job 9.12, 13; 11.10; 12.14; 33.13; 34.29; 34.33, Prov. 21.7, (14) The Literary Study of the Bible, Moulton, p.303.

Ecclesiastes 1.15; 6.10; 7.13; and as owning all things Job 31.11.

5. God and Nature.

It is clearly stated that God maintains the usual course of nature: day and night, Job 9.7; 38.32; 38.33; rain and rainbow, Job 5.10; 12.15; 28.11; 36.27; 38.26, 27, 37; Prov. 3.20; clouds, Job 26.8, 9; 36. 29-32; 37.11-16; hail, snow, and cold, Job 37.6, 10; 38. 22, 23; thunder and lightning, Job. 1.16; 26.11; 37.1-5; 38.25, 35; winds, Job 28.24, 25; 37.17; that He causes earthquakes, Job 9.5, 6; 14.18; 28.9; controls waters and floods, Job 26.12, 12.8; drought and famine, Job 5.22; and sends and directs noxious animals, Job 5.23.

If we accept this almost conclusive power that the Wisdom Literature attributes to God over nature, we receive a different philosophical view concerning God in Nature than is often recognized. Perhaps the great question as to whether nature ever makes a mistake comes to our minds, and we might be inclined to say that the Wisdom Literature holds that all the things of nature are under God's control; and therefore if God is right and cannot make a mistake, then nature is always right. If, on the other hand, we begin to question the actions of nature as having God's sanction as to 'rightness' at all times we must be able to state whether a thing is right or wrong, and no group can definitely and unitedly decide as to just what is really right or wrong; and this is particularly true concerning the things of nature. One might claim that an act of nature is right because it happened to a group of people who deserved punishment, but then someone may quickly respond with Matt. 7.1, and we realize that we are not to be judges. It is true that often some splendid project that appears to be for the advancement of the Kingdom of God is ruined by a storm, caused by nature, and we are tempted to doubt whether God really has sanctioned that act of nature as right. Some might then refer to Genesis 3.17-19, or Genesis, 5.29, Jeremiah 12.4-11, or Romans 8.20-22, and say that nature was affected by the fall

of man and therefore is capable of mistakes and does not receive the sanction of 'rightness' from God in all the things that ^{happ} apparently under her control. The Wisdom Literature does not necessarily deny this thought as expressed in Genesis 3.17-19; 5.29; Jer. 12.4-11; and Ro. 8.20-22. It only seems to hold that God causes thunder and lightning, Job 38.25; earthquakes, Job. 9.5-6; 14.18. 19.9; controls waters and floods, Job 26.12; and drought and famine Job 5.22, all of which are destructive and often regarded by people as wrong. It is not my purpose in this thesis, however, to give decided interpretations with reference to these finer views concerning God and nature. That God is supreme is agreed by believers today and definitely expressed by the Wisdom Literature.

6. God and Man.

Continuing the thought of God's attributes, we note in Job 34.14, 15 that His preserving power is indispensable. God is spoken of as the "preserver of all things" in Job 12.10, and as the preserver and protector of man in Job 7.20; 10.12; 10.13; 33.18; and as caring for animals in Job 38.39. Even though God's actions cannot be understood (Job 26.14; Prov. 25.2; Eccl. 3.11) His Providence among men in general is recognized in Job 1.21, 22; 2.10; 21.22; 23.7; Eccl. 3.17; 5.8; 11.9 and 12.14. That God has supreme power over man's temporal affairs is clearly brought out in Proverbs 29.26 and Eccl. 3.1-8. He has the power to overrule man's designs (Prov. 16.9; 19.21; 20.24; 21.30); to send good and evil to good and bad alike if He so desires (Job 9.22; 9.23; Eccl. 7.15; 8.14; 9.1-3, 11); to change fortune (Job 5.18; 34.24); to give prosperity (Job 8.7); and to send adversity (Job 19.9, 10; 29.2-4; 30.1). Truly God's power in this capacity is brought out in the entire story of the life of Job. Job, however, had faith enough in God so that he was able to discipline himself in spite of the prosperity and adversity that was

a part of his experience and this naturally brings us to the thought of God's Providence in moral discipline.

That afflictions are to be expected is expressed in Job 5.6, 7; Eccl. 7.14. Afflictions may even be renewed (Job 10.17), aggravated by persecution (Job 30.11), even to the point of disappointment (Job 17.11; 30.26) or to the point of fainting (Job 4.5, 6 and Prov. 24.10); but they should be endured patiently (Job 34.31, 32) because they are sent for a purpose (Job 5.17; 36.8-10, 21; and Prov. 3.11) and they will end (Job 5.11; 11.16) and particularly is this true for those that fear God (Eccl. 7.18; 8.12). G. F. Oehler states (15) that the Book of Job teaches us a four-fold purpose in human suffering. "(1) There is a penal suffering with which God visits the ungodly. (2) There is a Divine chastisement imposed upon all men, which is necessarily due to the natural sinfulness of human nature. (3) There is also a special testing and purifying of the righteous imposed upon them by the love of God, for the purpose of delivering them from some secret pride, or leading them to humble and penitent self-knowledge, and of thus insuring to them the Divine favor. This is the doctrine which Elihu brings forward. And, finally, (4), there is the suffering which is designed to manifest the triumph of faith and the fidelity of the righteous. This it is which was the immediate object of Job's afflictions, as already alluded to in the prologue, and evidenced to all in the epilogue." From the epilogue we also note that those that are really faithful and righteous to the end will not only receive the reward in temporal good fortunes and prosperity (Job 8.21, 21; 11.17; 22.20; 36.11; Prov. 2.21; 10.6; 10.9, 24, 25, 28, 29, 30; 11.5-11; 18, 21, 31; 12. 3-7, 21; 13.6, 13, 21; 14.19, 22; 21.18; 22.5; 28.18); but they will also receive the best of spiritual blessings (Job 22.21; Prov. 21.21) for themselves, and be able to leave a blessing for their

(15) Butler: Bible Work on Job, Prov., Eccl., and Song of Solomon, p.13.

children (Prov. 13.22; 20.7). Faithfulness and righteousness also bring protection in this life (Prov. 3.25, 26; 28.10; 29.25), and they may bring protection, through the faithful and righteous, to the wicked (Job 22.29, 30; and 42.7, 8). Truly the wicked may experience prosperity (Job 9.24; 12.6; 21.13; 22.18), but the end of their prosperity is vanity (Job 5.3; 24.22-24; Prov. 4.19; 6.14; 6.15; Eccl. 8.12, 13); and their portion will be shame (Job 8.22; 28.20, 21¹) because sin does lead to its own punishment (Job 4.7, 8; 15.31; 18.7, 11-15; 38.12-15; Prov. 11.31; 21.12). Death is even threatened as a punishment for wickedness (Job 4.8, 9; 5.14; 9.20; 15.30; 18.5, 6, 16; 36.12; Prov. 2.22; 11.19; 13.9; 19.16; 21.15; 24.20) and it is suggested that children may suffer from the sins of parents (Job 5.4; 21.19; 30.8). But even wickedness has its place in God's plan (Prov. 16.4) and all things will work out as God has purposed them (Job 16.5; 23.14).

The preceding certainly gives a rather conclusive outline of the philosophical view that the Wisdom Literature expressed with reference to God and His relationship to the universe and to man. A great deal has been implied also concerning man's relationship to God; therefore only a few particular references which speak directly concerning man's responsibility to God are here added. The one outstanding duty of man to God is that of fearing Him (Job 28.28; Prov. 3.7; Eccl. 5.2; 12.13, 14). This last reference "This is the end of the matter; all hath been heard: Fear God and keep His commandments for this is the whole duty of man. For God will bring every work into judgment, with every hidden thing, whether it is good, or whether it is evil" brings out the duty of keeping God's commandments. Proverbs 28.25 suggests that one should faithfully trust in God and Job 33.27, 28 and Proverbs 28.13 encourage confessions of sin before God. Job 23.3 brings out the idea that one should yearn for God; and Job 23.15 speaks of being afraid of Him. Prov. 3.6 states that man

should acknowledge God in all His ways, and Job 27.10 states that one should delight himself in the Almighty and call upon Him at all times, thus suggesting the necessity of prayer. The responsibility to God of the righteous to pray for others is very clearly brought out in Job 42.8; and it should also be noted from the context that as soon as Job began to pray for his friends, prosperity, happiness, and success came to him, and this brings us to the thought of life itself.

B. Man and Life.

From the prologue of the Book of Job, and perhaps even from Job 7.1, one might say that life is but a warfare in which man and Satan are enemies, and as we read the entire story of the life of Job we conclude that man can be victorious if he remains faithful to God. This faithfulness can be developed through fearing Jehovah, and this is the essence of life (Prov. 14.27), "The fear of Jehovah is the fountain of life". Fear of Jehovah builds up correct attitudes and appreciations and by so doing (16) builds the heart of the individual; and out of the heart are the issues of life. The philosophical view expressed by Kilpatrick is quite in accord with that of the Wisdom Literature as ^{particularly} we note from the following verses: Prov. 4.23 (Keep thy heart above all keepings, for from it are the issues of life); 14.10 (The heart knoweth the soul's trouble, and no stranger can meddle with its joy); 17.3 (^{the}Refining-pot^{'s} for silver and ^{the}furnace for gold, but Jehovah trieth the hearts); and 20.27 (The Spirit of man is the lamp of Jehovah, Searching all the inmost parts of the body); and 21.22 (Every way of a man is right in his own eyes, But Jehovah weigheth the hearts). J. F. Genung (17) expresses a similar view when he says concerning the Wisdom Literature of Proverbs "And out of it all, to a greater degree than he was aware, to a result which continually

(16) ^{of}Kilpatrick, W.B.: Foundations and Methods, p.135.
(17) Genung: The Hebrew Literature of Wisdom, p.108.

suggests a Higher Wisdom working with him in the night, he was laying the foundation of a philosophy in personality, in character. Character, we may say, expressed alike in the ideas of his brain and in the tempers and passions of his soul, - that is, in full-orbed literary intensity, - was the focus in which his Wisdom united and centered." Browning in his "paracelsus" expresses a similar thought,

"Truth is within ourselves; it takes no rise
From outward things, whate'er you may believe.
There is an inmost center in us all,
Where truth abides in fulness...and to KNOW
Rather consists in opening out a way
Whence the imprisoned splendor may escape,
Than in effecting entry for a light
Supposed to be without."

Both Genung and Browning have well expressed the view of life as stated in the Wisdom Literature. As has been noted, according to the Wisdom Literature of the Old Testament, life could only be lived successfully if man's sense of his relationship to his God remained right. Proof of this statement is brought out very clearly in Eccl. 12.13 "This is the end of the matter: all hath been heard. Fear God, and keep his commandments: for this is the whole duty of man." and in Prov. 30.7-9, "Two things have I asked of thee; deny me them not before I die: Remove far from me falsehood and lies; Give me neither poverty nor riches; Feed me with the food that is needful for me; Lest I be full, and deny thee, and say, Who is Jehovah? Or lest I be poor, and steal, And use profanely the name of my God." This very same philosophy is re-stated in these words of Browning's "Christmas Eve":

"You know what I mean: God's all, man's naught:
But also, God, whose pleasure brought
Man into being, stands away
As it were a handbreadth off, to give
Room for the newly-made to live,
And look at him from a place apart,
And use his gifts of brain and heart,
Given, indeed, but to keep forever.
Who speaks of man, then, must not sever
Man's very elements from man,
Saying, 'But all is God's' - whose plan

Was to create man and then leave him
Able, his own word saith, to grieve him,
Be able to glorify him too,
As a mere machine could never do,
That prayed or praised, all unaware
Of its fitness for aught but praise and prayer,
Made perfect as a thing of course."

Such was the faith of the upright man of the Wisdom Literature, who brought all the midnight of baffling experience steadily maintains his way before God; believing that He would guide and feeling His presence so near that he could utter forth (Job 42.5): "I have heard of Thee by the hearing of the ear, but now mine eye seeth thee", or as Tennyson repeats in his "In Memoriam" CXXIV:

"If e'er when faith had fall'n asleep,
I heard a voice 'believe no more'
And heard an ever-breaking shore
That tumbled in the Godless deep;

A warmth within the breast would melt
The freezing reason's colder part,
And like a man in wrath the heart
Stood up and answered, 'I have felt'."

