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Schools of the Bible: Contours of a Divine Plan for Christian Education

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Schools of the Bible:
Contours of a Divine Plan for Christian Education
John W. Taylor & Robert W. Montague

Abstract

God has communicated his divine plan for education through the Bible. He has revealed His educational model by means of various schools that He established throughout history. A number of schools are discussed in both the Old and New Testaments. Established in a variety of contexts, these schools of the Bible provide Christian educators with clarification of the divine plan for education, particularly as today's educators seek to align contemporary educational systems with God's plan for His children. This article will examine the roots of Christian education—the schools of the Bible—to reveal salient characteristics of these educational programs in order to better understand the purpose and identify appropriate methods of Christian education.

Keywords: schools, Bible, Christian education, educational programs, divine plan, contemporary education

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Plan for Christian Education

Introduction

In a small town, not so long ago, it was announced that a high-ranking government official would visit. Everyone was to gather at the town square, and the dignitary would deliver a speech.

As the mayor and members of the town council looked over the plaza, however, they realized that it was badly neglected. In order to duly impress the official, they decided to refurbish the place. On the day before his arrival, they brought in some palm trees that had been cut from the jungle. They dug deep holes and propped up the palms.

The next morning, the politician arrived, gave his speech, and went his way. By the end of the week, however, the palms had turned brown and their fronds were falling to the ground. The mayor gave orders; the workers pulled out palms and carted them away.

The problem? The palm trees had no roots. And roots influence destiny.

When God established the tabernacle and its services, He instructed Moses to “make everything according to the pattern shown you on the mountain.”¹ This sanctuary was to be an illustration of the divine reality, a “shadow of what is in heaven.”²

Likewise, God has a divine plan for education.³ As with the earthly sanctuary, God has communicated features of this model by means of educational programs that He has established throughout history.⁴ In Scripture, a number of schools are mentioned, some in the Old Testament and others in the New. Established in a variety of contexts, these schools of the Bible can provide Christian educators with clarifying contours of the divine plan for education, particularly as they seek to align contemporary educational systems with “God’s ideal for His children.”⁵

It is the purpose of this paper to examine the roots of Christian education—the schools of the Bible—to identify salient characteristics of these educational programs and to thereby better understand the purpose of Christian education.

Schools of the Bible

1. **School of Eden:** An experiential school
2. **School of the Patriarchs:** A family-based school
3. **School of the Desert:** An intensive, remedial program
4. **School of Canaan:** Community-based education
5. **School of the Prophets:** A system for revival
6. **School of John the Baptist:** A school of reformation
7. **School where Jesus Learned:** A home school
8. **School where Jesus Taught:** A program of discipleship
9. **School of the Christian Church:** A missionary school
10. **School of Heaven:** The school of eternity

School of Eden: An Experiential School

In the beginning, God established a school, eastward in Eden.⁶ It was to be a model school, a pattern for education throughout all time.⁷

The school was situated in a garden, a natural setting that God described as “very good.”⁸ This outdoor classroom incorporated aesthetic elements—trees pleasant to the sight, fruit desirable for food, fine gold, and precious stones.⁹ Eden, which means *delight*, invited aesthetic appreciation.

In the Eden school, God was the teacher, and the angels were His assistants.¹⁰ As a teacher, God provided guidance and clarified consequences: “You are free to eat from any tree in the garden; but you must not eat from the tree of the knowledge of good and evil, for when you eat of it you will surely die.”¹¹ It was God’s plan that His students should not know evil. Rather, He wanted them to experience the fullness of life.¹²

God also provided practical instruction, such as the principles of diet: “I give you every seed-bearing plant on the face of the whole earth and every tree that has fruit with seed in it. They will be yours for food.”¹³ It is evident that God interacted personally with His students. When Adam and Eve “heard the sound of the Lord God as he was walking in the garden in the cool of the day,” they recognized His presence from prior experience.¹⁴

Eden was a small school. Adam and Eve, the first human beings, were the only students. They were created in the image, the likeness of God,¹⁵ and were to reflect His character. It was a family school.¹⁶ God came close to the students, forming them with His own hands, and then He brought them to life—literally, He inspired them.¹⁷ Throughout this formative process, the Holy Spirit was intimately involved.¹⁸

The curriculum included the study of God’s creation. Nature was the textbook. The students explored the mysteries of light and of the firmament. They studied land forms, astronomy, botany, and zoology¹⁹—in all, a strong science program, nested in the “great principles of truth that govern the ... universe.”²⁰ The program of studies also included manual labor,²¹ nutrition,²² and an understanding of the great controversy between good and evil.²³ Above all, students were to obtain an experiential knowledge of God.²⁴

Teaching methods focused on high-level thinking. As soon as God created Adam, He assigned him a cognitive task, which was to name the animals.²⁵ This called for creative thinking, which it seems that God values over rote memorization.²⁶ God also wanted His student to analyze, to engage in both inductive and deductive reasoning. As the animals were named, Adam noted that there were two of every kind. So he asked God, “Where is the other of me?”²⁷

With the creation of Eve,²⁸ learning became collaborative. In fact, the only time God said that something was “not good” was when His student was working alone.²⁹ It seems that God intended that the learning experience should be relational.

In the school, the students were given certain authority and responsibility. They were to manage the earth—developing the garden, caring for its creatures, and using its resources wisely.³⁰ In essence, they were to tend the campus. Other learning activities included music, praise, and rest.³¹ The students were given the Sabbath, a day on which God rested and made holy, in order that they might reflect on the character of God and worship the Creator.

The educational program included assessment.³² A point of evaluation, the tree of knowledge of good and evil, was placed in the garden, and students were given the power of choice. Tragically, Eve and then Adam distrusted God’s goodness and His authority. They cast away faith, the key of knowledge,³³ and chose to accept “cunningly devised fables” that called into doubt the word of God.³⁴ In essence, they tried to gain knowledge apart from God. Consequently, they failed the test and had to drop the program.

Recognizing His students’ fallen condition, God did not abandon them. Rather, He took the initiative to reach out to them. He did so by personally, seeking them and by asking them a series of reflective questions: “Where are you? Who told you that you were naked? Have you eaten of the tree of which I commanded you that you should not eat?”³⁵ In the midst of despair, He provided them with hope—that which was lost could be regained.³⁶ The focus was on redemption and restoration.

As a result of their sin, however, the students of the Eden school would need to undergo a change of setting. They had to leave their garden home because Eden could not teach them the lessons which they must now learn.³⁷ They would need to experience the results of their choice—sorrow, sweat, and pain.³⁸ But even under these changed conditions, their Teacher did not leave them destitute.³⁹ He helped His students to attain that which they had been unable to effectively do for themselves. He clothed them with tunics of skins, rather than their hastily contrived fig-leaf aprons.⁴⁰ In fact, their Teacher went with them, out through the gates of the Garden, and helped them set up another school.

School of the Patriarchs: A Family Based School

The school of the patriarchs was a family-based school.⁴¹ Abraham, for example, provided instruction regarding a God-centered code of ethical conduct to the members of his family.⁴² “For I have chosen him,” God declared, “so that he

will direct his children and his household after him to keep the way of the Lord by doing what is right and just."⁴³ In this school, Abraham was the teacher, called by God. His children and extended family were the students. The curriculum focused on learning God's way of life—the values of kindness, generosity, and fairness, which were to guide one's interactions.⁴⁴ The teacher taught through words and actions, by direct instruction and by modeling—training his students "after him."⁴⁵

The patriarch schools were covenant-based. Early on, God established covenants with the instructors, pledges which included promises for both the teacher and his students. To Noah, God declared, "I will establish my covenant with you, and you will enter the ark—you and your sons and your wife and your sons' wives with you."⁴⁶ God's covenant with Abraham stated, "I will establish my covenant as an everlasting covenant between me and you and your descendants after you for the generations to come, to be your God and the God of your descendants after you."⁴⁷ In similar manner, covenants were instituted with Isaac and Jacob.⁴⁸

The purpose of these schools was twofold, focusing on allegiance to God and salvation by God. Due to humanity's fallen condition, a tendency toward apostasy became evident.⁴⁹ The school of the patriarchs was to serve as a bulwark against this idolatrous drift, seeking to restore students' allegiance to God. Jacob, for example, preparing to enter Canaan, called together his household and instructed them, "Get rid of the foreign gods you have with you, and purify yourselves."⁵⁰ The ultimate purpose, however, was that persons might experience salvation.⁵¹ As God said to Noah, "Go into the ark, you and your whole family, because I have found you righteous in this generation."⁵²

The teachers in the school of the patriarchs were individuals of faith.⁵³ Enoch,⁵⁴ Noah,⁵⁵ Isaac,⁵⁶ Joseph,⁵⁷ and the parents of Moses,⁵⁸ to mention but a few, are expressly identified as persons whose lives evidenced a tangible faith in God.⁵⁹ Such faith was the result of a personal relationship with God. Enoch and Noah, for example, are described as "walking with God,"⁶⁰ while Abraham is called "God's friend."⁶¹ God also communicated directly with the patriarchs.⁶² When Moses, for example, felt inadequate for the task before him, God encouraged him, saying, "I will help ... you speak and will teach you what to do."⁶³

God provided specific directives to the patriarchs, and they, in turn, were obedient to God's instruction. Noah "did everything just as God commanded him."⁶⁴ When God said to Abraham, "Leave your country, your people and your father's household and go to the land I will show you," Abraham "obeyed and went, even though he did not know where he was going."⁶⁵ Similarly, Enoch was described as "one who pleased God."⁶⁶

