

**EDUCATION AMONG THE
JEWS. FROM THE EARLIEST
TIMES TO THE END OF THE
TALMUDIC PERIOD, 500 A. D**

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Education Among the Jews. From the Earliest Times to the End of the Talmudic Period, 500 A.
D by Paul E. Kretzmann

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EDUCATION AMONG THE JEWS

FROM THE EARLIEST TIMES TO THE END
OF THE TALMUDIC PERIOD, 500 A. D.

PAUL E. KRETZMANN, Ph. D.

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INTRODUCTION

In publishing this little booklet, the author is very well aware that he is placing himself in the most unfavorable light and courting the most adverse and abject criticism of so-called scientific scholarship of the Bible. But he freely acknowledges and proudly confesses his absolute rejection of all scientific criticism of the Bible outside of textual research and stands squarely for the infallibility of Holy Scriptures. The Christ Whose words even the most rabid critics admit to be historically true: "The scripture cannot be broken," John 10,35. "Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled," Matth. 5,18., was either what He claimed to be, the eternal Son of God, Who gladly permitted the attribute of Omniscience to be ascribed to Him, and Who in these words is a frank exponent of the infallibility of Holy Scriptures, or He was the most despicable hypocrite and cheat the world has ever known. And I confess that I believe it far better to stand with Him foursquare against all criticism of His eternal word, which is the revelation of His divine Essence, than to stand on the uncertain ground of modern Biblical criticism and degenerate into a vapid spouter of moral platitudes. Much better by far to accept the inspired Scriptural account of the creation of the world and of the history of

the Jewish people word for word which has stood the test of the ages and endured the vain mutterings of foolish criticism both here and abroad than to accept the inane theory of a so-called cosmic evolution. Which is the more reasonable and more conformable with common sense: the plain, unadorned Scriptural account that bears on its face the stamp of veracity, or the bolstered-up bombast of the forfenders of evolutionistic doctrines? The author's stand will not be misconstrued by people that have made a study of both sides of the question. In any question pertaining to this world's wisdom I believe in research and criticism to the full extent, but far be it from me to profane the Holy Book of God with sacrilegious hands. So much for the spirit in which the author has used the Bible as source material.

So far as the *subject matter* is concerned, the word education is here used in its widest sense, including the entire bringing-up of the children, at home as well as in the school. Only in this way may justice be done to the people whose educational history is here briefly outlined.

The *form* may seem clumsy to the casual reader, but it will certainly aid in reference work, since the periods treated are those of Hasting's Bible Dictionary.

The author freely acknowledges his indebtedness to the Rev. Prof. W. H. T. Dau, of St. Louis, Mo., for looking over the manuscript.

St. Paul, Minn., June, 1915.

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Education Among the Jews

I

THE NATIVE PERIOD

FROM THE EARLIEST TIMES TO THE DIVISION OF
THE KINGDOM, 953 B. C.

(a) Before the Flood

THE history of the Jewish people, if we may speak of them as such at this time of the world, is told briefly in the first six chapters of Genesis. In this age of the infancy of the world, there is no record of any special transmittance of knowledge, of any system of education. That the history of the first people was handed down, by tradition, from father to son, is, of course, very evident from the preserved narrative. And that the moral precepts and the Gospel news of salvation were transmitted in much the same manner, appears from Gen. 4,26: "Men began to proclaim the name of the Lord." That the traditions were discussed quite freely and were made a basis of fervent hope, is shown in the case of Eve,