8. Man and Death.

That life is but a hasty span of years is clearly brought out in Job 7.6, 7; 9.25,26; 14. 1-3; 16.22, and Prov. 27.1 speaks of its uncertainty. But even though life is but a short span of years, there is a possibility of growing weary of it (Job 3.11-23; 6.8-11; 7.15, 16; 10.1-2; 14.13; 34.16, 17 and Eccl. 2.16; 4.2, 3.) Another view of life is that it is all vanity (Job 4.17-19; 6.12; 13.12, 28; 27.1; and Eccl. 12.6, 7). In Eccl. 12.7, however, there is expressed the thought that the spirit of man returns ^{to God, thus bringing out the possibility of more to life} after death; because after all personality is pure spirit, and as such may continue according to this passage. The author of Job 19.26 expects to see God without flesh, and in Job 19.29 there seems to be a belief in a judgment, and in Job 24.22 the fact of the resurrection is referred to. Proverbs 23.18 also expresses a possibility of something in the future. In Job 3.17-19 and 27.16, there is a view expressed that

death is but a rest in sleep, while in Job 7.8-10; 10.21; 14.10-12; and 20.9 there is the idea expressed that death is the end of everything, and Job 14.19-21; 21.21, and Proverbs 11.7 and Eccl. 5.15; 5.16; 9.10 state that the dead have no interest in life or the living. That all must die is recognized as being certain in Job 21.32, 33; Eccl. 1.4, 4.15; 6.6; 8.8. That death will come in its appointed time (Job 7.1, 2; 14.14, 15,) which is determined by God (Job 10.8; 14.5, 14; 30.23) is evident. Prov. 3.1, 2 and 10.27 seem, however, to bring out the suggestion that man may lengthen his days in this life by living the obedient and God-fearing life.

8. Man and Sin.

The universality of sin is very definitely expressed in Job 14.4; 15. 4-16; 25.4-6; Prov. 20.6, 9 and Eccl. 7.27-29; 8.11, and that man by nature is inclined to sin is brought out in Job 20.12, 13 and Prov. 4.16, 17; 16.30. The sins against God that are definitely mentioned are: hardness of heart (Prov. 28.14); rebellion against God (Job 15.13; 15.25, 26; 34.37); blasphemy (Job 2.9); lying for God (Job 13.6-9); denying God's Providence (Job 21.14, 15; 22.17; 34.9); impeaching His attributes (Job 22.12-14; 40.2; Cf. Job 9.16-18; 10.3-6; 13.25-26; 16.9-22; 19.6, 7; 30.21; 33.10-11; 34.5-19; 37.26).

20. Social relations.

The general social sins referred to are association with lwd women (Prov. 2.16-20; 5.1-23; 7.1-5; 7.24-26; 9.13-18; 22.14; 23.27, 28; 29.3; 31.2, 3; and Eccl. 7.26); folly (Prov. 10.23; 11.12; 12.12-23; 13.16, 19; 14.8-33; 15.2-21; 16.22; 17.16-24; 18.2; 27.12; and Eccl. 4.5; 9.17; 10.3, 13, 15); pride (Job 40.12, 14; Prov. 8.13; 21.4; 30.13;) self-righteousness (Job 11.4-6; 12.2; 16.17, 18; 18.2-4; 21.27-29; 32.1, 2; 33.8, 9; 35.2; Prov. 12.15; 14.12; 26.12; 28.26; 30.12); boasting (Job 6.13; 12.3 and Prov. 25.14, 27; 27.2); anger (Prov. 12.16; 14.17-29; 16.32; 19.11; 25.28; 27.3;

29.23; and Eccl. 7.9); malice (Prov. 4.24; 6.12; 10.31-32; 16.27; and 17.20); envy (Job 5.2; Proverbs 3.31; 14.30; 23.17, 18; 24.1, 2, 19; 27.4; and Eccl. 4.4); strife (Prov. 3.29-30; 10.12; 15.18; 17.1, 14, 19; 20.3; 25.8; 26.17, 21); rendering evil for evil (Prov. 20.22; 24.29); oppression of the poor (Job 20.19-22; 6.27, 28; 22.8; 24.21; 27.13; 35.9 and Prov. 14.31); flattery (Job 17.5; 32.20-22; Prov. 24.24; 25.26; 26.28; 28.23; 29.5); falsehood (Job 15.35; 21.34; 24.25; 31.33; 36.4; Prov. 2.12-15; 6.19; 10.18; 17.4; 26.23; ~~32.26~~); hypocrisy (Job 17.8); murder (Prov. 1.18, 19; 5.17; 29.10); covetousness (Prov. 25.27); theft (Job 5.5; Prov. 21.7); scheming (Prov. 4.16; 6.14; 12.6; 16.28; 24.15); wayward manner (Prov. 4.24; 6.12; 12.13); slander (Prov. 10.18; 11.9); false balance (Prov. 11.1; 21.9); tale-bearing (Prov. 11.13; 16.28; 20.19); false witness (Prov. 11.17; 13.17; 14.5; 19.28; 24.28; 25.18); removing landmarks (Prov. 22.28; 23.10); cruelty to animals (Prov. 12.10); respect of persons in judgment (Prov. 24.23); drunkenness (Prov. 23.20; 23.29-35); deceit (Prov. 20.14); and then Job 15.34 speaks of bribery. If there are other social sins or evils mentioned they can undoubtedly all be included in Proverbs 6.16-19: "There are six things which Jehovah hateth: Yea, seven which are an abomination unto Him: Haughty eyes, a lying tongue, And Hands that shed innocent blood; A heart that deviseth wicked purposes, Feet that are swift in running to mischief, a false witness that uttereth lies, And he that soweth discord among brethren." Causing others to sin was also regarded as an evil (Job 15.34; 34.8; and Prov. 1.10-16; 4.14-27; 16.29; and 28.10); and I would conclude the thought concerning social evils by quoting Proverbs 11.31: "Behold, the righteous shall be recompensed in the earth; How much more the wicked and the sinner!"

There are also several social virtues mentioned, and among those to be noted are: kindness and truthfulness (Job 6.14; 31.21; Prov. 3.3; 17.7); love (Prov. 10.12); righteousness (Prov. 21.3); peace-loving (Prov. 15.1); prudent silence (Prov. 10.19; 13.3; 21.23); or just Prudence (Prov. 14.15;

34.27); mercy (Prov. 11.17); generosity (Job 29.12; 31.16; Prov. 1.24; 3.27; 13.7; 28.27); pity for the poor (Prov. 14.21; 19.17; 22.9; Job 29.12); humility ((Prov. 15.33; 18.12; 16.19; 22.4); modesty (26.12; 27.2); purity of heart (Prov. ~~15.33; 16.12; 16.19; and 22.4~~; 22.11); purity of purpose (Prov. 4.23; 11.6); slow to anger (Prov. 16.32; 19.11); self-control (Prov. 4.25-26; 16.32; 23.26-28); integrity (Prov. 19.1); diligence (Prov. 22.29; 6.6); faithfulness (Prov. 20.6; 25.13); temperance in sleeping (Prov. 20.13) and in eating (Prov. 25.16); temperance in drinking (Prov. 23.9-35)^{and in speech (Prov. 15.23; 29.20)}; and in Prov. 25.21 the philosophy of brotherliness as brought forward by Christ is expressed in these words: "If thine enemy be hungry, give him bread to eat; And if he be thirsty, give him water to drink: For thou wilt heap coals of fire upon his head, And Jehovah will reward thee." William Lyon Phelps suggests (18) that Proverbs 30.24-21 brings out the philosophy of the wisdom of preparedness, the wisdom of safety, the wisdom of co-operation, and the wisdom of beauty.

10. Family relations according to the Wisdom Literature.

Concerning the Jewish family life in general, E.A. Page says (19) that "The Jewish family life indeed far surpassed that of the Gentiles in the purity it secured to woman, and in the care which it bestowed on children, who were regarded as a blessing vouchsafed by God and destined for His service by fidelity to the Divine Law." From Prov. 12.4, "A virtuous woman is the crown of her husband, But she that maketh ashamed is as rottenness in his bones" we note that the regard for the lady in the family was that of the highest when she was virtuous, and that of the lowest when she was not virtuous. Note also Prov. 30.19-31. From Prov. 4.3 it is noted that there were tender ties in the family, and from Prov. 5.18-21; 18.22; 19.14 it is evident that there was a close relationship between husband and wife. Prov. 1.8; 4.1; 6.20; 13.1; 15.5; 23.22 suggest that the interest of the parent in the child was expected to be very close; and the children in turn were (18) Cf. Human Nature and the Bible; p.288. (19) Cath. Ency. vol.v. p.299.

expected to be obedient to their parents. In general, the book of Job expresses a very similar relationship in the family life that the references in the book of Proverbs have indicated. From Job 2.11-13 we note that friends were willing to meet with friends in cases of need; and, even though (Job 2.17) Job finds his friends to be mockers, and even though (Job 18.33 ff.) his relatives and friends and servants seem to have deserted him, he remains true to them and, as suggested above, is even willing to pray for them (Job 42.1). Prov. 17.17; 18.24; 27.10 also bring out a similar essence of real friendship.

12. Summary.

Thus, from all that has been said concerning the philosophy of the Wisdom Literature, we can justly conclude by saying that the entire view is well expressed in Proverbs 14.34, "Righteousness exalteth a nation, But sin is a reproach to any people." The book of Proverbs sets forth principles and rules that are of a high moral standard. Almost every topic touching personal and social relations, rites and duties, and bearing upon the welfare of the individual, the family, and the community is mentioned. The book may therefore well be called the "Manual of Ethics and Right Action". Its splendid expressions concerning social life are as true to-day as they were in the time in which it was written. As the book of Job brings out the theoretical or spiritual phase of philosophy, so the book of Proverbs brings out the practical or social. Both the spiritual and the social side of a philosophy have a great deal to do with the educational philosophy which is worked out in the pedagogy that gives expression and continuation to such noble idealism.

CHAPTER IV

THE IMPORTANCE OF EDUCATION

1. The Importance of Education in the Hebrew Race.

According to the Hebrew ideal, education was life and life in turn depended upon man's sense of his relationship to his God. Religion to the Hebrew was almost the synonym of common instruction. The general purpose of the festivals and ceremonies was to inculcate religious and moral lessons in the children (Ex. 12.26 ff.; 13.8-14; Deut. 4.9ff.; 6.20 ff.; 32.7, 46). The whole law was at an early stage utilized for public instruction. The Deuteronomic law, whatever its contents were, was to be written "very clearly" on large stones on the highways, that all the people might read it (Deut 27.1-8). While the king or leader was to keep a copy of the Law and read therein all the days of his life (Deut. 17.18; cf. Josh. 1.8), all the people, "The men, women, and the little ones" were to assemble every seventh year at the close of the Sukkot festival to hear and to learn the Law.

2. Education more important than a definite system.

It is quite true that the early Hebrew race did not have a complete science of education, as understood in the modern sense; in fact, the word 'school' does not even appear in the Old Testament, but from such passages as Deut. 4.9; 6.7; 1.12, 13, we know that almost every home was a school and every parent a teacher. Only in the families of the aristocracy were tutors employed (2 Kings 10.1-5 and 2 Sam. 12.25). Louis Grossman says (20) that "the ability to read and write was general with the

ancient Hebrews. The husband issued the bill of divorce. Witnesses signed documents and contracts and spies submitted their report in the form of a plan (Josh. 18.9). A boy wrote out the names of the princes and (20) Jewish Encyclopedia, vol. IX, p.570.

elders of Succoth (Judges 8.14). Certain ritual objects called for ~~in~~ the employment of the art of writing, e.g., the Tefillin and the Mezuzah. Writing implements are frequently mentioned (Judges 5.14; Isa. 8.1; Jer. 7.8; 17.1; Job 19.24), and calligraphy was cultivated by several guilds (1 Chron. 2.55)."

The dignity of the teacher's office is well brought out in the words of God, Daniel 12.3, "they that are learned shall shine as the brightness of the firmament, and they that instruct many to justice are stars for all eternity."

3. According to the Wisdom Literature, Education was in the hands of capable men.

For a long time the priests and Levites, as the keepers of the Law, were the main instructors of the people (Deut. 31.9; 33.10; Jer. 2.8; 18.8; Mal. 2.6; 2 Chron. 17.7; Book of Jubilees 31.15). Immediately following this period, however, comes the educational period of the wise-men. From such passages as Job 32.6, "I am young and you are very old; Therefore I held back, and did not show you my opinion" we can conclude that the wise-men were usually men of mature years. Charles F. Kent (21) suggests that Ezekiel uses the term of 'elders' as a synonym for wise-men or sages. Kent continues by saying (22) "Like the prophets they came from many different classes. The recognition of the needs of humanity and the consciousness of a message tested by personal experience and fitted to meet those needs constituted their divine call. In general their ideals and their doctrines were those of the great ethical prophets of the pre-exilic period. In addressing their message directly to the people they stood squarely on the platform of the prophets; but while the prophets spoke for the most part to the nation as a whole, they spoke also to individuals. In this connection it is significant that the

(21) Cf. The Great Teachers of Judaism and Christianity, p.64; (22) Ibid, p.68.

word 'Israel' is found nowhere in the book of Proverbs. The wise do not appear to have concerned themselves with the political problems of the day. The problem, the possibilities, and the development of the individuals with whom they came into personal contact apparently demanded all their attention.