The teachers were forward-looking and heaven-focused. Enoch declared that “the Lord is coming with thousands upon thousands of his holy ones to judge everyone,”⁶⁷ while Noah taught of destruction coming upon the earth.⁶⁸ Abraham looked forward “to the city with foundations, whose architect and builder is God.”⁶⁹ All of them “admitted that they were aliens and strangers on earth.... They were longing for a better country—a heavenly one.”⁷⁰

In the school of the patriarchs, the instructors did not shrink from reproofing wickedness or clarifying ethical conduct. Enoch spoke of the judgment day, when God would “convict all the ungodly of all the ungodly acts they have done ... and of all the harsh words ungodly sinners have spoken against him.”⁷¹ Similarly, Noah delineated righteousness and rebuked immoral behavior.⁷²

A key role of the teachers was found in their function as peacemakers. When there was a dispute between herdsmen as to pasture, Abraham said to Lot, “Let’s not have any quarreling between you and me, or between your herdsmen and mine, for we are brothers. Is not the whole land before you? Let’s part company. If you go to the left, I’ll go to the right; if you go to the right, I’ll go to the left.”⁷³ Similarly, Isaac didn’t argue with the herdsmen of Gerar over the ownership of the wells that his servants had dug.⁷⁴ As ambassadors of peace, the patriarchs evidenced the traits of altruism and selfless generosity.⁷⁵

In the school of the patriarchs, teachers were sensitive to the needs of the students. Jacob stated, “So let my lord go on ahead of his servant, while I move along slowly at the pace ... of the children.”⁷⁶ The teachers interceded before God for their students,⁷⁷ and assured them of divine guidance in their lives.⁷⁸

The program of studies included the principles of ethics,⁷⁹ as well as the development of key dispositions, such as kindness, courtesy, generosity, and hospitality.⁸⁰ It involved training in practical occupations,⁸¹ and the development of a work ethic, evidenced, for instance, in Rebekah’s offer to provide water for Eliezar’s camels.⁸² Other components of the curriculum included the doctrine of tithing,⁸³ principles of nutrition,⁸⁴ the importance of service,⁸⁵ and the necessity of prayer.⁸⁶ Students also learned that they should form life relationships within the community of faith⁸⁷ and that God-given love is to be the bedrock of relationship.⁸⁸

Learning activities included worship,⁸⁹ presenting offerings to God,⁹⁰ and time for prayer and reflection.⁹¹ Students were given responsibility⁹² and the opportunity to exercise the power of choice.⁹³ Evaluation took place, both for students and teachers.⁹⁴

The products of the patriarchal schools were illustrious. Joseph, who at first seemed destined to be but a spoiled

“favorite son,” soon gave evidence of ethical character—“How then could I do such a wicked thing and sin against God?”⁹⁵ It became clear to those around him that his life was centered on God⁹⁶ and that God was with him and granted him wisdom.⁹⁷ Even Pharaoh declared, “Can we find anyone like this man, one in whom is the spirit of God?”⁹⁸ As a result, Joseph was successively asked to assume positions of responsibility.⁹⁹ Perhaps one of the most significant results, however, was the development of a selfless and forgiving spirit,¹⁰⁰ which even seemed to influence those around him.¹⁰¹

Although the time Moses spent in the patriarchal school was brief, it also provided the foundation of his success.¹⁰² There he developed his commitment to God and to His cause.¹⁰³ From that early education, he also developed humility, meekness, and a keen sense of justice.¹⁰⁴

In all, the school of the patriarchs, when fully implemented, served to preserve the worship of the true God from generation to generation. Unfortunately, that came to be less frequently the case over the centuries, particularly during the period of Egyptian slavery. Few parents transmitted with intentionality the knowledge of God to their children, and as a result, few had a clear understanding of God’s plan for their lives. A remedial program was needed.

School of the Desert: An Intensive, Remedial Program

As God led His people out of Egypt, He established a school—the school of the desert. It was an intense, remedial program,¹⁰⁵ a system of mass education which began when God instructed parents to gather their children into their homes so they would not perish.¹⁰⁶ Established by a series of miracles,¹⁰⁷ this was to be a covenant-based school, in which the students would be considered a “treasured possession ..., a kingdom of priests and a holy nation.”¹⁰⁸ The words of the covenant were expressed in the Decalogue, which was, in turn, a revelation of God’s love.¹⁰⁹ The purpose of the school was that students might know God,¹¹⁰ that they might have faith in Him,¹¹¹ and that they might revere and worship Him.¹¹² The school was also to prepare them for their home in Canaan.¹¹³

The school was well-organized.¹¹⁴ Under the calling and direction of God, Moses served as the leader and head teacher of the school.¹¹⁵ Other individuals, such as Aaron, Bezalel, and Oholiab, served as teaching assistants.¹¹⁶ These instructors were chosen by God, filled with His Spirit, and provided with skills.¹¹⁷ They were to support the leadership of the school, “holding up his hands.”¹¹⁸ In the desert school, parents were also to participate in the instruction of their children.¹¹⁹ While each of these individuals were involved in the teaching ministry of the school, God Himself would, at times, provide direct instruction.¹²⁰

Specially consecrated for their work,¹²¹ teachers were to serve as God's representatives, teaching others "His decrees and instructions, and showing them the way they are to live and how they are to behave."¹²² They were also to be "the people's representative before God," interceding for their students.¹²³ These teachers were to be characterized by humility,¹²⁴ modesty,¹²⁵ and a teachable spirit.¹²⁶ They were to fear God and serve as trustworthy role models for their students.¹²⁷ They were to live temperate and consecrated lives, distinguishing "between the holy and the common, between the unclean and the clean."¹²⁸ In essence, they were to have faith in God and follow His instructions.¹²⁹

To these teachers, God gave wisdom and understanding, as well as tangible evidence of His presence.¹³⁰ Teachers, in turn, were to recognize their own inadequacy and their daily dependence on God's guidance.¹³¹ They were to develop a personal relationship with God and learn from Him.¹³² Moses, for example, prayed, "If you are pleased with me, teach me your ways so I may know you."¹³³ This relationship with God was evident to others, including the students.¹³⁴

The school had a large and fairly stable student population—about 600,000 men, in addition to women and children, both at the time of the exodus from Egypt and upon entry to Canaan.¹³⁵ Young and old, men, women, and children—all were included in the student body.¹³⁶ Although primarily comprised of Israelites, the student body also included a "mixed multitude" from among the Egyptians, who had joined the venture.¹³⁷ Initially, the students promised that they would follow God's instruction and the rules of the school. When Moses, for example, "told the people all the Lord's words and laws, they responded with one voice, 'Everything the Lord has said we will do.'"¹³⁸ Just over a month later, however, under the leadership of one of the assistant teachers, they had returned to worshipping a pagan god.¹³⁹ The students also grumbled and complained, quite frequently, in fact—about the school leadership, the setting, the curriculum, their diet, their assignments, and the long years of study.¹⁴⁰ On occasion, they even rebelled and rioted.¹⁴¹ Despite these failings, God granted the students wisdom and skill and continued evidence of His protection and love.¹⁴²

The program of studies centered on the sanctuary¹⁴³—an experiential, multimedia curriculum intended to reveal the plan of salvation through symbols and metaphors.¹⁴⁴ Here students were to learn the great principles of pardon and power to live a holy life.¹⁴⁵ At the heart of the tabernacle of the congregation, in the most holy place, was the Ark of the Covenant. There the Shekinah glory rested above the mercy seat, and within the ark was the law of God, written on tables of stone.¹⁴⁶ In essence, God and His Word were at the center of the curriculum.¹⁴⁷ His law, in fact, was given for the purpose of instruction, to guide students' relationships, both with God and with others.¹⁴⁸

The educational program was value-laden.¹⁴⁹ Moral and ethical values included honesty, fairness, justice, mercy,

respect, compassion, and generosity. Students, for example, were taught: “Do not use dishonest standards when measuring length, weight or quantity. Use honest scales and honest weights.”¹⁵⁰ “Do not show partiality.”¹⁵¹ “Do not spread false reports.... When you give testimony in a lawsuit, do not pervert justice by siding with the crowd.... Do not deny justice to your poor people.... Do not accept a bribe.”¹⁵² “Do not curse the deaf or put a stumbling block in front of the blind.”¹⁵³ “Do not take advantage of the widow or the fatherless.”¹⁵⁴ “Show respect for the elderly.”¹⁵⁵ “The alien living with you must be treated as one of your native-born. Love him as yourself.”¹⁵⁶ “When you reap the harvest of your land, do not reap to the very edges of your field or gather the gleanings of your harvest.... Leave them for the poor and the alien.”¹⁵⁷ These values, reflecting God’s character,¹⁵⁸ were to guide students’ interactions.¹⁵⁹

The curriculum included health and hygiene,¹⁶⁰ principles pertaining to simplicity and modesty of attire,¹⁶¹ and specific instructions on diet.¹⁶² Students were to learn about the importance of the Sabbath and of tithing.¹⁶³ They were to realize their proper relationship to leadership and those in authority.¹⁶⁴ They were to learn to respect limits, to develop system and order, and to make restitution for wrongs.¹⁶⁵ They were to come to understand the consequences of obedience and disobedience, as well as possibility of repentance and forgiveness.¹⁶⁶

Through the entire educational experience, students were to learn about God.¹⁶⁷ “You were shown these things so that you might know that the Lord is God; besides him there is no other.”¹⁶⁸ They were to understand God’s expectations. “And now, O Israel, what does the Lord your God ask of you but to fear the Lord your God, to walk in all his ways, to love him, to serve the Lord your God with all your heart and with all your soul, and to observe the Lord’s commands and decrees that I am giving you today for your own good?”¹⁶⁹ Above all, they were to develop trust and confidence in God.¹⁷⁰

In addition to the sanctuary and its services, which were developed and implemented according to the divine plan,¹⁷¹ instructional materials included concrete objects and visual imagery—water from a rock, tables of stone, a staff that budded, a bronze serpent, and manna that fell every morning except for the Sabbath.¹⁷² At times, the teacher would even create a physical memorial to commemorate significant events.¹⁷³ Learning activities included music and praise,¹⁷⁴ field research,¹⁷⁵ and the development of manual skills,¹⁷⁶ with Bezalel serving as the director of work education.¹⁷⁷ Students were involved in worship experiences, including praise and the giving of freewill offerings.¹⁷⁸

At different points in the program, evaluation took place.¹⁷⁹ While there were a few stellar students, such as Caleb and Joshua, the results overall were disappointing. Most of the students failed and had to repeat their coursework.