"They were the custodians of the practical experience gleaned from the past as well as from their own personal observation. This treasured experience they were able to impart in clear and practical form:

"The tongue of the wise uttereth knowledge aright,
But the mouth of fools poureth out folly." (Prov. 15.2).

They were also inspired by an ardent desire to impart their knowledge:

"The lips of the wise disperse knowledge,
But the foolish have no desire to do ~~so~~." (Prov. 15.7).

Association with them meant to their disciples knowledge and power:

"He who walks with the wise shall be wise.
But he who associates with fools shall suffer for it.
The teaching of the wise is a source of life,
That one may depart from the snares of death". (Prov. 13.20, 14.).

4. Education meant life to teachers and students alike.

C. F. Kent says (23) "The sages of Israel were true lovers of men and winners of souls (Prov. 11.30). Amid the changed conditions of a later age they were the real successors of the earlier prophets. In their close touch with the individual and in their zeal to influence by personal instruction and direction the youth with whom they came in contact, they resembled more closely the faithful priests of the earlier days. They were bound together by common aims, teaching, and methods of work. The

book of Job contains a suggestive picture of the sages reasoning together upon certain universal human problems (12.2; 13.1, 2; 32.1-6). It also illustrates the fact, which is further confirmed by the book of Proverbs, that they did not always agree with each other; but regarding the great practical questions of life they were in evident accord."

Christianity, p.69.

(23) The Great Teachers of Judaism and

Truly from this comment made by C. F. Kent, and from the statement that education was life according to the Wisdom Literature, it is quite evident that education according to the Wisdom Literature was regarded as of supreme importance and as of the great^{est} value. Before coming into direct contact with the Wisdom Literature itself, note what Ben Sira (39.1-11) has to say concerning the wise man:

"He seeks out the hidden meaning of proverbs,
And is conversant with the subtleties of parables.
He serves among great men,
And appears before him who rules;
He travels through the land of strange nations;
For he hath tried good things and evil among men.
He applied his heart to seeking earnestly the Lord
who made him,
And makes supplication before the Most High,
And opens his mouth in prayer,
And makes supplication for his sins.
If the great Lord will,
He is filled with the spirit of understanding,
He pours forth the words of his wisdom,
And in prayer gives thanks to the Lord;
He directs his counsel and knowledge,
And his secrets doth he meditate.
He shows forth the instruction which he hath been taught,
And glories in the law of the covenant of the Lord.
Many shall commend his understanding,
And so long as the world endures,
It shall not be blotted out.
His memorial shall not depart,
And his name shall live from generation to generation.
Nations shall declare his wisdom,
And the congregation shall tell out his praise.
If he continues he shall leave a greater name than
a thousand,
And if he die, he addeth thereto."

Ben Sira's description of the wise man gives us a picture of a man who was keenly interested in his profession and sincerely concerned about his subject matter. That the wise man was vitally concerned with his work is verified by the personification of wisdom in the eighth chapter of Proverbs. From verses one to six it is evident that he made a strong appeal to get people to listen to his teachings and put forth every effort to get in touch with possible students. Certainly the teachers were not only mature men but enthusiastic men; men who were filled with vitality and on fire with that which they had to give to others.

5. The subject matter was regarded as of the highest quality.

The wise men speak of their subject matter as being composed of "excellent and right things". They did not hesitate to boast of their subject matter nor did they fear to express their stand for righteousness. It seems clear that the instructors of the Wisdom Literature were not only men of real character, but men who placed their profession on the high level of their subject matter. Men, important for their teaching, were certainly men of determination, and of consecration, who made education something of vital importance to life by teaching essentials. With reference to the importance of the material taught, note particularly the subject matter taught in the book of Job. What could be more vital and fundamental as subject matter than material dealing directly with life? Man's relationship to his Divinity and his Divinity's relationship to him is the theme of the subject matter of the book of Job. Job 38.1 to 42.6 gives expression to some of the most important subject matter for all human beings; and ^{from that} with which the author concludes (42.5) "I had heard of this by the hearing of the ear; But now mine eye seeth thee.", ~~we~~ know that it is material that has grown out of educational experience; that is, out of life.

The subject matter in the book of Ecclesiastes likewise deals with that which is of the greatest importance to all thinking on life. It, too, comes from experience and is applicable to many human situations of life. If this book, ~~as~~ are the Proverbs and the Song of Songs, is a production of Solomon, we know from 1 Kings 4.29-32 that the material was regarded as ^{of} such importance that Old Testament historians spoke of it as coming from God. Nothing need be said in detail about the importance of subject matter in the book of Proverbs ~~an~~ human living, but note the importance that the wise men, personally, place upon their material. Proverbs 8.10, 11 especially as a personification, speaks in the highest terms on the material. "Receive my instruction, and

not silver; and Knowledge rather than choice gold, For wisdom is better than rubies, And all the things that may be desired are not to be compared with it." The same is true of Proverbs 8.18-21:

"Riches and honor are with me;
Yes, durable wealth and righteous.
My fruit is better than gold,
Yea, than fine gold;
And my revenue than choice silver.
I walk in the way of righteousness,
In the midst of the paths of justice;
That I may cause those that love
Me to inherit substance,
And that I may fill their treasures." (Prov. 8.14-16.)

From Proverbs 8.14-16 "Counsel is mine, and sound knowledge: I am understanding; I have might. By me kings reign, and princes rule, and nobles, even all the judges of the earth!" it is clear that wisdom was regarded as being necessary for rulers. Proverbs 8.32-35 brings out the vital relationship that real wisdom had to life and the following verses bring out the practical value of learning from the wise, Proverbs 13.14-20:

"The teaching of the wise is a fountain of life,
That one may depart from the snares of death.
Good understanding giveth favor;
But the way of the transgressor is hard.
Every prudent man worketh with knowledge;
But a fool flaunteth his folly.
A wicked messenger falleth into evil;
But a faithful ambassador is health.
Poverty and shame shall be to him that refuseth correction
But he that hath regard for reproof shall be honored.
The desire accomplished is sweet to the soul;
But it is an abomination to fools to depart from evil.
Walk with wise men, and thou shalt be wise;
But the companion of fools shall smart for it."

and Proverbs 24.3-5:

"Though wisdom is a house builded;
And by understanding it is established;
And by knowledge are the chambers filled
With all precious and pleasant riches,
A wise man is strong;
Yea a man of knowledge increaseth might."

With reference to this same point many other portions of the Proverbs might be quoted or referred to, but suffice it to say that education according to the Wisdom Literature was regarded as of such great importance

that everything that would concern man and help him in life were given sincere consideration by those who were vitally interested in the educational program.

6. Summary.

In accord with the Hebrew ideal it is noted that education according to the Wisdom Literature was regarded of such vital importance, because it was life, and depended upon the view that was taken of man and his destiny, of his relationship to his Divinity, to his fellowmen, and to the physical world in which he lived. In other words, education was regarded as being almost as important to man as life itself. All phases of life were given earnest thought by those who cared for, knew and used as subject-matter that which came from experience. In general, they were men of character, who became important because of their consecration, men who made their subject matter important by taking it from life, and who made their profession important by becoming whole-heartedly devoted to it.

THE AIMS OF EDUCATION

The educational aims of the Wisdom Literature are more or less directly stated in these verses of the preface to the book of Proverbs, (Prov. 1.2-6):

"The proverbs of Solomon the son of David, King of Israel:
To know wisdom and instruction;
To discern the words of understanding;
To receive instruction in wise dealing,
In righteousness, and justice, and equity;
To give prudence to the simple,
To the young man knowledge and discretion:
That the wise man may hear and increase in learning;
And that the man of understanding may attain unto
 sound counsels:
To understand a proverb, and a figure,
The words of the wise, and their dark sayings."

In this preface, the words 'wisdom', 'instruction', 'understanding', 'prudence', 'knowledge', 'discretion' and 'learning' are found, which according to modern diction often imply a somewhat similar meaning;^{and} since they enter very definitely into an understanding of the word 'education' it might be well to know more clearly as to just what is meant by each word in its original setting, therefore a brief word study will be made at this point.

1. Discussion of the meaning of the words used in referring to ^{the} educational aims

Wisdom is defined by Webster as being "knowledge with the capacity to use it, or perception of the best ends and the best means." This meaning appears quite similar to the general meaning applied to it in Biblical Literature. There are, however, several Hebrew words that are translated into the English by the same word 'wisdom' which in the final analysis express a somewhat different thought (24). The word חָכְמָה (Job 39.26; Prov. 23.4) may mean 'understanding' or 'intelligence'. The word בְּרָאָה is the most

¹⁴Gr. Gesenius: Hebrew-English Lexicon of the O.T. and Young: Analytical Concordance to the Bible.

common in all Biblical literature. It is used eighteen times in the book of Job, thirty-seven times in the book of Proverbs, and twenty-five times in the book of Ecclesiastes, generally expressing, or at least implying, the idea of 'skill'. This word is also used in 1 Kings 4.29-34 where it appears in Solomon's wise judgment in choosing wisdom (חָכְמָה) in preference to riches, and in the description of wisdom in Job 28.12-28, where it speaks of it as not being in the land of the living and worth more than all riches. Death has heard the rumor of it, but God only understands the way and the place of it. When He made a weight for the wind and measured out the waters, He is said to have declared, established, and searched it out. This description of wisdom concludes by saying that the fear of the Lord is wisdom, and to depart from evil is understanding. In Proverbs 8. this word is used again in a description of wisdom where wisdom is spoken of as being worth more than riches and it speaks of having made prudence its dwelling and of having found out knowledge and discretion. Counsel, sound knowledge, understanding, and might it claims as its own and as a by-product finds riches, honor, durable wealth and righteousness. Its way is that of righteousness and its paths are those of justice, thus causing those that love it to inherit substance and fill treasuries. It claims to have been set up before the ends of the earth were and to have had a part in the creation of things; rejoicing always before Jehovah and in his habitable earth, and finding delight with the sons of men. This latter description undoubtedly brings to our minds the first chapter of the Gospel of John and we would make the term 'wisdom' synonymous to the term 'word', which, in turn, is regarded as referring to Christ. Thus we might say, in modern Christian phraseology, that wisdom is experiencing the spirit of Christ. Truly all this gives us a meaning for the term 'wisdom' which is entirely different from the modern conception of it. The meaning of 'skill' is always understood in the Hebrew word and it always appears to be something of the heart; as can be very definitely noted from Prov. 1.7, "The fear of Jehovah is the beginning of knowledge, But the foolish despise wisdom and instruction;" Prov. 9.10,

"The fear of Jeohvah is the beginning of wisdom"; Prov. 2.10, "When wisdom entereth the heart" and Job 38.36, "Who hath put wisdom in the inward parts," and likewise in Ecclesiastes 1.16-17, "My heart had great experiences with Him. I gave my heart to know wisdom;" 2.3, "acquainting my heart with wisdom"; 8.16, "I applied my heart to wisdom."

The word חָכְמָה is used in Proverbs 1.20; 9.1, and 24.7, expressing a meaning of skill. The word חֵן is found translated as 'wisdom' in Job 36.5; Prov. 10.21; 11.12; 15.21; 19.8; and Eccl. 10.3, while it really means 'heart'. In Prov. 8.5 the word חָכְמָה is translated 'wisdom', while it originally implies the idea 'craftiness', 'subtlety' or 'prudence'. The word חֵן, which has associated with it the idea of 'bereaving' or 'miscarrying' is translated 'wisdom' in Job 34.35; and Prov. 1.3. In 1 Chron. 22.12 and Prov. 12.8 and 23.8, the word חֵן or חֵן is found translated 'wisdom', while it refers to 'understanding' or 'meaning' originally. The word חָכְמָה is translated 'wisdom' in Job 6.13; 12.16; Prov. 19.1, with the idea of 'substance' implied. This same word is translated 'sound wisdom' in Prov. 2.7; 3.21; 8.14.

When the wisdom of Solomon is referred to in the New Testament (Matt. 12.42; Luke 11.31) the Greek word σοφία is used, which originally expressed the idea of 'skill' and generally has the same signification that the most commonly used Hebrew word חָכְמָה has in the Old Testament. According to D. S. Margoliouth (25), Ben Sira applies a meaning to the word 'wisdom' somewhat similar to that implied in the description of it referred to in Job 28 and Prov. 8. In Prov. 2.6 and Job 38.36 חָכְמָה is spoken of as being God-given, while in Prov. 6.6 and Job 35.11, it is acquired by the study of nature; in Prov. 8.38 and 19.20 by the study of history; and in Prov. 9.9; 13.20; and Job 32.7 by association with the wise.

The Hebrew word מִצְוָה is translated 'instruction', having the idea of 'chastisement' associated with it. This word is used conclusively in

(25) Margoliouth: Lines of Defense of the Biblical Revelation, p.32.

Proverbs, and it is often contrasted with the word 'wisdom'. It does not seem to imply the idea of 'chastisement' in all the incidents where it is found; instead, very often the idea of 'information' is associated with it. It would seem reasonable, therefore, to say that the word may have implied the idea of information which may come through chastisement (Prov. 4.1), but which does not necessarily always come through chastisement. In Job 39.16 the Hebrew word וְיָדָע is used for the English translation of the term 'instruction' and from the context one would conclude that the meaning implies 'ability' rather than 'chastisement' or 'information'.

The word וְיָדָע is used in Prov. 1.2 and is translated as 'understanding', with the thought of intelligence implied. IN Prov. 4.1,5,7 the same word appears again implying the idea of 'intelligence' and it would seem fair to conclude that the word וְיָדָע always has implied the idea of 'intelligence.' The word וְיָדָע is used in Job 12.20 and is translated 'understanding' with the idea of 'taste' or 'perception' implied. Whenever phases of social life are referred to in Proverbs the word וְיָדָע, meaning 'heart' is translated as 'understanding'. In Job this same word is used with a similar meaning implied. Other Hebrew words translated into the English word 'understanding' are וְיָדָע 'wisdom' or 'meaning', וְיָדָע and וְיָדָע, both meaning 'understanding' in the modern sense.

וְיָדָע is the Hebrew word used for the English term 'prudence' and it^{has} implied the idea of 'craftiness' or 'subtlety'. Four different Hebrew words are translated into the English word 'knowledge', which seems to bring out the general modern meaning of the word, except in the use of וְיָדָע Prov. 2.3 where the idea of 'understanding' is implied. Three Hebrew words are translated 'discretion' and since they all imply a different meaning I shall refer to their usage. The word וְיָדָע (Prov. 1.4; 2.11; 3.21; 5.2) originally means 'device' or 'thoughtfulness'; the word וְיָדָע (Prov. 11.22) brings out the idea of 'taste' or 'sense'; and the word וְיָדָע (Prov. 19.11) may mean

'understanding', 'wisdom', or 'meaning'. The Hebrew word יָדָע is used for the English word 'learning' Prov. 1.5; 9.9; 16.21; 16.23 and it has implied the idea of 'perception' or 'a taking in'.

In this discussion of the different words concerned with the term 'education', only the things that should be understood when any of the words are referred to were hinted at; and when further information is deemed necessary in any particular case a more detailed study will be made.

2. The first aim of education was to encourage the right attitude toward God.

Following the suggestions made in the preface of the book of Proverbs with reference to the aims of education we can say that the primary educational aim of the Wisdom Literature was to develop in the individual the right attitude toward God. The phrase "to know wisdom" יָדָע חָכְמָה did not mean to get information from books ^{but rather} to make something a part of life, and thus have a 'skill' not merely to do certain things but to live. As suggested before, in modern Christian thought it might be said that it meant to have a vital experience with Christ in life (Job 28. and Proverbs 8.) The Individual knowing this wisdom would have something that the foolish despise (Prov. 1.7), something that was given by Jehovah (Prov. 2.6), that entered into the heart (Prov. 2.10); and that brought happiness to the man who had it. It was something that one should get first (Prov. 4.6) because it was the principal thing (Prov. 4.7); better than rubies and all the things that might be desired (Prov. 3.11). Prov. 9.10 states that the fear of Jehovah was the beginning of wisdom, thus bringing out the fact that the first educational aim was to implant in the heart of the child a fear of his God. This was necessary before the child could have knowledge of the Holy One which was understanding, and no learning would take place until this had been accomplished, because the fear of Jehovah is the instruction of wisdom (Prov. 15.33). Without having this fear of Jehovah no one could expect to become educated, because there was no wisdom, no understanding, nor counsel, against Jehovah (Prov. 21.30) and from several other passages we know

that no wisdom could be had by the wicked and without wisdom no understanding (Prov. 30.3; Eccl. 2.26). To know wisdom was not only the possession of certain knowledge, but the ability to apply it; and this was only possible by having the fear of Jehovah implanted in the heart of the child. Taking this most essential aim of education according to the Wisdom Literature with the thought of the preface - that of giving the child such information so that he might be able to discern the words of understanding אֵלֶּיךָ (that is, the words of intelligence) and connecting it up with the second usage of the word אֵלֶּיךָ , Prov. 3.5, 6, "Trust in Jehovah with all thy heart, Lean not upon thine own understanding, In all thy ways acknowledge Him, And He will make plain thy paths" and Prov. 9.10 "The knowledge of the Holy One is understanding"; Prov. 22.19 "That thy trust may be in Jehovah, I have made them known to thee this day, even to thee" - it would seem that after the fear of Jehovah had been implanted in the heart of a child a trust in Him should follow, and this may truly be regarded as the primary educational aim of the Wisdom Literature.

3. To encourage righteous and noble living.

A fear of Jehovah and a trust in Jehovah should result in a wise and righteous life, which is the ~~third~~^{second} educational aim according to the Wisdom Literature; Job 28.28, "To depart from evil is understanding"; Prov. 1.3, "To receive instruction in wise-dealing and righteousness, justice and equity."; Prov. 14.2, "He that walks in his uprightness, fears Jehovah, but he that is perverse in his ways despises him"; and ~~that~~^{these} such other passages as Prov. 1.32; 6.16-19; 16.3, 7, 9, 18; 16.32; 20.17; 23.17; 25.18; 26.21; 27.4. The entire book of Proverbs puts a great deal of emphasis upon this ideal righteous life and from such passages as Prov. 3.3, 4; 25.21, 22, we know that the Christ-like philosophy of love was regarded with great esteem and was desired to be a part of all. The ~~third~~^{second} educational aim of the Wisdom Literature, as restated then, was to inspire the pupil to a righteous and noble life.

4. To inspire obedience to parents.

The ~~fourth~~ ^{third} aim of education according to the Wisdom Literature was to inspire obedience to parents; note particularly such passages as Prov. 1.8; 4.1; 6.20; 13.1; 15.5; 23.22. Some may even place the aim of obedience to parents as the first or as the most important according to the Wisdom Literature; and perhaps it should precede the fear of Jehovah, but in following out the aims as expressed in the contents we find that this emphasis does not come until after the other aims have been stated. It is admitted that obedience to parents was a vital factor in educational life, and since the parents were among the teachers it was very essential toward success.

5. To give guidance for a successful life in the social group.

As has been noted from the aims stated, the primary purpose of education according to the Wisdom Literature was religious, Eccl. 12.13, "Fear God and keep His commandments, for this is the whole duty of man." A. Simon (26) continues this thought by saying, "Love God and do His commandments, for this is the whole duty of man. Religious training, then, is for personal and social righteousness. To know God is to be conscious of His existence and of our relation to Him. To know God is to do right. To do right is to be pious. Piety is learning. The knowledge of God is for the consecration of life. 'Know God in order to live ~~ably~~ ^{godly}'. This is the purpose of education in the Bible. ^(particularly according to the Wisdom Literature) Know God, not for the intellectual satisfaction involved, but in order to love Him! Love Him, not for the mere discharge of emotional energy but that you may live! Live, not for a mere satisfaction of the instinct for existence, but in order that you may consecrate it! In other words, Religious Culture is the educational ideal of the Bible." Implied in this conclusive religious aim there undoubtedly was a moral aim, which would develop a social aim and make education a practical thing, because all life was lived in a social group, and God was the center of interest for those who desired to be educated.

(26) Simon: Jewish Education, Historical Survey, p.13.

No definite evidence is found which states that there was a vocational aim in the general scheme of education, but from Eccl. 9.10, "Whatever thy hand findeth to do, do it with thy might" is regarded by some as implying the suggestion of a vocational aim. This implication, however, does not appear legitimate, but we can truly believe that a vocational education resulted from the ideal relationship established between parent and child (Prov. 27.23-27). Since the unity of the nation depended largely upon the family, it might not be going too far to say that a national aim was the outcome of the common view of the people. From 2 Sam. 1.8 we know that training in war was practiced.

It is interesting, in this connection, to note that C. F. Kent, after suggesting that the preface to the book of Proverbs clearly defines the aims of the wise men, continues ^{giving} by the following aims and references (27). From Prov. 12.15 (cf. Prov. 10.8) "The way of a fool is right in his own eyes: But he that is wise gives heed to counsel" he formulates his first aim, that of developing a receptive mind. From Prov. 8.4, 5 "To you, O men, I call, And my appeal is to the sons of men; Learn O ye simple, to know understanding, And ye fools, to understand wisdom", Kent concludes the second aim to be that of teaching practical wisdom.

^{not} According to Kent ~~in this book~~ the third aim ~~is~~ to create a right attitude toward God, and his reference is to Prov. 14.2; 3.5, 6; 22.17; 24.34. "The fourth aim Kent gives, ~~in this book~~ ^{is} to inspire noble acts, and his reference is to Prov. 3.3, 4, "Let not kindness and truth forsake thee, Bind them about thy neck, Write them upon the tablets of thy heart, So shalt thou find favor and good repute In the sight of God and man". In speaking of this aim Kent says of the wise men that "their ultimate appeal was not to the feelings or to the reason but to the will. All their instruction was but a means to this practical end. The wise men sought to define the duty of the individual in all his social relations. The right use of the ear and tongue, the duties of

(27) Kent: Great Teachers of Judaism and Christianity, p.70 ff.

children to parents and of parents to their children, the responsibility of a king to his subjects and of subjects to their king, the evils of falsehood, pride, cruelty, and intemperance, and the value of truth, honesty, courage, and charity are but a few of the practical subjects which they discussed from many different points of view". The last aim suggested by Kent is that of developing individual character or, as he puts it, "to make sane, happy efficient men and women."

In another book (28) Kent gives the following aims as being expressed in the Wisdom Literature: "their first aim was to instruct the ignorant in the fundamental moral and religious principles already laid down by earlier priests and prophets. Their second aim was to point out the pitfalls that lay in the path of the inexperienced, and to save them from moral wreck by inspiring within them right ideals and ambitions. The third aim of the wise was to educate the receptive, and all who came to them in the attitude of disciples." Then he concludes his remarks with words similar to those quoted from his other book in the preceding reference. The two ~~different~~ suggestions made by Kent with reference to aims are implied in those held by this study.

The educational aims just stated were not only to be applied in educating the youth; but also young men (Prov. 1.4) and even wise men and men of understanding (Prov. 1.5) with the purpose of adding to what learning they already had, thus making it possible for the men of understanding to know sound counsels, and understand proverbs, figures, the words of the wise, and their riddles. From the entire discussion in the book of Job we might conclude that there was even an aim in the educational life of the older men to solve some of the mysteries of life. We can almost believe that Job's friends met with him at his center of instruction, which undoubtedly was his home, and that they came there with the intent and purpose of trying to solve the reason for his suffering. It is certainly reasonable to believe that Job and his friends

(28) Kent: Makers and Teachers of Judaism, p.163.

were regarded as the educational leaders of their time and that other subjects similar to the one of which we have a record may have been discussed.

6. Summary.

In summary, therefore, I would say that the primary educational aim according to the Wisdom Literature, was to implant in the heart of the child a fear of Jehovah and a trust in Him. The second aim was to encourage righteous and noble living; the third, to encourage obedience to parents; and the last aim was to guide him into an efficient social and industrial life. These educational aims were intended for all those who desired to avail themselves of the possibilities, and resulted in a strenuous religious training, which in turn developed a strong character. The wise men aimed to really educate and not merely to instruct.

CHAPTER VI
ORGANIZATION OF EDUCATION

1. No distinction between secular and religious education.

From the discussion on the educational aims of the Wisdom Literature it is noted that there was no recognized distinction between that which we today call secular and religious education. Everything that vitally concerned man or influenced his conduct and was of real ethical and religious value was given consideration, and as stated by C. F. Kent (29), "Nothing of real interest to the individual was too petty for their consideration. In their teachings they aimed to touch life on every side. In the same sections in which they defined men's duties to God they discussed man's legal obligations and that which affected his business. Thus they blended closely ideal and utilitarian questions and motives."

2. Primary education emphasized and the home the center of instruction.

Primary education was regarded as of the greatest importance. Prov. 22.6 "Train up the child in the way he should go; And even when he is old he will not depart from it". Most of this primary education was made possible through the home and, as suggested before, the parents were regarded as the primary teachers. Rabbi Simon suggests (30) that "Education seeded and sprouted in the home, being fertilized by faith". He continues, "Israel laid his greatest burden on the home as the educator of the race, and sanctioned the fifth commandment as its divine guarantee or perpetuity. From early morning until nightfall the day brought its lessons and warnings, its prayers and its sacrifices." Prov. 1.8; 4.1; 6.20; 13.1; 15.5; 23.22 certainly bring out the fact that the fathers and mothers were expected to be the chief teachers, and Prov. 31.1 "The words of king Lemuel, the

(29) Kent: Great Teachers of Judaism and Christianity, p.74.