Slowly, however, a corporate understanding began to emerge as to the nature of God and of their relationship to Him.¹⁸⁰ After 40 years, the students of the desert school, or rather, their children and grandchildren, graduated from the remedial program and were ready to enter the school of Canaan.¹⁸¹

School of Canaan: Community Based Education

Before the Israelites entered the Promised Land,¹⁸² God gave special instructions as to the schools that they were to establish. “Hear, O Israel: The Lord our God, the Lord is one. Love the Lord your God with all your heart and with all your soul and with all your strength. These commandments that I give you today are to be on your hearts. Impress them on your children. Talk about them when you sit at home and when you walk along the road, when you lie down and when you get up. Tie them as symbols on your hands and bind them on your foreheads. Write them on the doorframes of your houses and on your gates.”¹⁸³

A number of key concepts are embedded in this passage: God is the foundation and focus of the educational program.¹⁸⁴ The dynamic is love; the scope is comprehensive.¹⁸⁵ The words of God form the core curriculum, but these must be first be internalized in the life of the teacher.¹⁸⁶ The instructional process requires intentionality and incorporates both theory and practice, particularly in prime moments of learning.¹⁸⁷ Finally, God’s words must guide a whole person development—in physical, intellectual, spiritual, and social dimensions.¹⁸⁸

As with prior schools, the school of Canaan was covenant-based.¹⁸⁹ This covenant, which defined the relationship of the school and its participants to God, was renewed in a special ceremony that took place on the mountains Ebal and Gerizim, shortly after entering the Promised Land.¹⁹⁰ The purpose of the school was to prepare a faithful people—individuals who would love God and keep themselves from paganism and idolatry.¹⁹¹

The school was community-based. Some of the instruction, as we have noted, took place in the home.¹⁹² Another important setting, however, was at the sanctuary, particularly during the religious feasts, when special instruction was to be provided by parents, priests, and Levites.¹⁹³ These learning experiences were to occur at least three times a year, involving about a month each year.¹⁹⁴ One of the families that attended these yearly feasts was that of Elkanah, husband of Hannah and father of Samuel, the prophet.¹⁹⁵

Furthermore, every seventh year was to be a time where the predominantly agrarian population was not to plant fields or prune vineyards but eat only what the land produced of its own.¹⁹⁶ This sabbatical year could then be utilized to

study the law of God as well as to learn trades.¹⁹⁷ Moses, for example, instructed the priests and the elders of Israel: “At the end of every seven years, in the year for canceling debts, during the Festival of Tabernacles, you shall read this law.... Assemble the people—men, women and children, and the foreigners residing in your towns—so they can listen and learn to fear the Lord your God and follow carefully all the words of this law. Their children, who do not know this law, must hear it and learn to fear the Lord your God.”¹⁹⁸

Teachers in the school of Canaan included parents, priests, and judges.¹⁹⁹ Parents, for example, were to teach the word of God and lessons from life experience to their children and grandchildren.²⁰⁰ Those in leadership positions were to review God’s leading in the past for the new generations.²⁰¹ Teachers were to internalize God’s words and be characterized by faithfulness and obedience to His will.²⁰² They were also to live a healthy lifestyle.²⁰³ God, in turn, would reveal Himself to them and teach them how to best instruct their students.²⁰⁴

Teachers were especially commissioned for their work. God instructed Moses, for example, to bring Joshua to “the tent of meeting, where I will commission him.”²⁰⁵ As a result, “Joshua son of Nun was filled with the spirit of wisdom because Moses had laid his hands on him.”²⁰⁶

Students in the school of Canaan included men, women, and children, and even “the foreigners who lived among them.”²⁰⁷ Of these, children were, perhaps, the most important group of students and were to be filled with God’s Spirit.²⁰⁸ Even the future kings of Israel were to be educated by daily studying God’s Word. “When [a king] takes the throne of his kingdom, he is to write for himself on a scroll a copy of this law, taken from that of the Levitical priests. It is to be with him, and he is to read it all the days of his life so that he may learn to revere the Lord his God and follow carefully all the words of this law and these decrees, and not consider himself better than his fellow Israelites and turn from the law to the right or to the left.”²⁰⁹

The curriculum included religion, values education, life skills, and instruction regarding social relationships. God’s laws and decrees were at the heart of the curriculum.²¹⁰ It was not sufficient, however, to simply have an awareness of God and His law. Students were to come to understand the significance of these commands and apply them to their lives. “In the future, when your son asks you, ‘What is the meaning of the stipulations, decrees, and laws the Lord our God has commanded you?’ tell him: ‘We were slaves of Pharaoh in Egypt, but the Lord brought us out of Egypt with a mighty hand ... to bring us in and give us the land that he promised on oath to our forefathers. The Lord commanded us to obey all these decrees and to fear the Lord our God, so that we might always prosper and be kept alive.’”²¹¹ Specific instruction

was also given regarding tithing and avoiding occult practices.²¹²

Moral and ethical values were emphasized.²¹³ As in the school of the desert, students were taught practices intended to foster generosity, particularly toward “the foreigner, the fatherless, and the widow.”²¹⁴ Students were taught the importance and the implications of honesty and integrity. “Do not have two differing weights in your bag—one heavy, one light. Do not have two differing measures in your house—one large, one small. You must have accurate and honest weights and measures.... For the Lord your God detests anyone who does these things.”²¹⁵ Other values incorporated in the curriculum included impartiality, justice, and mercy; and even kindness to animals.²¹⁶

Students were taught principles of hygiene, diet, and dress.²¹⁷ For example, soldiers engaged in a campaign were instructed to “designate a place outside the camp where you can go to relieve yourself. As part of your equipment have something to dig with, and when you relieve yourself, dig a hole and cover up your excrement.” The rationale for this practice included a spiritual component: “For the Lord your God moves about in your camp to protect you.”²¹⁸ Students were to learn practical skills, such as architectural design and construction.²¹⁹ “When you build a new house, make a parapet around your roof so that you may not bring the guilt of bloodshed on your house if someone falls from the roof.”²²⁰

Instruction was given concerning the principles and practices that were to govern military operations. Before going into battle, one of the priests was to address the army and say, “Hear, Israel: Today you are going into battle against your enemies. Do not be fainthearted or afraid; do not panic or be terrified by them. For the Lord your God is the one who goes with you to fight for you against your enemies to give you victory.”²²¹ No one should be drafted into the army who was engaged to be married or had recently married.²²² When planning to besiege a city, the army was to first make that city an offer of peace, which, if accepted, would result only in forced labor.²²³ Furthermore, military campaigns were not to result in ecological devastation. “When you lay siege to a city for a long time, fighting against it to capture it, do not destroy its trees by putting an ax to them.... Are the trees people, that you should besiege them?”²²⁴

The curriculum included an understanding of the judicial system and of legal responsibilities.²²⁵ Content included laws of inheritance, as well as safeguards protecting the rights of women.²²⁶ A special feature was the concept of “cities of refuge,” where someone who killed another accidentally might flee and stand trial before an assembly.²²⁷ These cities were to be available for Israelites and foreigners alike.