(30) Simon: Jewish Education, Historical Survey, p.13.

oracle that his mother taught him" states very clearly that the mother taught. From the Song of Solomon 8.5, it appears that the daughters remained under the supervision of the mother until their marriage, but from 2 Kings 10.1, 5 and 2 Samuel 12.25 it appears evident that ~~the~~^{some} sons were taught^{by} or least under the care of, tutors.

3. The meeting places of the wise-men or professional teachers.

Proverbs 5.13, "Neither have I obeyed the voice of my teachers, Nor inclined mine ear to them that instructed me", and Proverbs 13.20, "Walk with wise men, and thou shalt be wise" bring out the possibility of professional teachers. Whether these professional teachers had special places for teaching is not stated, but from Proverbs 13.20 it would seem, accepting the literal English translation, that they taught as they journeyed about with their students. As stated before, the word 'school' does not appear in the Old Testament and there were no schools in the modern sense of the term. With reference to the possibility of special associations with a special educational program, a quotation is taken from A. R.S. Kennedy, when he says (31) (in speaking of the so-called 'schools of the prophets' - an expression with no Scriptural authority) that, "All that the Scripture narrative warrants us in holding is that in a few centres, such as Bethel (2 Kings 2.3), Jericho (2 Kings 2.5), and Gilgal (2 Kings 4.38), men of prophetic spirit formed associations or brotherhoods (hence the name 'sons of the prophets') for the purpose of stimulating their devotion to Jehovah through the common life of the brotherhood. Edification, not education, was the main purpose of these so-called 'schools'."

C.F.Kent, in speaking of the teaching of these professional teachers of 'wise men', which is perhaps the better term, says (32) that "as a rule, however, the wise taught the small groups of disciples which gathered

(31) Cf. Hasting's Bible Dict., Vol.I, p.647.

(32) Kent: Great Teachers of Judaism and Christianity, p.76.

about them. To these they gave the familiar name of sons. The place of these ancient religious schools was usually just inside the city gate. Here were held the primitive courts, and here the people gathered for the discussion of public and private questions as well as for purposes of barter. This place gave a good opportunity for the wise to come into close personal contact with the people; here also the youthful learners could readily consult their teachers. Question and answer probably figured largely in the teachings of the wise. In the light of similar usage in the East today, especially at the great Mohammedan school at Cairo, it is easy to reconstruct the scene. An aged sage, with a long flowing beard and a face which expresses the love and interest which he feels for the young, as well as the pleasures and the sorrows which have come to him in his long life-experience, sits cross-legged on the ground. About him in the same posture are his disciples. Their faces express varying degrees of interest and appreciation of the words of counsel and exhortation which fall from the lips of the ancient sage. In the form in which he puts his teachings and in his attitude toward those taught is revealed his intense zeal to attract and help the ignorant and foolish." Kent continues by suggesting that the zeal of these professional teachers or wise-men to reach and help those intellectually and morally destitute is clearly brought out in Proverbs 4.1-9:

Hear, O children, the instruction of a father,
Give heed that ye may comprehend wisdom,
For good counsel I give you,
Forsake ye not my teaching.
When I was of tender age,
Beloved by my father,
He used to teach me and say to me:
Let thy mind retain my words.
Keep my commandments and live;
Get wisdom, get understanding;
Forsake her not, and she will preserve thee,
Love her and she will keep thee.
Prize her and she will exalt thee,
She will honor thee if thou embrace her;
She will encircle thy head with a chaplet of beauty,
Bestow on thee a crown of glory.

Kent even goes so far as to say that from Proverbs 9.1-6 we might infer that the wise were inspired by missionary zeal and went forth in quest of disciples. Noting Proverbs 1.20-21, "Wisdom crieth aloud in the street; She uttereth her voice in the broad places; She crieth in the chief place of concourse; At the entrance of the gates, In the city she uttereth her words, and Prov. 8:34-36,

"Blessed is the man that heareth me,
Watching daily at my gates,
Watching at the posts of my doors.
For whoso findeth me findeth life,
And shall obtain favor of Jehovah,
But he that sinneth against me wrongeth his own soul:
All they that hate me love death."

it appears that Kent's description of the schools as meeting places just inside the city gate ~~is~~^{are} true.

4. Summary.

From the account quoted from Kent, and from the reference given, we can say in summary that the chief educational organization spoken of in the Wisdom Literature was that of the home; and that of the professional teachers, who had no special places of instruction, ^{but} taught all those who were willing to listen to their teachings, wherever they were permitted to meet. The homes, street, and entries of city gates were the schools and each teacher worked out his own organization in accord with the suggestions of those recognized as wise men.

CHAPTER VII

THE CONTENTS OF EDUCATION ACCORDING TO THE WISDOM LITERATURE OF THE OLD TESTAMENT.

Much has been said concerning contents in the chapter on "The Philosophy of the Wisdom Literature, therefore frequent reference will be made to that chapter in the present phase of the study.

1. Opinions on content by Bible students.

To provide a general authentic background or survey of the contents of the Wisdom Literature, quotations from different Bible students are here given.

Dr. F. Godet says (33) "The subjects treated in Hebrew wisdom relate not to the study of Being, but to the purely practical question of right living; they even exhaust it. These books are: Job, in which is revealed the art of suffering well; the Psalms, which give us a model of true prayer; Proverbs, in which is taught the art of acting rightly in all circumstances; Ecclesiastes, which treats of the right manner of enjoying the good things granted to man here below; and finally, in the Song of Songs, the wisdom of the Israelite rises to the contemplation of the supreme art - that of true and pure love."

C. F. Kent speaks thus (34): "It is significant that neither Israel nor the nation is mentioned in all the Wisdom Literature, and that man is spoken of thirty-three times in the book of Proverbs alone. Man was the object of their study and teaching; the nation, only as it was made up of individuals. In this respect the sages stand in contrast with the prophets, whose message usually is to be nation. They also have little to say about the ritual or the forms of religion. To them the fear and knowledge of God is the beginning of wisdom, and its end a normal relation, to

(33) Butler: Bible Works of Job, Prov., Eccl. ' Song of Songs, p.5.

(34) Kent: Origin and Permanent Value of O.T., p165.

God, to one's fellowmen, and to life. Their message is directed equally to all mankind. The subjects that command their attention are of universal interest: the nature and tendencies of man, and his relations and duties to God, to society, to the family, and to himself. Everything that concerns man, whether it be the tilling of the soil, the choice of a wife, the conduct of a lawsuit, or the proper deportment in the presence of a ruler, commands their earnest consideration."

2. The religious content.

In addition to the quotation from L. Lewis in chapter three of the present study, E. Copley is here quoted with reference to the inculcated truths in the book of Job (35): "1. The creation of the world by one Supreme Being. This is the first great principle of natural religion; it is laid down throughout the whole book as an uncontestable truth, but is particularly illustrated in the speech of Jehovah Himself. 2. The government of the world by the providence of God. 3. The corruption of man by nature. 4. The necessity of an atonement, prefigured in sacrifices, to turn away the Divine anger, and to render the Almighty favorable; also, the intercession and mediation of a righteous person on behalf of the guilty. 5. The certainty of a future resurrection and retribution."

On the wisdom of Solomon, Tuck has this to say (36): "Saul was self-willed; David was self-subdued; Solomon was self-contained. The religion of Saul was associational; the religion of David was personal; the religion of Solomon was official. The story may be read in yet another light. Man is a composite being, and each man has to decide which part of himself shall rule the whole. Saul made the body rule; David made the heart rule, and Solomon made the mind rule. So these first three kings illustrate primary

(35)Butlet: Bible Works on Job, Prov., Eccl., and Song of Songs, p.12.

(36)White: Studies in O.T.Characters, p.106.

religious
truths for all the ages."

R. G. Moulton says (37) "To speak first of the Proverbs themselves: Their fundamental topic is the world controversy between good and evil, wisdom and folly; both the antagonism itself and the judgment that is to decide between them. This judgment is not that which the prophets sometimes paint - a great Day of the Lord in which the whole earth is doomed, but a continual judgment, going on at all periods and in every individual life, by which the evil are constrained to bow before the good. Even the righteous are to be recompensed in the earth: how much more the wicked and the sinner. As certainly as the Lord hath made everything for its own end, so certainly the wicked have been made for the day of evil. Doubts on the subject of this unerring judgment, such as dominate Job and Ecclesiastes, and disturb even the faith of Asaph, appear only in the faintest manner in this work, in the form of a few precepts against the envying of sinners. So pronounced is the victory of good in early Proverbs that they have been called utilitarian. Certainly their language can be read in a utilitarian sense, but I doubt if this expresses their spirit; they are philosophical, not proreptical, and their purpose is not to bribe with offers of advantage, but to exclaim again^t the folly of thinking that there could be any path towards advantage except through right doing."

Moses Stuart (38) speaks of Ecclesiastes as follows: "In respect to God there is no part of the Old Testament which inculcates more thoroughly the fear of Him, reverence for Him, His supremacy, and His sovereign right to order all things and direct all concerns. In what part of the Old Testament is there more spirituality as to worshipping Him inculcated, and the fear of offending more emphatically enjoined? See Eccl. 4.17; 5.6; 7.13, 14; 8.12, 13, 17, and the many similar passages."

J. M. Macdonald continues on this book thus: "The subject of the en-

(37) Moulton: Modern Readers' Bible: Proverbs, Intro. p.ix.

(38) Butler: Bible Works on Job, Prov., Eccl., & Song of Songs, p.432.

(39) Ibid., p.439

tire book may be expressed in a single sentence thus (compare Eccl. 1.2 with 12. 13, 14): It is that great day when "God shall bring every work into judgment; which alone redeems all things - man and his affairs and the world in which he spends his brief existence - from being regarded as an inexplicable mystery, or as the greatest vanity imaginable."

R. Graves has this to add (40): "The doctrine of a future retribution forms the great basis and the leading truth of this book."

With reference to the Song of Solomon J. Kotto has this to say (41): "There is a state of mind and feeling which enables men to appropriate to themselves strong spiritual nutriment from such writings as these, seizing with a sharply apprehensive sense the spiritual which is set forth to them under carnal symbols, that the carnal is lost sight of and forgotten under the spiritual. This faculty is very strong among the Orientals, in fact, this mode of expression is at the present day so familiar in the East that an Oriental, on first becoming acquainted with this book, would read it with rapture, and recognize it as full of edifying spiritual expression, the general purport of which he would be at no loss to gather. That this faculty is not entirely wanting to the Occident has been evinced by the relish with which men of eminent holiness and spiritual feeling have extracted refreshment to their souls from the Song of Songs."

Thus speak men who have studied the contents of the books of Wisdom Literature from the religious standpoint; and as we review the chapter on "The Philosophy of the Wisdom Literature" we find that their views are substantiated by the contents of the source material.

In view of the fact that the religious content has been thoroughly treated in the chapter on the "Philosophy of the Wisdom Literature" nothing on doctrine will be repeated here. Whatever may have been the essence of

(40) Butler: Bible Works on Job, Proverbs, Eccl. and Song of Songs, p.438.
(41) Ibid, p.543.

the religious doctrines inculcated in the Wisdom Literature; has its place of importance to be sure, but in the general plan or program of education the things immediately connected with living seem to have received the most emphasis. Chief among these things were the following: Fear Jehovah (Prov. 1.7; 9.10, 14); trust Jehovah (Prov. 3.5, 6; 16.3, 7, 9; 23.17; 28.5), and then the many other passages which give guidance towards finding the right relationship with God. In this connection note particularly Prov. 11.1; 18.22; 15.11; 21.2; 20.27 and Eccl. 12.13. In short, Proverbs III, in suggesting that wisdom is godliness and comes from God, is a good summary of the religious content of the Wisdom Literature. A. Simon (42) has suggested that Exodus 34 might be called a catechism in Religion. In like manner ~~the~~ Proverbs 3 might be called a text book in Religion. At any rate the Wisdom Literature of the Old Testament is a great text book on right living; not only in the sight of men, but also in the sight of God.

3 Ethical content.

Much of the religious content is more or less interwoven with the ethical content. In general, however, the difference will be found in that the religious content deals mainly with man's sense of his relationship to his God and to the world beyond, while the ethical content deals chiefly with man's sense of his relationship to his fellowmen and to the world in which he now lives.

J. Caryl suggests (43) that the book of Job teaches man; (1) that the bearing of a cross should be done nobly; (2) that afflictions do not come by chance; (3) that the Sovereignty of God is certain; (4) that the afflictions of many are not for their sins; (5) that there is no trusting to any creature comforts; (6) that real faith gives strength and stability; (7) that God never leaves His people totally; or finally; and (8) that the judgments

(42) Cf. Simon: Jewish Education Historical Survey, p.16.