Students also gained an understanding of the consequences of one’s actions²²⁸ and were taught guiding

principles for social interactions and relationships.²²⁹ They learned that if they found something that had been lost, they were to return it to its rightful owner.²³⁰ In taking security for a debt, they were not to deprive a person of that which was the source of their livelihood.²³¹ They were to safeguard the rights of the vulnerable and socially marginalized.²³²

Learning activities included music, worship, and praise.²³³ Students were subject to evaluation and were encouraged to make moral choices when engaging in decision-making.²³⁴ Teachers would at times use visual reminders of key concepts, in order to reinforce learning. Joshua, for example, wrote a copy of the law of Moses on stones that were placed on Mount Ebal.²³⁵ Similarly, after miraculously crossing the Jordan River, Joshua created a monument of that event with an instructional purpose: "In the future, when your children ask you, 'What do these stones mean?' tell them that the flow of the Jordan was cut off before the ark of the covenant of the Lord.... These stones are to be a memorial to the people of Israel forever."²³⁶

The school of Canaan was intended to safeguard Israel's spiritual allegiance and to serve as a witness to other nations. "These are the commands, decrees and laws the Lord your God directed me to teach you to observe in the land that you are crossing the Jordan to possess, so that you, your children and their children after them may fear the Lord your God as long as you live."²³⁷ "See, I have taught you decrees and laws as the Lord my God commanded me, so that you may follow them in the land you are entering to take possession of it. Observe them carefully, for this will show your wisdom and understanding to the nations, who will hear about these decrees and say, 'Surely this great nation is a wise and understanding people.'"²³⁸

Sadly, the school of Canaan largely failed. "The people served the Lord throughout the lifetime of Joshua and of the elders who outlived him and who had seen all the great things the Lord had done for Israel.... After that whole generation had been gathered to their ancestors, another generation grew up who knew neither the Lord nor what he had done for Israel. Then the Israelites did evil in the eyes of the Lord and served the Baals."²³⁹ God, in an endeavor to bring His people back to the divine plan, raised up judges to deliver and instruct the people. When a judge died, however, "the people returned to ways even more corrupt than those of their ancestors, following other gods and serving and worshiping them. They refused to give up their evil practices and stubborn ways."²⁴⁰ Clearly, a revival was needed.

School of the Prophets: A System for Revival

Samuel, a prophet and the last of the judges, led out in establishing training programs to prepare spiritual

leaders.²⁴¹ These schools for “the sons of the prophets” served as a barrier against polytheistic corruption.²⁴²

Subsequently revived by the prophets Elijah and Elisha, the schools were located at Jericho, Bethel, and Gilgal, among other sites.²⁴³ The instructional role of the prophets, however, did not conclude with these formal programs, but rather extended throughout the Old Testament period. While there were moments when other forms of instruction took place—such as when the King Jehoshaphat sent his officials throughout Judah, along with priests and Levites, to teach the Word of God,²⁴⁴ it was, nevertheless, the educational work of the prophets that was the most enduring.

The purpose of the school of the prophets was threefold: (1) to promote revival and reformation, (2) to provide moral guidance, especially to civil leadership, and (3) to mentor a new generation of spiritual leaders. Samuel, for example, instructed the Israelites, “If you are returning to the Lord with all your hearts, then rid yourselves of the foreign gods and the Ashtoreths and commit yourselves to the Lord and serve him only, and he will deliver you out of the hand of the Philistines.”²⁴⁵ As a result of this entreaty, the people fasted and confessed their sins. Throughout this period, Israel and Judah were ruled by kings, beginning with Saul and extending to Hoshea in the northern kingdom and Zedekiah in the south. The prophets endeavored to provide instruction and guidance to these leaders.²⁴⁶ Elijah, for instance, sent a letter to Jehoram reproving him for his idolatrous and violent actions, and warning him of impending divine judgment.²⁴⁷ Perhaps most significant, however, was the role of the prophets in preparing a new generation of spiritual leaders.²⁴⁸ While this was a primary goal of the schools of the prophets, it also occurred on an individual basis, such as when God instructed Elijah to extend the invitation to Elisha to serve as his assistant, in preparation for his own prophetic ministry.²⁴⁹

Teachers in the school of the prophets were called by God. “Before I formed you in the womb I knew you, before you were born I set you apart; I appointed you as a prophet to the nations.”²⁵⁰ These individuals were committed to God and His truth and were filled with His Spirit.²⁵¹ They included prominent personages, such as Samuel, Elijah, Isaiah, Jeremiah, and Daniel, as well as perhaps lesser-known individuals, such as Gad, Ahijah, Shemaiah, Jeduthun, and Iddo. They also included women—Huldah, for instance, as well as the wife of Isaiah.²⁵² Some, such as Ezra, were priests and scribes, while others, like Amos, came from the common walks of life.²⁵³

These teachers were humble, temperate, unselfish, willing to follow God’s guidance, and quick to give Him glory for any success.²⁵⁴ Of perhaps greatest consequence, they were to receive and faithfully convey God’s message to His people.²⁵⁵ At various times, these messages included encouragement, warning, reproof, a call to action, or an invitation to

return to God.²⁵⁶

As instructors, these individuals carried out a number of specific functions. They reviewed God's leading in the past and pointed out the consequences of choices.²⁵⁷ They recorded current events as lessons for future generations.²⁵⁸ They addressed issues, such as social injustice and violence.²⁵⁹ They led out in special events of praise and celebration.²⁶⁰

The teachers related with their students in personable ways. Elisha, for example, shared meals with his students and looked out for their welfare and that of their families.²⁶¹ Similarly, Samuel took time to converse with his students and demonstrated compassion, even toward those who were rebellious and disobedient.²⁶² The teachers were persons of prayer, and interceded before God on behalf of their students.²⁶³ While the student body in the school of the prophets included both civil leaders and the population at large, it especially focused on the "sons of the prophets," who were to be filled with the Spirit of God.²⁶⁴

The curriculum was based on the Word of God and especially on an understanding of God's law.²⁶⁵ This included apprehending God's mercy and forgiveness as well as the consequences of evil.²⁶⁶ It included the study of specific doctrines, such as tithing, the Sabbath, the mission and ministry of the Messiah, the second coming, and the new earth.²⁶⁷

The program of studies focused on character development and moral decision-making, highlighting particularly the core values of justice, mercy, and humility.²⁶⁸ Students were to engage in witness and service.²⁶⁹ The curriculum also included music,²⁷⁰ history,²⁷¹ health,²⁷² and manual labor.²⁷³ Students, for example, worked together with their teacher to construct the school buildings.²⁷⁴

Teaching methods included parables, allegories, and commemorating concepts and events with descriptive names.²⁷⁵ To memorialize a victory over the Philistines, Samuel, for example, "took a stone and set it up between Mizpah and Shen. He named it Ebenezer, saying, 'Thus far the Lord has helped us.'"²⁷⁶ Teachers also utilized many visual illustrations.²⁷⁷ God instructed Ezekiel, for instance, to "take a block of clay, put it in front of you and draw the city of Jerusalem on it. Then lay siege to it: Erect siege works against it, build a ramp up to it, set up camps against it and put battering rams around it. Then take an iron pan, place it as an iron wall between you and the city and turn your face toward it. It will be under siege, and you shall besiege it. This will be a sign to the people of Israel."²⁷⁸

Student activities included music, praise, and prophesying.²⁷⁹ Students were given responsibilities, including preparing food for the school, participating in religious services, and delivering messages from God.²⁸⁰ Students were given the opportunity to make choices and understand the consequences of their actions.²⁸¹ They were also subject to

evaluation.²⁸²

The school of the prophets achieved significant results. Social injustice was successfully confronted.²⁸³ The nation experienced peace and prosperity.²⁸⁴ Surrounding societies observed the difference and desired to know the true God.²⁸⁵ The most important result, however, was revival and reformation. This was evidenced in changed lives in obedience to God's will and in an outpouring of God's Spirit.²⁸⁶ When Asa, for example, heard "the prophecy of Azariah, son of Oded, the prophet, he took courage. He removed the detestable idols from the whole land of Judah and Benjamin ... and he repaired the altar of the Lord."²⁸⁷ Similarly, after the captivity, Zerubbabel, Joshua, "and the whole remnant of the people obeyed the voice of the Lord their God and the message of the prophet Haggai.... They came and began to work on the house of the Lord Almighty, their God."²⁸⁸

Tragically, however, the work of the prophets was often ignored, ridiculed, or rejected.²⁸⁹ Some of the prophets were killed.²⁹⁰ As a result, the people themselves experienced violence, societal turmoil, and ultimately destruction.²⁹¹ This collapse of the school of the prophets was compounded by the appearance of false prophets—individuals who pretended to convey a message from God but who "spoke lies," deceitfully presenting "pleasant things" that the people wanted to hear.²⁹² These false prophets were motivated by greed, position, and power.²⁹³ A true prophet, steadfast and courageous, was desperately needed.²⁹⁴

School of John the Baptist: A school of Simplicity and Reformation

In the New Testament, the first school identified is that of John the Baptist. It was a family school, established by divine directive; a school whose purpose was to bring about a reformation of primitive godliness.

The school was located in a rural setting, removed some distance from urban centers, in "the hill country."²⁹⁵ This context seemed to contribute to the success of the school. "And the child grew and became strong in spirit; and he lived in the desert until he appeared publicly to Israel."²⁹⁶

It was a two teacher school. Zachariah and Elizabeth were the teachers. They are described as "upright in the sight of God, observing all the Lord's commandments and regulations blamelessly."²⁹⁷ They were individuals of prayer and were Spirit-filled.²⁹⁸ Their lives evidenced their commitment to God and to His plan.²⁹⁹ God communicated directly with the teachers, and they, in turn, transmitted to the student a vision of God's calling.³⁰⁰

In his life, the student was characterized by certain attributes, developed, one might conclude, through the early

educational experience. These characteristics included courage, humility, and a sense of divine calling.