(43) Butler: Bible Works on Job, Prov., Eccl. and Song of Songs, p.13.

of God are often secret but never unjust. Caryl continues by suggesting that the book of Job reproves slander, judging men's spiritual estates and God's dealings with men, and lastly man's pride and extreme presumption in finding out God's counsels, decrees, purposes, judgments, and works. He concludes by saying that "there is much for consolation: 1. That all things do work for the good of those that love God. 2. That no temptation shall ever take hold of us but such as God will either make us able to have, or make a way of escape out of it. We can be in no condition cast so low but the hand of God can reach us, find us, send in deliverance and raise us up again."

Much is said concerning the ethical content of the book of Proverbs. J. G. Butler says (44) that "its themes include almost every topic touching personal and social relations, rights and duties, and bearing upon the welfare of the individual, the family, and the community. The book, therefore, embodies an inspired manual of ethics or right acting. For the individual it furnishes all essential counsels pertaining to sobriety, purity, and all probity, as well as to industry and economy." Matthew Henry speaks as follows (45): "As we have no book so useful to us in our devotions as David's Psalms, so we have none so serviceable to us for the right ordering of our conversation, as Solomon's Proverbs, which, as David says of the commandments, are exceeding broad, containing in a little compass a complete body of Divine ethics, politics, and economics; exposing every vice, recommending every virtue, and suggesting rules for the government of ourselves in every relation and condition, and every turn of conversation." A. Clarke claims (46) that "it is impossible for any description of persons to read the book of Proverbs without profit. Fathers,

(44) Butler: Bible Works on Job, Prov., Eccl., and Song of Songs, p.229

(45) Ibid, p.230. (46) Ibid, p.230.

mothers, wives, husbands, sons, daughters, masters, and servants may here also learn their respective duties; and the most excellent rules are laid down not only in reference to morality, but to civil policy and economy." In this same connection Genung suggests (47) that the Wisdom Literature encouraged, or contained material which taught, respect for the king and for law, honor for parents, teachers and the gray-haired, admiration for the thrifty, and tender regard for the poor and oppressed on the one hand and sarcasm for fools, scorn for scorners, contempt for sluggards, disgust for gluttons and drunkards, abhorrence for impure and unchaste, and disdain for talebearers and backbiters on the otherhand. In short, the ethical teaching of the Wisdom Literature is love for righteousness and abhorrence of wickedness. It emphasized that to be wise one should be industrious, open-minded, steady, temperate, tactful, and should put his soul to practical and gainful ends. To be lazy, forward, gluttonous, clamorous, and headstrong indicated that you were not wise, or, we might say, educated.

On the book of Ecclesiastes, W. H. Green has this to say (48): "The book of Ecclesiastes records the experiments, observations, and reflections of the wise king of Israel in relation to that which constitutes the true happiness and real welfare of man. Like the book of Proverbs and of Job, it deals with the questions of human life from the standpoint of 'wisdom', showing that not merely as a matter of duty and obligation, but from a regard to his own highest interest, man should obey the law of God."

J. G. Butler makes this suggestion (49): "Viewed from another standpoint, from the purpose of the inspiring Spirit, this sublime sermon presents the transcendent fact of a future life, as a necessary and essential compliment to the present." Along this same line J. G. Herder remarks (50) "I do not know any book in the Old Testament which describes

(47) Cf. Genung: The Hebrew Literature of Wisdom, p.108.

(48) Butler: Bible Works of Job, Prov., Eccl., and Song of Songs, p.431.

(49) Ibid, (50) Ibid, p.431.

more fully, more convincingly, or more concisely the whole sum of human life, with all its changes and vanities, its occupations and plans, its speculations and pleasures, and at the same time that which alone is real, lasting, progressive and rewarding."

Certainly all that has been said concerning these three books of the Wisdom Literature of the Old Testament is sufficient to encourage a close study of the contents. Before this close study is made, however, note what a leading Bible student has to say concerning the Song of Solomon, a book that is often regarded as having nothing of real value for life. Henry Cowles (51) says, "Whatever may be true as to a secondary meaning, in its primary sense this book treats of love as between the sexes. It has been conceded generally, if not universally, and it must be, that the love here portrayed is connubial, or wedded love. The early Christian fathers sometimes seem to speak of connubial love, even the purest known to mortals, as necessarily involving more or less of original sin. Hence they denounce unsparingly any construction which finds such love in this Song. Our age has advanced too far toward the millennium to endorse such asceticism. In so far as this Song commends conjugal fidelity; paints attractively the pure devotion of husband and wife to each other ("My beloved is mine and I am his"); sets forth the beautiful blending of the love of nature and the charms of rural life with the social endearments of the connubial relation, it has done a noble work for the purity and elevation of our common humanity."

On examining the source material for the Wisdom Literature itself we note (cf. chapter III, p.24 of the present study) that the following social evils are to be avoided: lewd women, folly, pride, self-righteousness, boasting, anger, malice, envy, strife, rendering evil for evil, oppression of the poor, flattery, falsehood, hypocrisy, murder, covetousness, theft, (51) Butler: Bible Works of Job, Prov., Eccl., and Song of Songs, p.532.

scheming, wayward manner, slander, false balance, false witness, tale bearing, removing landmarks, cruelty to animals, respect of persons in judgment, drunkenness, deceit, bribery, haughtiness, lying, having discord among brethren and causing others to do evil.

Among the social virtues to be desired the following are found (Cf. Chapter III, p.23, of the present study): kindness, truthfulness, love, righteousness, peace loving, prudence, mercy, generosity, pity for the poor, humility, modesty, justice, purity, slow to anger, self-control, integrity, diligence, faithfulness, temperance in all things, and brotherliness as brought forward more directly in the teaching of Christ. The teaching ^{with} reference to the family life and to virtuous living and friendly respect is very high.

K. Kohler has suggested (52) that the ethics as referred to in Proverbs 6.34; 14.22; 24.17, 18 and 19.3 is nothing more than morality, while in Prov. 10.12; Job 29.15, 16, and 31.1ff it becomes idealism. Whatever may be our opinion with reference to this suggestion we must agree with W. L. Phelps when he says (53) "In the main the Proverbs teach the philosophy of moderation. It does not point out every danger, but it shows the safe path."

4. The scholastic content.

The very fact that special sections appear in this chapter under the name of "religious" and "ethical" content indicate that subjects in religion, philosophy and ethics were chief among the scholastic subjects in the schools of the wise men. Perhaps even a so-called social psychology and an educational psychology were among the subjects taught. Particularly note the psychological suggestions in "The fear of Jehovah is the beginning of knowledge" (Cf. Job 28.28; Prov. 1.7; 9.10; Eccl. 1.11-13; 12.13).

(52) Cf. Jewish Encyclopedia, under "Wisdom".

(53) Phelps: Human Nature in the Bible, p.278.

In the old King James Version of the Bible we note that at the head of the tenth chapter the contents are summed up in these words: "From this chapter to the five and twentieth are sundry observations of moral virtues, and their contrary vices." Here we almost have a name for a text in Sociology.

It is true that there was no assigned course of study, but the frequent references made to the laws and commandments of the parents (Prov. 3.1; 4.2; 6.20, 21, 23; 7.2) would almost indicate that the law or "Torah" was a required subject in the so-called program of education. Certainly the law had an important place in the educational life.

From Job 19.24; 31.35; Prov. 22.17-21; and Eccl. 12.12 we can justly conclude that reading and writing were known and undoubtedly taught. Prov. 30.11-31 is an acrostic way of writing.

Concerning music, A. Simon has this to say (54): "Music was certainly taught to the upper classes. The traveling prophets in Samuel's day no less than the priests in connection with the temple of Solomon and of those who returned under Ezra were teachers of music, though their music was essentially for worship (1 Chron. 25.8b; 2 Chron. 17.1; Prov. 25.5)".

On the science taught by the wise men A. Simon says (55): "To, in his notes on 'The Book of Proverbs' (p.531) suspects that the words of chapter 30.18.19

"Three things are beyond my ken,
And four I do not understand:
The way of the vulture in the air,
The way of a serpent over a rock,
The way of a sheep on the high sea,
And the way of a man with a women",

are lessons in natural history and physics. So the words 'wisdom', 'intelligence', 'knowledge', 'doctrines', 'counsel', 'understanding', 'guidance', 'Torah', 'teaching', 'sagacity', 'discretion', 'the way', often finely drawn

(54) Simon: Jewish Education, Historical Survey, p.14.

(55) Ibid, p.15.

in the Bible, may represent crude divisions of general cultures."

Whether grammar or literature were taught in any form is unknown, but we certainly find some wonderful use of maxims (Eccl. 4.9-12; 13-16; 5.1-7, 8, 9; 7.1-6, 8-10- 11-12, 13-14, 15-18, 20-22; 10.2-3, 5-7, 12-14; 11.6, and again and again ^{in the} Proverbs); Proverb clusters (Prov. 25.2-7 on the king; 26.3-12 on fools; 26.13-16 on sluggards; 26.17-26 on social pests), the essay (Eccl. 1.12; 2.1) Solomon's Search for Wisdom, 3.1-4.8; 5.10; 6.12; 7.23; 9.16; 11.7; 12.7); the epigram (Prov. 23.1-2; 23.4, 5; 23. 6-8; and many other places in Proverbs and in Eccl. 10.16, 17, 20; 11.3); the Fixed or Number Sonnet (Prov. 6.15-19; 30.7-9, 15, 16, 18, 19, 21, 22, 24-28, and 29-31); the Free Sonnet (Prov. 1.10-19); 3.1-10; 11-20; 21-26, 27-35, etc., in Proverbs and Eccl. 3.1-8; 12.1-7); the Dramatic Monologue (Prov. 1.20-33; 7-8. and Eccl. 1.12; 2.1) and then "antitheses", "comparisons" and "imagery" will also be found to have been used.

5. The Industrial Content.

Much industrial content, or at least advice for industry and vocational life, is found in the following verses of Proverbs: 6.6-8; 20.13, 17; 22. 16, 22-29; 23.4, 6, 10; 25. 8-21; 27. 18, 23-27; 28.6-8. Eccl. 2.22 certainly has implied the philosophy as put in these modern words of Theodore Roosevelt: "Do the best you can, with what you have, where you are." Likewise Eccl. 5.18-20. Some may call it cheap homiletics to speak of Eccl. 9. 7-10 as industrial education, but it appears just to say that since it is good advice or instruction for the industrial world today it may have served a similar purpose when it was first given or written. Much advice given in the Wisdom Literature is very vital in the industrial and vocational life of a people of any age, and it is not going too far to speak of industrial content.

6. Summary.

For a summary statement we^{can} best quote S. Simon when he says (56):
"In general and specific terms the sages counsel the need of chastity, diligence, sobriety, prudence, honesty, justice, loyalty to the poor, generosity to enemies, capacity for friendship, the systematic avoidance of anger, sloth, malice, folly, perjury and theft, and in all things to follow the law of God, which is Wisdom, the essence of Religion." All this is not only the essence of religion, but, since religion and education were almost synonymous, it is also the essential essence of the educational content.

(56) Simon: Jewish Education, Historical Survey, p.31.

CHAPTER VIII

METHOD OF EDUCATION ACCORDING TO ^{The} WISDOM LITERATURE

1. Obedience to parents and reverence for God ^{The} first approach.

Under this heading A. Simon speaks as follows (57): "The Bible is the world's oldest text-book on racial and individual training. The people who wrote the Bible are the classic pedagogues of civilization. The Hebrew was the only one who ever built up an educational program on religion. Its theory called for a leveling-up process of the people to the standing, dignity, piety and learning of priests. While learning was not the possession of all, theoretically it was the privilege of all. Israel's ideal of 'a kingdom of priests' called for the educational art which could give reality to such an ideal. Floating before the minds of all Hebrew educators was this inspiring message: 'Surely this great nation is a wise and understanding people' (Deut. 4.6). There is nowhere a statement that education is an exclusive prerogative."

"The method adopted for the perpetuation of his first fruits is inherently the best. God, Home and the Torah are the three classic and organic units. Education in the Bible begins with obedience to parents, centers in reverence for God and ends in the discipline and consecration of life."

2. Meeting the student on his own ground.

A. Simon says (58) "The sage knew the message of the home, the priest, the psalmist, the prophet and the scribe. He was a product of all these forces. Thus, he found his material in their messages. He was the popularizer in homely and sententious words of the religion of the day. He came to the level of the masses and brought learning direct to their doorsteps. It

(57) Simon: Jewish Education, Historical Survey, p.12.