In his ministry, John preached with boldness. To the religious leaders he declared, “You brood of vipers! Who warned you to flee from the coming wrath? Produce fruit in keeping with repentance. And do not begin to say to yourselves, ‘We have Abraham as our father.’ For I tell you that out of these stones God can raise up children for Abraham. The axe is already at the root of the trees, and every tree that does not produce good fruit will be cut down and thrown into the fire.”³⁰¹ He fearlessly rebuked even royalty for an adulterous relationship with his brother’s wife and for “all the other evil things he had done.”³⁰² Christ, Himself, recognized John as immovable in the face of opposition, in stark contrast with “reeds swayed by the wind.”³⁰³

John also developed the disposition of humility.³⁰⁴ “After me,” he preached, “will come one who is more powerful than I, whose sandals I am not fit to carry.”³⁰⁵ When Jesus came to John to be baptized, John remonstrated, “I need to be baptized by you, and do you come to me?”³⁰⁶ To his followers, he clarified, “This was He of whom I said, ‘He who comes after me is preferred before me.’”³⁰⁷ When Jesus began His ministry, the crowds gathered to hear Him. Some of the Jews said to John, “Rabbi, that man who was with you on the other side of the Jordan—the one you testified about—well, he is baptizing, and everyone is going to him.” John replied, “The bride belongs to the bridegroom. The friend who attends the bridegroom waits and listens for him, and is full of joy when he hears the bridegroom’s voice. That joy is mine, and it is now complete. He must become greater; I must become less.”³⁰⁸

Early in life, John developed a sense of fulfilling divine destiny, a desire that his career should be aligned with God’s will for his life.³⁰⁹ This commitment resulted in a Spirit-filled life and caused even his enemies to recognize him as “a righteous and holy man.”³¹⁰

Although the program of studies is not explicitly defined, a number of features can be inferred. Instruction was provided, for example, regarding lifestyle principles and social justice.³¹¹ The curriculum included an emphasis on the Word of God, and prepared the student for witness and evangelism.³¹²

Simplicity of diet and dress prevailed.³¹³ John’s clothes were made of camel’s hair, with a leather belt around his waist; his food was locusts and wild honey.³¹⁴ An angel directed John’s parents to keep his life free from wine and strong drink.³¹⁵ As revealed in his subsequent ministry, learning activities included fasting and prayer,³¹⁶ as well as a focus on repentance and reformation.³¹⁷ John learned his lessons well. Upon graduation, he courageously proclaimed his life message, “Make straight the way for the Lord.”³¹⁸

The results of John's ministry were significant. He was viewed by the great majority of his contemporaries as a prophet, and "the whole Judean countryside and all the people of Jerusalem went out to him. Confessing their sins, they were baptized by him in the Jordan River."³¹⁹ He was "a burning and a shining light," and it was evident to all that the Lord was with him.³²⁰ Jesus described John the Baptist as "more than a prophet."³²¹ Perhaps the most significant result of the educational experience was that John was enabled to personally recognize and proclaim Jesus as the Son of God.³²²

School Where Jesus Learned: A Home School

Jesus, the Son of God, did not attend the schools of His time, the schools of the scribes and Pharisees. On a certain occasion, as Jesus taught in the temple, the people were amazed at His teaching and asked, "How did this man get such learning without having studied?"³²³

Jesus, however, was well-educated. Supporting evidence may be found in Luke 4: "So He came to Nazareth, where He had been brought up. And as His custom was, He went into the synagogue on the Sabbath day, and stood up to read."³²⁴ We often emphasize, and rightly so, that Jesus attended the synagogue on the Sabbath "as His custom was." The passage, however, also affirms that it was His custom to "stand up to read."³²⁵

In biblical times, as in many synagogues today, a particular person was designated as the reader of Scripture for the congregation. This individual, known as the Hassam, was chosen as the best reader in the community, one who would read the Scriptures with clarity and accuracy. When this person was present, he would serve as the reader; when he was away, another individual was designated to take his place. Should he return to the community, however, the Hassam was expected to resume his function as the designated reader.

If Jesus did not attend school, how, then, did He learn? In essence, Jesus was educated at home.³²⁶ The setting, however, was not idyllic. After a brief period of provisional circumstances in Bethlehem, a portion of Jesus' early educational experience took place in a foreign country: Egypt.³²⁷ Subsequently, His parents returned to the family home in Nazareth, a small town located in the Galilee countryside.³²⁸ It was a community, however, with an unenviable reputation. When Philip informed Nathaniel that he had found the Messiah and that He was from Nazareth, Nathaniel asked incredulously, "Nazareth! Can anything good come from there?"³²⁹

Joseph and Mary, the parents of Jesus, were the teachers. Joseph was described as a "righteous man," sensitive to the circumstances and feelings of others.³³⁰ Mary was depicted as one who has "found favor with God"—submissive to God's leading and filled with the Holy Spirit.³³¹ She was also characterized by a reflective spirit. Luke, on two separate

occasions, notes that Mary “treasured up all these things and pondered them in her heart.”³³² God communicated directly with Joseph and Mary, and they, in turn, faithfully implemented God’s directives.³³³ Both endeavored to fulfill civil and religious obligations³³⁴ and to provide a safe environment for Jesus.³³⁵ They were, however, poor. Of the two possible offerings that Joseph and Mary could have offered at the dedication, they brought the offering provided for those of scarce economic means.³³⁶

As a student, Jesus was inquisitive. At the age of 12, for example, He spent several days in the temple with the religious scholars, “listening to them and asking them questions.”³³⁷ Jesus was also a sociable and outgoing child, who made friends easily. When He was lost, His parents’ assumption was that He was with other relatives or friends.³³⁸ This also indicates the trust that His parents placed in Him—they must have considered Him a responsible child to leave Jerusalem on the trip home without knowing His exact whereabouts. Jesus was an obedient child. After the eye-opening experience in the temple, Jesus nevertheless accompanied His parents back to Nazareth and “was subject to them.”³³⁹

Regarding Jesus’ early development during infancy and early childhood, Luke, a physician, notes that “the child grew and became strong; he was filled with wisdom, and the grace of God was upon him.”³⁴⁰ The passage first specifies that Jesus “became strong.” That is, His physical development was robust; He was not frail or weak. The verse also indicates that Jesus was “filled with wisdom.” He developed cognitively, gaining mental acuity. Finally, the passage delineates that “the grace of God was upon Him.” That is, He developed spiritually. After His visit to the temple at the age of 12 and until the age of 30, Luke describes his further development: “Jesus grew in wisdom and stature, and in favor with God and men.”³⁴¹ To the physical, cognitive, and spiritual development earlier noted, Luke now adds the social dimension. During His adolescence and as a young adult,³⁴² Jesus especially learned how to relate with others, gaining understanding of the human condition.³⁴³

Consequently, the program of studies fostered whole-person development, particularly along these four dimensions. Jesus’ parents, for example, sought to provide religious experiences. At the age of 12, they took Him with them to the feast in Jerusalem.³⁴⁴ There, as we have noted, He engaged in stimulating cognitive development.³⁴⁵ In essence, “Jesus followed the divine plan of education. The schools of His time, with their magnifying of things small and their belittling of things great, He did not seek. His education was gained directly from the Heaven-appointed sources; from (1) useful work, from (2) the study of the Scriptures and (3) the of nature, and from (4) the experiences of life—God’s lesson books.”³⁴⁶

It is apparent from Scripture that Jesus developed skill in a manual trade, which He learned from His father, Joseph.³⁴⁷ When Jesus returned to Nazareth on one occasion, the people asked, “Isn’t this the carpenter’s son?”³⁴⁸ Mark, however, records that on a Nazareth visit, people wondered, “Isn’t this the carpenter?”³⁴⁹ Working in the carpentry trade no doubt helped to develop Jesus into a person with whom rugged fishermen, farmers, and other laborers would feel comfortable.³⁵⁰

Jesus’ ministry evidenced His knowledge of Scripture.³⁵¹ Frequently, Jesus would state, “It is written,” or He would ask, “Have you not read?” Beyond familiarity with the Scriptures, Jesus also developed an understanding of God’s Word.³⁵² When one of the experts in the law tested Him with the question, “Teacher, which is the greatest commandment in the Law?” Jesus replied, “‘Love the Lord your God with all your heart and with all your soul and with all your mind.’ This is the first and greatest commandment. And the second is like it: ‘Love your neighbor as yourself.’ All the Law and the Prophets hang on these two commandments.”³⁵³

Jesus’ ministry evidenced His familiarity with and keen observation of the natural world. In His teaching, for example, He frequently referred to life lessons derived from nature—lessons based on salt, water, wind, birds, sheep, lightning, and lilies; lessons that highlighted reeds bending in the wind, a hen gathering her chicks, the habits of vultures, small seeds growing into large plants, and seasonal changes and weather patterns.³⁵⁴

Christ’s teaching also evidenced his perceptive study of people—servants, masters, judges, kings, Pharisees, rabbis, thieves, debtors, and friends. He derived life lessons from social relationships and the events of everyday life³⁵⁵—from building a house, illuminating a home, mending clothes, making bread, hiring workers, and herding animals; from wedding festivities, seating arrangements, laws of inheritance, investments, and hidden treasure; from children playing in the marketplace, fishermen sorting fish, a merchant looking for products, a shepherd finding his sheep, a king planning a war, and farmers planting seed and dealing with weeds.³⁵⁶

The results of Jesus’ education can be seen in His sense of a divine mission for His life. At the age of 12, He asked His parents, “Why did you seek Me? Did you not know that I must be about My Father’s business?”³⁵⁷ He also developed insight. When Jesus’ parents found Him in the temple, asking and answering questions, “everyone who heard him was amazed at his understanding and his answers.”³⁵⁸ Jesus became physically fit. This provided stamina for His subsequent travels throughout Palestine. He acquired social skills—children loved to be with Him and He evidenced compassion for the socially marginalized.³⁵⁹ He developed a personal relationship with God through a life of prayer.³⁶⁰ In essence, Jesus’

early education prepared Him for His adult ministry. “Jesus went throughout Galilee, (1) teaching in their synagogues, (2) preaching the good news of the kingdom, and (3) healing every disease and sickness (4) among the people.”³⁶¹

School where Jesus Taught: A program of discipleship

Jesus was “the best teacher the world has ever known.”³⁶² In His teaching, Christ’s overarching goal was to unmask Satan’s deception regarding God’s character, revealing through His words and actions who God truly is, and, by extension, what His kingdom is like.³⁶³ To accomplish this, Christ sought to live in accordance with His Father’s will and to personally fulfill His plan.³⁶⁴ On one occasion He stated, “My food is to do the will of Him who sent me and to finish His work.” He later added, “Whatever I say is just what the Father has told me to say.” The ultimate goal was that God might be glorified.³⁶⁵

While Jesus frequently taught in the temple³⁶⁶ or synagogue,³⁶⁷ His instructional setting was varied. It included the hillside, the seaside, and the open countryside, as well as private homes and more public venues in the cities and villages.³⁶⁸ His students were most often his 12 disciples,³⁶⁹ men of diverse backgrounds and temperaments.³⁷⁰ On some occasions, however, He taught larger groups, at times numbering in the thousands.³⁷¹ At other times, His teaching was one-on-one, as with Nicodemus and with the woman at the well.³⁷² Those attending His classes included children and adults, both men and women, as well as day laborers, merchants, members of security forces, scribes, and religious leaders.³⁷³

Personal characteristics contributed in significant ways to Jesus’ success as a teacher. These included creating a context of joy,³⁷⁴ inviting students to success,³⁷⁵ differentiating instruction,³⁷⁶ and courageously confronting wrong.³⁷⁷ Jesus also evidenced with-it-ness,³⁷⁸ tenderness and sympathy,³⁷⁹ and a spirit of humility.³⁸⁰ His students experienced personal association with their teacher,³⁸¹ as well as concrete evidence of the value He placed on each individual, even those often marginalized by society.³⁸² Perhaps the most important characteristic, however, was the centrality of prayer in the teacher’s life.³⁸³

The content of Christ’s instruction and the strategies He employed were key elements in His teaching. Prevailing themes included (a) the role of Scripture, (b) distinguishing the important from the trivial, (c) recognizing the “big picture,” (d) an emphasis on service, and (e) a view to the future.

Christ had a personal knowledge of Scripture—this was evident throughout His life and ministry.³⁸⁴ Returning to Nazareth, for example, He went to the synagogue on the Sabbath and was given the scroll of the prophet Isaiah. Unrolling

it, He found a specific passage, read it, and then proceeded to give an explanation regarding its meaning.³⁸⁵ In His teaching, Christ used Scripture to initiate thought,³⁸⁶ expand concepts,³⁸⁷ clarify meaning,³⁸⁸ create connections,³⁸⁹ understand the past,³⁹⁰ visualize the future,³⁹¹ and give a call to action.³⁹²

Another theme in Christ's teaching was discernment—distinguishing the essential from the trivial.³⁹³ "Do not worry about your life, what you will eat," He counseled, "or about your body, what you will wear. Life is more than food, and the body more than clothes.... But seek first God's kingdom, and these things will be given to you as well." He warned the teachers and religious leaders of His time not to be caught up in minutia. "Woe to you, teachers of the law and Pharisees, you hypocrites! You give a tenth of your spices—mint, dill and cumin. But you have neglected the more important matters of the law—justice, mercy and faithfulness."³⁹⁴

One day a group of Pharisees came to Jesus and asked Him cunningly if it was lawful for a man to divorce his wife. Jesus asked them what Moses had written. They replied that Moses had allowed a man to provide his wife with a certificate of divorce and send her away. Jesus replied, "It was because your hearts were hard that Moses wrote you this law. But at the beginning of creation God 'made them male and female.' ... Therefore what God has joined together, let man not separate." Similarly, in teaching the multitude, Christ clarified that anger is a form of murder, that lust is actually adultery, and that one should "turn the other cheek" rather than repaying evil with evil. In each of these instances, Christ wanted His listeners to glimpse the larger context.³⁹⁵

Through His teaching and the example of His own life, Christ emphasized service.³⁹⁶ One day, after overhearing His disciples discussing who would be the greatest, Jesus reminded them, "You know that the rulers of the Gentiles lord it over them, and their high officials exercise authority over them. Not so with you. Instead, whoever wants to become great among you must be your servant, and whoever wants to be first must be your slave. Just as the Son of Man did not come to be served, but to serve, and to give his life as a ransom for many."³⁹⁷

While Christ did not ignore the value of the past or present, He also highlighted the significance of the future.³⁹⁸ When, at the feast at Simon's house, a woman poured perfume on His feet, Jesus stated, "I tell you the truth, wherever the gospel is preached throughout the world, what she has done will also be told, in memory of her." In giving the gospel commission to His followers, Christ instructed, "Therefore go and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, and teaching them to obey everything I have commanded you." Then He added, "And surely I am with you always, to the very end of the age."³⁹⁹

Jesus oriented His teaching to actively engage His students in the learning experience. This involved a focus on (a) thinking, (b) knowing, (c) understanding, (d) being, and (e) doing.

Jesus would often ask his students, "What do you think?"⁴⁰⁰ In introducing, for example, the story of the shepherd with 100 sheep, He extended an invitation to think carefully about the meaning of the story. In describing the circumstances surrounding the two sons of vineyard owner, He similarly asked His listeners to engage in thinking.⁴⁰¹

Knowledge was important.⁴⁰² When the Sadducees presented Him with the "impossible riddle" of the woman who consecutively married seven brothers, Jesus replied, "You are in error because you do not know the Scriptures or the power of God." He also emphasized the importance of knowing the truth and of developing an experiential knowledge of God.⁴⁰³

While knowledge was key, Christ also viewed understanding as crucial.⁴⁰⁴ In telling the parable of a farmer planting his field, He stated, "The one who received the seed that fell on good soil is the man who hears the word and understands it." When speaking to the crowd, He would say, "Listen to me, everyone, and understand this." Upon washing the disciples' feet, He asked them, "Do you understand what I have done for you?" After the resurrection, Christ joined two disciples on their walk to Emmaus. On the journey, "Jesus opened their minds so they could understand the Scriptures."⁴⁰⁵

On one occasion, an expert in the law asked Jesus, "Who is my neighbor?" Jesus told the story of the good Samaritan and then redirected the lawyer's question to a matter of being: "Which was a neighbor to the man who fell into the hands of robbers?" Jesus also spoke of the importance of exemplifying specific virtues in one's life. "Be merciful, just as your Father is merciful." "Be as shrewd as snakes and as innocent as doves." Or simply, "Be ready."⁴⁰⁶

Christ highlighted the concept that knowledge should inform practice, that who one is should be evident in what one does.⁴⁰⁷ "Let your light shine before men," He urged, "that they may see your good deeds and praise your Father in heaven." "Now that you know these things, you will be blessed if you do them." Furthermore, He taught that the actions of one's life influence destiny. "Not everyone who says to me, 'Lord, Lord,' will enter the kingdom of heaven, but only he who does the will of my Father who is in heaven."⁴⁰⁸

In His teaching, Christ used a variety of instructional strategies, methods which promoted high-level thinking and helped His students to better understand, recall, and apply His instruction.⁴⁰⁹ These strategies included illustrations,⁴¹⁰ stories,⁴¹¹ news items,⁴¹² and reference to historical events.⁴¹³ They incorporated the use of analogies,⁴¹⁴ tangible

objects,⁴¹⁵ demonstration,⁴¹⁶ and repetition.⁴¹⁷ Other instructional methods included the use of questions,⁴¹⁸ comparison and contrast,⁴¹⁹ paradoxes and anomalies,⁴²⁰ and emphasis through hyperbole.⁴²¹ On various occasions, His students engaged in active learning,⁴²² problem solving,⁴²³ and collaborative learning.⁴²⁴

Jesus had a profound influence on His students. When He taught, His listeners were surprised at His teaching because He spoke with confidence,⁴²⁵ in contrast to the teachers of the law. Turning to each other in amazement, they asked, “Where did this man get these things?” “Nothing like this has ever been seen in Israel.”⁴²⁶ One day, alarmed with His growing popularity, the chief priests sent the temple guards to arrest Him. At the end of the day, the guards returned empty-handed. “Why didn’t you bring Him in?” the priests raged. “No one ever spoke the way this man does,” the guards declared.⁴²⁷

“In the Teacher sent from God, all true educational work finds its center.”⁴²⁸ The school where Jesus taught is perhaps the clearest revelation of the divine plan of education and can serve as the foundation for contemporary Christian education. “Christ’s method alone will give true success in reaching the people. The Saviour mingled with men as one who desired their good. He showed His sympathy for them, ministered to their needs, and won their confidence. Then He bade them, ‘Follow Me.’”⁴²⁹

School of the Christian Church: A missionary school

At the conclusion of His ministry on earth, Christ gave His followers a mandate: “Go and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, and teaching them to obey everything I have commanded you. And surely I am with you always, to the very end of the age.”⁴³⁰ It is perhaps significant that the term “make disciples” (μαθητεύω) is the only Greek imperative in this passage and thus constitutes the thrust of the gospel commission. This divine commission established the school of the Christian church, a school of witness and evangelism, a school that would extend to the very end of earth’s history.⁴³¹ Before delineating its features, however, it is perhaps instructive to consider several examples of this school in action.