(58) Ibid, p.30ff.

was the task of the sage to bring the minds of the people into sympathy with the prophets. Much of his teaching is utilitarian and prudential wisdom. Not held down to any one book they could rely upon their native tact and talent. They were not burdened by a calling from on high; they did not need to scold and oppose. They were familiar with history and literature, and they could find ready illustrations in daily experiences. They were familiar with the popular wisdom, its proverbs and gnomes, and built upon these a more stately philosophy. They were moralists, but never degenerated into sophists. They invariably threw their maxims into parallelistic forms, so as to have them more easily fixed in popular memory."

A. Simon continues by suggesting ^{that} Ben Sirach (~~38~~ 38.24-39) assumes the existence of systematic instruction. Whether this assumption is made on authentic grounds or not is uncertain but as we continue this phase of the study we do note that some method, if not system, of instruction was used by the wise men. From 1 Kings 4.32-24 it is evident that the wise men drew illustrations for teaching from nature and such things as people came in contact with every day.

3. Discipline.

On discipline in general note what J. L. Kandel and L. Grossman have to say (59): "Typical of the literature of this period (circ. 1000 B.C.) is the book of Proverbs, the whole of which may be read as the expression of the educational ideals of the time, with its emphasis on the importance of both the father and the mother in the education of the child, with its stress on habit, ("Train up the child in the way he should go, 22.6); on the value of reproof as a mode of guidance (10.17; 12.1); on the importance of discipline and the rod of correction (22.15; 23.14; 29.15 and others); and with its description of the virtuous woman (31.)." L. Grossman (60)

(59) Monroe: Cyclopedia of Education, article "Jewish Education".

(60) The Jewish Encyclopedia, article "Pedagogics".

has this to add: "In view of the educational wisdom in it, the Book of Proverbs constitutes the oldest text-book on pedagogy in existence. All life, according to it, is disciplinary, and so is education. Though the rod of correction is necessary (12.24; 19.15) still a rebuke is better than a hundred stripes (17.10). The words of teachers, which are as goods (Eccl. 12.11), are spoken in quiet (10.17). The soferim who thus speak are perhaps the first guild of teachers of which there is any record. They were the "melammedim", "morim" and "hahamin" (Prov. 22.17). That correction by force had a place in the method of the wise men is certainly brought out in such passages as Prov. 22.15; 13.24; 19.18; 23.12, 13; 19.15, 17. Nevertheless, for certain students reproof was recognized as being better than "a hundred stripes" (Prov. 17.10). From Prov. 30.17 it might be understood that threats were also employed to maintain discipline. From other passages it ~~was~~^{would} appear that rewards had a place in the program of method.

4. Individualistic training

C. F. Kent has this to say about the sages (61), "Of the three classes of Israel's teachers the sages stood in closest touch with the people. They were naturally the father-confessors of the community. Observation was their guide, enlightened common sense their interpreter, and experience their teacher". Kent continues by suggesting that the sages drew their principles and ideals from Israel's prophets, but applied them to the practical, every-day problems of life. Along this same line of thought Genung speaks thus (62): "The Hebrew sage thought out his wisdom in particulars, in concrete cases; drawing it immediately from the experience, or the emergency, or the trait of character right at hand."

(61) Kent: Origin and Permanent Value of the Old Testament, p.165.

(62) Genung: The Hebrew Literature of Wisdom, p.107.

That the sage was individualistic in his method of teaching might easily be inferred from Prov. 1.2-7. In this passage five distinct classes are spoken of; namely, (1) the ignorant, or those who did not know the moral, religious, and practical teachings of the people - persons with undeveloped minds; (2) the young or inexperienced. Eccl. 11.9-12.1 seems to be intended for this class; (3) the wise men or the man more mature in years (Cf. Prov. 9.9); (4) The man of understanding, that is, the students or disciples who were eager to learn; (5) The fools or those who despise wisdom and discipline (Prov. 27.22 cf.).

Proverbs 30.1-4 seems to indicate that there were different grades of material or subject matter for different kinds of students; therefore we can justly say that the sage gave careful thought to the individual. Further, Prov. 22.6 implies that recognition of the nature of the student was insisted upon. That the particular parents were expected to teach their own children is clear from Prov. 1.8; 4.1-4; 6.20; 13.1; 30.17. Proverbs 22. very definitely advised close contact with and careful study of each student. It is true that the child of the upper class (Cf. Prov. 4.7; 17.16) continued his study with the professional teachers or sages (Prov. 5.13) who taught them in quiet (Eccl. 9.17) words as goods (Eccl. 12.11) and whose teaching was "a fountain of life" (Prov. 13.14),^{but} At all times, ~~however~~ the individual was taught as an individual. The pupil's progress in religion and morality was the teacher's highest joy (Prov. 23.15, 16); but not all were capable of receiving this higher instruction (Prov. 27.22). That these sages also become very frank and friendly with their students is brought out in the fact that they addressed their students by such terms as "my son" (Prov. 1.6; 6.20; 22.17; Eccl. 9.17; 12.11).

5. The Classroom Teaching

Without doubt in the special student classes, which undoubtedly

were held in homes of students or sages, the sages used the question and answer method. This is particularly true in the book of Job. In their classes in the city gates and "broad places" (Prov. 1.20,21; 8.1-8; cf. Job 29.7) undoubtedly the lecture method was mainly used. When the wise men were acting as public counsellors (Prov. 20.18; 8.14-16) questions were asked and answered with lectures, in the form of personal advice and instruction. The sages even went after their students (Prov. 1-9; 9.1-6). They were ready and eager to instruct or advise the inexperienced and foolish. They could be found wherever people congregated.

Instruction was dependent almost exclusively on the spoken word but that certain written material was in existence is suggested in Job 19.24; 31.25; Prov. 22.17-21 and Eccl. 12.12. From the present source material we know that 'proverbs' (Prov. 25.2-7), 'similitudes' (Prov. 26.14, 23), 'riddles' (Prov. 30.21-24), 'paradoxes' (Prov. 26.4, 5), 'Gnomic essay' (Prov. 26.13-16) and then the 'Drama' of the book of Job and the 'parable' were used in educating ^{according to} the Wisdom Literature. Genung suggests (63) that the sages began on the common ground of their pupils, pushing their researches onward toward a workable philosophy. The order into which their mashals fell was on the whole the natural order of an investigation which can be classified into the following steps: (1) Discrimination; (2) Parallelism, that is, putting a thing in interpretative terms, which leads to the next step, the synonymous or repetitionary mashal; (3) Analogy, that is, imaging what the thing is like, which, a refining stage, leads to the simile mashal; and (4) Comparison.

Finally it may be said that the sages recommended the following as essential (64): (1) imitation, (2) interest, (3) symbols, (4) study of the child's nature, (5) feeding of the child according to his ability to digest, (6) repetition, (7) story and song, (8) oral teaching (since it

(63)^{cf} Genung: The Hebrew Literature of Wisdom, p.101.

(64)^{cf} Simon: Jewish Education, Historical Survey, p.36.

was the most direct, it was regarded the best), (9) having the child recognize authority, (10) influencing by the teacher's personal (this was very vital).

6. Summary.

In summarizing it should be repeated that the wise men educated by building a real character. The will as well as interest, imagination, curiosity, and the laws of association had an important place. A truly educated man was one who had a will developed into the making of a strong character. The method was individualistic; which aimed at making individual characters.

CHAPTER IX

RESULTS OF EDUCATION ACCORDING TO THE WISDOM LITERATURE

1. Direct Results.

Much that is to be said concerning the direct results of education, according to the Wisdom Literature, may seem to be presumption. Whether or not it is called presumption to say that education made the man^{Job}, it must be admitted that he was a man of real character. From Job 28.28, "Behold, the fear of the Lord, that is wisdom, And to shun evil is understanding." it is evident that the teaching or subject matter of the wise men was the outstanding thing in controlling his actions.

Genung in commenting on Job 13.13-16

"Be silent, let me alone; and speak will I,
Let come upon me what will.
Wherefore do I take my flesh in my teeth,
And put my life in my hand?
Behold - He may slay me; I may not hope;
But my ways will I maintain, to His face.
Nay, that shall be to me also for salvation,
For no false one shall come into His presence."

says (65): "Such is the faith of the man perfect and upright, who through all the midnight of baffling experience steadily maintained his way before God, believing that to be, by however mysterious course, his only salvation." In speaking on Job 42.5, "I had heard of Thee by the hearing of the ear, But now mine eye seeth Thee." Genung adds(66): "Nothing but what we live for supremely can be our reward of living. Job lived in this principle; and when at last the light of life came through the pains of deadly disease and the ravages of loss were still upon him, he was humble and satisfied." And again (67), "For the case of Job's friends shows us that we cannot be wise with our brain alone; wisdom is not an academic thing; we must descend into the arena of action and suffering and be wise

(65) Genung: Hebrew Literature of Wisdom, p.197.

(66) Ibid, p.193 ff.

(67) Ibid, p.197.

with our life. Else we may get our philosophy crooked and mischievous, working in distorted order..

"Hold thou the good: define it well:
For fear divine Philosophy
Should push beyond her mark, and be
Procuress to the Lords of Hell."

(Tennyson: In Memoriam, LIII).

Job fought his fight by the sublimely simple way of holding the good, as a true man saw it, against world and universe."

Certainly there is much truth in what Genung has said and his statement brings out the desired thought. It must be admitted that the entire book of Job is conditioned upon the character of the man Job. But what makes character? Is it not just to say that education as understood in the present study is the fundamental factor in making character? It is maintained, at least, that the subject matter of the wise men was the foundation upon which the life of Job, as recorded in the book^{of Job}, was lived. The fear of the Lord (Cf. Job 28.28) was the theme or primary educational aim of the wise men and the theme of the life of Job, who is classified with them. An education which makes out of men the man Job is a result to be desired in all ages. Life often seems full of trials and disappointments and to know of an educational system that makes out of human nature a man able to endure to the end is worthy of careful study.

2. Indirect Results.

Little can be said about the direct results of the educational system of the wise men upon Solomon; the man who is responsible for so much of the splendid subject matter recorded in the book of Proverbs. What history tells us about his life does not correspond to the philosophy of his proverbs. If Solomon, however, is the author of the book of Ecclesiastes it can be said that his philosophy of life, derived from his training and education, was that which made out of him a man of character. Genung (68)
Genung: Hebrew Literature of Wisdom, p.238ff

suggests that in Proverbs wisdom was almost synonymous with sanity; in Job it was about synonymous with integrity; and in Ecclesiastes it has become virtually a synonym for character. Genung continues: "It^(wisdom) is the native manhood discovering its true fibre and having its joy therein, as an intrinsic self-directive thing, as a work God appointed and God accepted, as a pulsation of eternity in the heart; - even though it be separated a little from the felt supports of religion or the overmastering pressure of divine law. So as we see, wisdom is not thereby retrograding or becoming irreverent. Rather, it is the more truly entering upon its own, as a second nature of manhood, with the loyalty to its secret source so ingrained that this can bear to be unthought of, like breathing or the process of digestion. The perfection of Wisdom, after all, its culmination and ripened maturity, is character, wherein man at last has naturalized all its divine elements and made them thoroughly his own."

To verify what has been so nobly put by Genung, compare Eccl. 12.13, "This is the end of the matter: all hath been heard: Fear God, and keep his commandments, for this is the whole duty of man". This verse at least gives expression to the theme of the subject matter of the Wisdom Literature. The wise men certainly were desirous that their students should become convinced of the fact expressed by the author of Ecclesiastes in the verse just referred to.

3. Results upon people of later times.

All through the years there have been those who have been aided in their endeavors to become educated, by the teaching in the Wisdom Literature of the Old Testament. Just recently the writer came in contact with a personality who stated that the book of Job had played a great part in her efforts to become truly educated. Likewise many testify to the important place of the book of Proverbs. Concerning the educational results

of the book of Ecclesiastes, Alex. R. Gordon has this to say (69): "Not only have brilliant wits like Heine and Renan found it 'the most charming book' in the Old Testament, but grave philosophers have adopted its melancholic refrain as the keynote of their own systems, and other thoughtful minds have caught in its haunting phrases the rich undertones of their more serious reflections. It is astonishing how many quotations from Ecclesiastes have passed into current use. And not a few of its bright gems shine with fresh lustre on the palace walls of English literature."

It is stated (70) that Bernard, Leighton, Taylor, Bunyan and Jonathan Edwards were helped in the great task of becoming truly educated by the Song of Songs. Certainly the indirect results of the educational content of the Wisdom Literature are evident in many lives today, and as our present educational systems are examined it will be discovered that many pedagogical essentials have their root in the Literature accredited to the wise men. The emphasis placed upon the building of character by the wise men is being realized as the most essential more keenly each day. From the New York Times of February 23, 1928^(editorial page) we note that Dr. Henry Sloan Coffin, President of Union Theological Seminary, and Dr. H. N. MacCracken, President of Massar College, are renewing this emphasis ^{at present} today. The appeal to the will, imagination, curiosity, interest and to the whole personality is recognized as vital today, and is having its indirect results upon modern youth. Likewise the emphasis upon Primary Education has not declined. More and more in accord with the educational teachings of the Wisdom Literature is the present educational system endeavoring to educate all in accordance with the ability and equipment of the pupil.