In the early church, Philip, one of the seven deacons, was directly involved in the educational process. “Then Philip ran up to the chariot and heard the man [an Ethiopian official] reading Isaiah the prophet. ‘Do you understand what you are reading?’ Philip asked. ‘How can I,’ he said, ‘unless someone explains it to me?’ So he invited Philip to come up and sit with him.... Philip began with that very passage of Scripture and told him the good news about Jesus.”⁴³² Of particular significance in this teaching/learning encounter is (a) the central role of the Holy Spirit, (b) the Christ-centered

nature of the instruction, (c) the use of thought-provoking questions, (d) the student interacting directly with the Word of God, and (e) the transformation of the student's understanding, attitudes, and life.

As a child, Timothy received Bible-based instruction from his mother Eunice and his grandmother Lois.⁴³³ Visiting Timothy's home in Lystra and observing the positive influence of this early education on Timothy's life, the apostle Paul invited him to join his missionary endeavors as an apprentice in the gospel ministry.⁴³⁴ This prepared Timothy for his own role as a preacher and teacher.⁴³⁵ As his mentor, Paul would encourage Timothy to focus on character development, to reject the lure of material gain, and to teach others through example.⁴³⁶ The Church subsequently recognized in Timothy the gift of teaching and commissioned him for this ministry. Paul would later write to Timothy, "Until I come, devote yourself to the public reading of Scripture, to preaching and to teaching. Do not neglect your gift, which was given you through a prophetic message when the body of elders laid their hands on you."⁴³⁷

Similarly, Titus, a Gentile convert supervising the work of the church on the island of Crete, was appointed to teach various groups of individuals according to their distinct needs and responsibilities. These groups, which included older men and women, youth, and even slaves, were to be given a Bible-based, values-oriented education. "Teach the older men to be temperate, worthy of respect, self-controlled, and sound in faith, in love and in endurance.... Similarly, encourage the young men to be self-controlled.... Teach slaves to be subject to their masters in everything, to try to please them, not to talk back to them, and not to steal from them, but to show that they can be fully trusted." Titus was also to instruct others in the teaching ministry.⁴³⁸ Older women, for example, were to teach the younger women "to love their husbands and children, to be self-controlled and pure, to be busy at home, to be kind." Titus was to teach by direct instruction and through his own example. "In everything set them an example by doing what is good. In your teaching show integrity, seriousness and soundness of speech that cannot be condemned."⁴³⁹

The school of the Christian church took place in a variety of settings. Early on, the apostles taught in the temple court.⁴⁴⁰ Paul, in his mission travels, would frequently teach in the synagogues and in other public venues, such as the Areopagus and the school of Tyrannus, as well as in private homes.⁴⁴¹ At times, instruction would take place in a natural setting, such as beside the river in Philippi or in the wilderness of Gaza.⁴⁴² It also occurred within the family.⁴⁴³

Students included Jews and Gentiles, children and adults, kings and slaves.⁴⁴⁴ The adversaries of the Christian church, in fact, decried that the apostles taught "everyone everywhere."⁴⁴⁵

Descriptions of teachers and their qualifications are developed quite extensively. Christ was the Master Teacher,

who gave “instructions through the Holy Spirit to the apostles He had chosen.”⁴⁴⁶ The instructors themselves recognized the pivotal role of the Holy Spirit.⁴⁴⁷ These instructors included the apostles and other church leaders.⁴⁴⁸ One of the qualifications, for example, of a bishop was the ability to teach.⁴⁴⁹ Similarly, a portion of the work of church elders was found in teaching.⁴⁵⁰ The school even incorporated the concept that believers were to instruct one another.⁴⁵¹ Parents were also to teach their own children.⁴⁵²

Teaching was considered to be a gift, a divine calling.⁴⁵³ It was linked to the roles of preaching and prophesying.⁴⁵⁴ Paul, in fact, clarifies that the ministry of a pastor and a teacher is given to the very same individuals.⁴⁵⁵ They, in essence, receive a twofold gift, a double portion of the Spirit. Those called to be teachers were to evidence certain characteristics.⁴⁵⁶ They were to be instructed in the Word, with a clear understanding of belief and doctrine.⁴⁵⁷ They were to be bold and courageous, patient and gentle, confident, qualified, and faithful.⁴⁵⁸ They were to teach “in the name of Jesus,” as co-workers with God.⁴⁵⁹ False teachers, by contrast, would teach merely what others wanted to hear.⁴⁶⁰ They would subtly introduce destructive heresies or would teach to exploit others or for mere financial gain.⁴⁶¹

The curriculum focused on the Word of God,⁴⁶² particularly the words and doctrine of Jesus.⁴⁶³ Parents, for example, were to bring up their children “in the training and instruction of the Lord.”⁴⁶⁴ Students were to understand the everlasting gospel—that “God is the Saviour of all people, and especially of those who believe.”⁴⁶⁵ They were to believe in the resurrection of the dead.⁴⁶⁶ They were to look forward to “the blessed hope—the appearing of the glory of our great God and Saviour, Jesus Christ, who gave himself for us to redeem us from all wickedness and to purify for himself a people that are his very own, eager to do what is good.”⁴⁶⁷ They were to develop Christian character and a life of service.⁴⁶⁸

Teaching strategies included modeling, apprenticeships, and encouragement, as well as both oral and written communication.⁴⁶⁹ Learning activities included the application of knowledge, the acquisition of practical skills, teamwork, service, music, and witness.⁴⁷⁰

The results of the school of the early church were significant. The believers “devoted themselves to the apostles’ teaching” and a transformation was seen in their lives.⁴⁷¹ The educational experience encouraged them to “say ‘No’ to ungodliness and worldly passions, and to live self-controlled, upright and godly lives in this present age.”⁴⁷² Even non-believers, such as the proconsul at Paphos, were “amazed at the teaching about the Lord.”⁴⁷³ An impact was felt throughout the entire society, and many believers were added to the Church.⁴⁷⁴ Perhaps the focus and impact of the school of the Christian church is best expressed in Colossians 1:26, “He [Jesus Christ] is the one we proclaim, admonishing

and teaching everyone with all wisdom, so that we may present everyone fully mature in Christ.”

School of Heaven: The School of Eternity

As we look toward the future, we ask, what is the ultimate destiny of Christian education? What learning experiences lie beyond the “end of the age?”⁴⁷⁵ From Scripture, it seems evident that the divine plan for education culminates in the school of heaven. What will that school be like?

The setting of the school of heaven is beyond human comprehension or imagination. “What no eye has seen, what no ear has heard, and what no human mind has conceived,” such is the place which “God has prepared for those who love him.”⁴⁷⁶ In the Bible, however, we can glimpse a sketch of its features. Heaven is where God is. It is His “dwelling place,” the epicenter of His kingdom.⁴⁷⁷ There, He has prepared a city, the New Jerusalem.⁴⁷⁸ It is a place of beauty, of aesthetic delight.⁴⁷⁹ Its brilliance is “like that of a very precious jewel, like a jasper, clear as crystal.”⁴⁸⁰ Its foundations are decorated with precious stones. Its gates are of pearl and its streets of gold, “pure as transparent glass.”⁴⁸¹ The city contains many dwelling places, and is illuminated by the light of God’s presence.⁴⁸²

In the school of heaven, the classroom will again be a garden.⁴⁸³ This natural setting will be a place of peace and tranquility, where “the wolf will live with the lamb, the leopard will lie down with the goat, the calf and the lion and the yearling together; and a little child will lead them.”⁴⁸⁴ It will be a place of “undisturbed rest,” of security and safety; a place “where righteousness dwells.”⁴⁸⁵ It is to this magnificent and wonderful setting that the redeemed “receive a rich welcome.”⁴⁸⁶

God will be the instructor in the school of heaven.⁴⁸⁷ Angels and other unfallen beings will be His assistants.⁴⁸⁸ Human beings, the redeemed from among the earth,⁴⁸⁹ will be the students. God, the master teacher, is King of Kings and Lord of Lords.⁴⁹⁰ Yet, joined with His Son, Jesus Christ, and the Holy Spirit, He is a personal and relational God, living among His students.⁴⁹¹ Indeed, “the Lamb at the center of the throne will be their shepherd; He will lead them to springs of living water.”⁴⁹² His students will interact directly with Him “in whom are hidden all the treasures of wisdom and knowledge.”⁴⁹³

The students in the school of heaven are many and diverse—“a great multitude, which no man could number, of all nations, and kindreds, and people, and tongues.”⁴⁹⁴ Admission standards, however, are high. Students must have “clean hands and a pure heart.”⁴⁹⁵ They must be committed to knowing and living the truth.⁴⁹⁶ Students in heaven’s school have been obedient and faithful.⁴⁹⁷ Their lives on earth have evidenced their commitment to service.⁴⁹⁸ Their sins

have been forgiven.⁴⁹⁹ They are overcomers, victorious in the conflict with evil.⁵⁰⁰ Their names “are written in the Lamb’s book of life,” and they are presented by Christ to the Father “without fault and with great joy.”⁵⁰¹