4. Summary.

The life of the authors of the Wisdom Literature give expression to

(69) Gordon: The Poets of the Old Testament, p.329.

(70)^{cf} Butler: Bible Works of Job, Prov., Eccl. and Song of Songs, p.543.

the direct and indirect results of such a system of education as the wise men advocated; while the testimony of many and the present system of education speak clearly of the lasting results of an Educational Philosophy in accord with that of the Wisdom Literature.

CHAPTER X

CONCLUSIONS AND SUGGESTIONS

Very little will be said in conclusion with reference to the historic background and the philosophy of the Wisdom Literature, because the present study has been concerned primarily with the strictly educational teachings of the Wisdom Literature.

1. Conclusions and suggestions on the Importance of Education.

In giving brief concluding remarks concerning the importance of education according to the Wisdom Literature it can be said that in making education synonymous with religion and thinking of religion in terms of life, ^{thinking of life} and in terms of man's duty and destiny, - his relationship to his immediate world and to his eternal God, - the wise men went a long way in making the view of education, accepted in the present study, a living reality in the lives of their students.

2. Conclusions and suggestions on the Aims of Education.

C. F. Kent in speaking of the aims of the wise men has this to say (71): "The wise, therefore, sought not merely to instruct, but to educate; that is, to develop sane, happy, and efficient men and women. They sought to train those who would have not only knowledge and experience, but also the ability to apply these successfully in the varied relations of life. Above all, they endeavored to educate not parts of a man, but the whole man. Hence their interest and the subjects that they treat are as broad as human experience. The wise were keenly alive to the importance of youthful education. The proverb,

"Train up a child in the way he should go,
And even when he is old he will not depart from it"

voices the fundamental principle upon which all effective education is
(71) Kent: Makers and Teachers of Judaism and Christianity, p.164.

based. They recognized that in the plastic days of childhood and youth, ideals and character and efficiency could best be developed, and that education was not the work of a moment, but a gradual, progressive development."

In another place, C. F. Kent speaks thus (72): "Their aims, therefore, were practically identical with those of the modern progressive Sunday School teacher and educator. By example, as well as by precept, they defined the aims and laid down those fundamental educational principles which we are today again striving to apply. Historically, they are the forerunners of the present world-wide movement for a broader, deeper, and more effective religious education."

3. Conclusions and suggestions on the Organization of Education.

The last quotation leads into a statement concerning the organization of education according to the Wisdom Literature. Truly, the importance of education according to the Wisdom Literature cannot be over-emphasized and that the educational aims of the Wisdom Literature were among the best and noblest cannot be denied; but in light of these facts, what can be said in conclusion, with reference to the organization of education? As literature informs us, it is evident that there was no definite system of education, no schools, state or national control, or the like; No officials to set a standard for the scholastic work. The different wise men set their own standards and from the preface to the book of Proverbs it is known that a different standard was set for the different kinds of students. Men, who were desirous to pass their wisdom on, are found teaching at the city gates and in the midst of the streets. Zealous in their profession, they encourage students to hear them. Others go to the different homes and there teach, undoubtedly as private tutors.

In spite of this situation, however, I wonder if the educational system according to the Wisdom Literature did not have organizational (72) Kent: Great Teachers of Judaism and Christianity, p.72).

features that might be desired today? In the first place every home was a school and every parent was encouraged to be a teacher. Certainly such a situation is desired at all times. Whatever the scholastic standard of education according to the Wisdom Literature may have been, it is certain that the material taught was of such a nature that if the pupil was teachable he was benefitted not only for a profession but also for a life. If the subject matter has anything to do with formulating scholastic standards it must be said that the scholastic standard of the Wisdom Literature was of the highest. The wise men, not only taught, but they were zealous over what they taught. This, indeed, is a desirable situation and it may be hoped that all teachers in the educational world will take account of the attitude and subject matter of the teachers of the Wisdom Literature. Let us benefit by the educational advances made in organization, but hold to that which remains true to human nature in all ages.

4. Conclusions and suggestions on the Content of Education.

Note what has been said with reference to content in the chapter on content in this present study and then weigh what the following say:

J. F. Genung, in speaking of the book of Job makes this contribution (73):

"Studied as the utterance of a man like ourselves, who speaks out in the natural style what is in him, it is the clear and unambiguous voice of humanity, which finds echo in all the world." And again (74): "As the epic of the inner life, the significance of the book of Job is more than Hebrew; it extends far beyond national bounds to the universal heart of humanity, nay, it is with strange freshness and application to the spiritual maladies of the nineteenth century of Christ that the old Arab chief's struggles and victories come to us, as we turn the ancient pages anew." All that Genung has said is an expression of the truth, and ~~what~~

(73) Genung: The Epic of the Inner Life, p.4

(74) Ibid, p.29.

what better word can be said concerning the universality and eternal value of the book of Job than that which Thomas Carlyle has put thus (75): "I call the book of Job, apart from all theories about it, one of the grandest things ever written with pen. One feels, indeed, as if it were not Hebrew; such a noble universality, different from noble patriotism or sectarianism, reigns in it. A noble book, all men's book. It is our first oldest statement of the never-ending problem - man's destiny and God's ways with him here on this earth. And all in such free, flowing outlines; grand in its sincerity, in its simplicity, in its epic melody and repose of reconciliation. Such living likenesses were never since drawn. Sublime sorrow, sublime reconciliation; oldest choral melody as of the heart of mankind, so soft and great; as the summer midnight, as the world with its seas and stars! There is nothing written, I think, in the Bible or out of it, of equal literary merit."

Much has been said concerning the living value of the subject matter of the book of Proverbs, therefore suffice it to give the following words; ~~of~~ J. G. Butler ~~speaks~~ (76): "Further, though civilization changes by steady advances and though customs differ, yet man's nature and acting are the same in every age and among every people. Hence these terse, energetic sentences, each unfolding or summing up some principle of right living in the positive form of counsel or the negative one of warning, must ever have a universal application; and, though not often directly containing distinctive Christian instruction, yet the spirit of their inculcations is always in harmony with the precepts of Christ and His apostles."

These words of Andrew Gray must also be added at this point (75): "Solomon's proverbs are so justly founded on principles of human nature, and so adapted to the permanent interests of man, that they agree with

(75) Butler: Bible Works of Job, Prov., Eccl., and Song of Songs, p.6.

(76) Ibid, p.229. (77). Ibid, p.229.

with the manners of every age, and may be assumed as rules for the direction of our conduct in every condition of life, however varied in its complexion or diversified by circumstances; they embrace not only the concerns of private morality, but the great objects of political importance."

Certainly a subject matter which contains so much of that which is practical in all phases of duty and daily life at all times is worthy of careful study, and in conclusion on Proverbs we note what A.R.Gordon has to say (78): "One may be treading the commonest paths of duty, adjusting the balances in the bazaar, or following the oxen at the plough, or again tasting the cups of pleasure in the banqueting-hall or at home when the angelus bell sounds out its heavenly peal, recalling one's thoughts to the great end of human life - the 'fear of Jehovah', which is alike 'the beginning of wisdom' and the eternal 'fountain of all good' (Prov. 9.10; 10.27; 14.26f. etc.,). For in Proverbs religion and daily life are linked in the closest wedlock."

Concerning the book of Ecclesiastes J. G. Herder says (79): "I do not know any book in the Old Testament which describes more fully, more convincingly, or more concisely the whole sum of human life, with all its changes and vanities, its occupations and plans, its speculations and pleasures, and at the same time that which alone is real, lasting, progressive, and rewarding."

On this same book G. C. Morgan speaks (80): "It is a living book, because it still faithfully mirrors the experiences of such as dwell wholly in the material realm, and because it makes the one and only appeal which, being obeyed, issues in the correction of the despair."

Note in the book of Ecclesiastes itself the following verses of splendid advice in particular: "There is nothing better for a man than that he should eat and drink, and make his soul enjoy good in his labor. (78) Gordon: Poets of the O.T., p.272. (79) Butler: Bible Works of Job, Prov., Eccl., and Song of Songs, p.432. (80) Morgan: Analyzed Bible, p.51.

This also I saw, that it is from the hand of God" (Eccl. 2.24) and then Eccl. 3.22, "Wherefore I saw that there is nothing better than that a man should rejoice in his works; for that is his portion: for who shall bring him back to see what shall be after him?"

For the contents of the Song of Songs, Isaac Taylor has this to say, (81): "The truthfulness of the poem is found in the primaeval alliance of love and nature, of love and rural life, which imparts to the warmest of emotions its simplicity and purity, its healthfulness, and to the rural taste its animation and vividness of enjoyment. Upon this association human nature was at the first constructed; and toward it will human nature ever be tending." A. M. Stuart states (82) that "The Jews revered the Song as among the holiest of sacred books. Likening his written works to his noble but less durable fabric of wood and stone, they compared the Proverbs to the outer court of the Temple, Ecclesiastes to the Holy Place, and the Song of Songs to the Holy of Holies, the inmost sanctuary of God."

Whatever may be our individual opinion on the Song of Solomon it must be admitted that it has subject matter worthy of study today. Certainly that which has been quoted with reference to the present value of the educational content of the Wisdom Literature has been so well put that it would be entirely out of place to say anything further than that the present study is in agreement with the quotations which have been made a part of this chapter.

5. Conclusions and suggestions on the Method of Education.

In applying the splendid suggestions made in the chapter on method to modern life it might be well to remember what A. Simon, in answering the question, 'What is the moral of 1500 years of Biblical education?' has put as follows (83): "(a) Every child is educable and has an inherent

(81) Butler: Bible Works of Job, Prov., Eccl. and Song of Songs, p.532.
(82) Ibid, p.531. (83) Simon: Jewish Education, Historical Survey, p.33).

right to the knowledge and love of God. (b) Every child is entitled to the rich heritage of his fathers as it has been progressively harvested. (c) The knowledge of God as it has been enunciated, amplified and lived out in history is for the ennoblement and consecration of life. (d) Knowledge of God and consecration of life are not two separate but two complementary aspects of one truth. (e) The attainment of this truth as Religious Culture is the educational ideal of Scriptures. (f) Such religious culture is essentially domestic. (g) In this culture, roughly speaking, parents, priests, prophets, scribes and sages have emphasized the ingredients of obedience, emotion, conscience, and intellect. (h) Religious Culture does not mean the rejection but the assimilation of other cultures. "

In answering the question 'How can we best attain the fullness of Religious Culture?' A. Simon says (84) that "Religious Culture is primarily home-made and home-grown." and continues by suggesting (85) that the emphasis should be placed upon faith and loyalty, and that conscience should be worked into the life of faith. The home and the school should work together in the great task of building characters and "religious culture will not suffer if it receives breadth. It ought to include intellectual stimulus and the joys of wider outlooks and higher mental reaches. The sage saw real life, and its lessons were not lost on him." Certainly these suggestions on method at large are worthy of a hearing in the modern system of education. They truly express the spirit of the sages and if parents would give more thought to educating their children today, the home and the school together would be more successful in educating the youth in the highest sense of the term.

(84) Simon: Jewish Education, Historical Survey, p.33.

(85) Ibid, p.34.

6. Conclusions and suggestions on the Results of Education.

The outstanding result of education according to the Wisdom Literature was that of building ~~character~~ and it is certain that the present study could not do better than conclude with these words of C. F. Kent (86): "It is clear, in the light of the study of their aims and methods that the wise men of ancient Israel are, in a very true sense, the fathers of the present religious educational movement. That for which the modern Sunday School stands is new only in certain details of its organization. Every religious teacher also has much to learn from these early lovers and teachers of men. They were keenly alive to the importance of a close sympathetic touch with those whom they aimed to teach. They recognized and applied the great truth that the early impressionable years of childhood and youth present by far the most promising opportunities for shaping ideals and habits and for moulding character. They realized that the aim of their work was not only instruction but education, and that true education was the development of the whole man. Therefore all that concerned and influenced the individual was of divine significance. They were keenly alive to the importance of appealing to the interest, imagination and curiosity of their disciples. They also utilized with remarkable skill the power of association. They possessed the rare art of putting things in simple, vivid, and yet universal form, so that they became the teachers, not only of their own age, but of all generations. Finally, their zeal to reach out and help the simple and inexperienced and tempted, and to make strong, efficient men and women is a perennial guide and inspiration to all who would undertake the divinest of tasks, the making of men."

(86) Kent: Great Teachers of Judaism and Christianity, p.84.