Students in heaven’s school wear robes, made “white in the blood of the Lamb,” and hold palm branches in their hands.⁵⁰² They have received a “white stone with a new name written on it, known only to the one who receives it.”⁵⁰³ The name of Christ and of the Father are written on their foreheads.⁵⁰⁴ The students enjoy robust health, vested with immortality.⁵⁰⁵ They eat of the tree of life and are counted citizens of heaven.⁵⁰⁶

The program of studies will focus on the character of God, the wonders of His creation, and the plan of salvation, as well as manual skills, music, witness, service, worship, and praise. In a special way, students will focus their study on those aspects which it was not possible for them to comprehend in their life on earth.⁵⁰⁷ Students in the schools of earth longed to see God face to face and to know Him more fully. Job, for example, stated, “I know that my redeemer lives, and that in the end he will stand on the earth. And after my skin has been destroyed, yet in my flesh I will see God. I myself will see him with my own eyes—I, and not another. How my heart yearns within me!”⁵⁰⁸ In the school of heaven that desire is fulfilled—they will see “the king in his beauty.”⁵⁰⁹ There the students, like Enoch, will walk with God and will “see Him as He is.”⁵¹⁰ Christ Himself will reveal to them “the knowledge of the Lord” and “the manifold wisdom of God.”⁵¹¹ They will explore new horizons of the Word and works of God.⁵¹² The overarching conclusion of their research will be, “You alone are the Lord. You made the heavens, even the highest heavens, and all their starry host, the earth and all that is on it, the seas and all that is in them. You give life to everything.”⁵¹³

Students in heaven’s school study the mysteries of the plan of salvation. “God raised us up with Christ and seated us with him in the heavenly realms in Christ Jesus, in order that in the coming ages he might show the incomparable riches of his grace, expressed in his kindness to us in Christ Jesus.”⁵¹⁴ As the redeemed glimpse new depths of the love of God and new dimensions of the sacrifice made in their behalf, they exclaim, “Worthy is the Lamb, who was slain, to receive power and wealth and wisdom and strength and honor and glory and praise!”⁵¹⁵ “To him who loves us and has freed us from our sins by his blood, and has made us to be a kingdom and priests to serve his God and Father—to him be glory and power for ever and ever!”⁵¹⁶ For the students in heaven’s school, the great controversy between good and evil is over. The character and acts of God are forever vindicated. They cry out with affirmation, “Hallelujah! Salvation and glory and power belong to our God, for true and just are his judgments.”⁵¹⁷ “Salvation belongs to our God, who sits on the throne, and to the Lamb.”⁵¹⁸

Students will engage in manual learning, including the building trades and horticulture. “They will build houses

and dwell in them; they will plant vineyards and eat their fruit. No longer will they build houses and others live in them, or plant and others eat. For as the days of a tree, so will be the days of my people; my chosen ones will long enjoy the work of their hands."⁵¹⁹ Music, both vocal and instrumental, will be a significant element in the curriculum.⁵²⁰ These learning activities not only involve skilled performance but creative composition.⁵²¹

Students in the school of heaven develop deep, enduring relationships with individuals whom they have witnessed to on earth⁵²² and from diverse backgrounds and cultures. They partake of the leaves of the tree of life, which are "for the healing of the nations."⁵²³ They kneel together "before the Father, from whom every family in heaven and on earth derives its name."⁵²⁴ Service is a key learning experience. In the school of heaven, service is not an event but a way of life. "They are before the throne of God and serve him day and night."⁵²⁵ The students also engage in adjudication. "Do you not know that the Lord's people will judge the world?"⁵²⁶ "I confer on you a kingdom, just as my Father conferred one on me, so that you may ... sit on thrones, judging the twelve tribes of Israel."⁵²⁷ These activities of judgment involve high level thinking, perceptive analysis, and appraisal.

Finally, the students in heaven engage in praise, celebration, and worship. John, the Revelator, for example, heard every created being in heaven and on earth, saying, "To him who loves us and has freed us from our sins by his blood, and has made us to be a kingdom and priests to serve his God and Father—to him be glory and power for ever and ever!"⁵²⁸ This theme of grateful praise permeates the school and each of its activities.⁵²⁹ There are special occasions of celebration. In addition to "the wedding supper of the Lamb," there are opportunities to eat and drink at God's table and enjoy with delight fresh varieties of fruit from the tree of life.⁵³⁰ Recognition of God's greatness and goodness culminates in worship. "From one New Moon to another and from one Sabbath to another," all mankind comes before God, and worships Him "who made the heavens, the earth, the sea and the springs of water."⁵³¹

In many ways, the first school, the school of Eden, and the school of heaven are markedly similar. This should be no surprise, however, as Eden was but an extension campus of the school of heaven.⁵³² There is, however, an important difference. In heaven's school there will be no more tests, no tree of the knowledge of good and evil. The students have already passed the test, and before them lies an eternity of thrilling exploration and discovery, of self-regulated learning and growing.

There is, however, an activity that will take the place of evaluation, and that is testimony. Students in the heavenly school are involved in witnessing, not merely as a sporadic activity, but as a lifestyle—"You *are* my witnesses,'

declares the Lord.⁵³³ With angels and other unfallen beings the redeemed will share their own experience of God's amazing grace and power, their conviction of His goodness and love. "Great and marvelous are your deeds, Lord God Almighty. Just and true are your ways, King of the nations. Who will not fear you, Lord, and bring glory to your name? For you alone are holy."⁵³⁴ The word of their testimony contributes to the security of the universe, where "affliction will not rise up a second time."⁵³⁵

What will be the results of the school of heaven? Joy, unbounded joy. "The ransomed of the Lord shall return, and come to Zion with singing, with everlasting joy on their heads. They shall obtain joy and gladness, and sorrow and sighing shall flee away."⁵³⁶ What is that joy? It is the joy of being in God's presence and of sharing in His joy. "You will fill me with joy in your presence, with eternal pleasures at your right hand."⁵³⁷ "Well done, good and faithful servant!... Come and share your master's happiness!"⁵³⁸ It is the joy of being comforted and of experiencing God's new creation. "The Lord will surely comfort Zion and will look with compassion on all her ruins; he will make her deserts like Eden, her wastelands like the garden of the Lord. Joy and gladness will be found in her, thanksgiving and the sound of singing."⁵³⁹ "See, I will create new heavens and a new earth.... Be glad and rejoice forever in what I will create, for I will create Jerusalem to be a delight and its people a joy."⁵⁴⁰ It is joy because sorrow, pain, and suffering have been banished. "They shall neither hunger nor thirst, neither heat nor sun shall strike them; for He who has mercy on them will lead them, even by the springs of water He will guide them."⁵⁴¹ "He will wipe every tear from their eyes. There will be no more death or mourning or crying or pain, for the old order of things has passed away."⁵⁴²

Further results of heaven's school include receiving security,⁵⁴³ peace,⁵⁴⁴ and belonging.⁵⁴⁵ There the students will experience satisfaction, continual development, and the thrill of participating in God's kingdom of glory. "When I awake, I will be satisfied with seeing your likeness."⁵⁴⁶ "But unto you that fear my name shall the sun of righteousness arise with healing in his wings; and you shall go forth, and grow up as calves of the stall."⁵⁴⁷ "Then the righteous will shine like the sun in the kingdom of their Father."⁵⁴⁸ "You have made them to be a kingdom and priests to serve our God.... And they will reign for ever and ever."⁵⁴⁹

Conclusion

What is the meaning of these schools of the Bible? What is their relevance today? Christian education bears fruit when it finds its roots. Our success as Christian educators comes about when we know our past and, as a result, have a

clearer picture of our destiny. “We have nothing to fear for the future, except as we shall forget the way the Lord has led us, and His teaching in our past history.”⁵⁵⁰ What then are the themes that emerge from these schools of the Bible?

The *purpose* of the schools was that students might obtain an experiential knowledge of God. As a result of knowing God, they were to develop faith in Him and His plan for their lives. Given the great conflict between good and evil, the schools were to unmask Satan’s deception regarding God’s character and reveal the principles of the kingdom of heaven. Particularly, they were to serve as a bulwark against paganism and idolatry. The schools were also to reveal the plan of salvation and guide their students to personally experience God’s grace and power. In so doing, they were to bring about revival and reformation. Ultimately, they were to mentor spiritual leaders—individuals who were prepared to fulfill the gospel commission and who were committed to a life of ministry.

The *setting* of the schools of the Bible was varied and yet certain patterns seem to emerge. The home was the foremost educational setting, followed by the church. Another frequent setting was in the outdoors where students could be in direct contact with nature. At times public venues were used, particularly to reach those who might not otherwise come into contact with the school.

God was ultimately the *teacher* in each of the schools. His assistants were angels, priests, prophets, pastors, and parents. Of these, the latter figured most prominently. All, however, were called by God and were to be guided by His Spirit. Many were especially commissioned for their work. These teachers were to be characterized by faith, prayer, courage, humility, patience, gentleness, faithfulness, temperance, a teachable spirit, and sensitivity to the needs of their students. They were to provide guidance, clarify consequences, reprove wickedness, review God’s leading in the past, convey tenderness and sympathy, create contexts of joy, and personally interact with students.

Students were not limited to a single category but included men and women, young and old, believers and non-believers. On occasion, instruction was provided to large groups of students, numbering in the hundreds or thousands. More often, however, it was given to smaller clusters of students, sometimes one-on-one. The emphasis was on whole-person development, particularly in terms of mental, physical, social, and spiritual dimensions. Students were to be inquisitive, obedient, trustworthy, bold, humble, Spirit-filled, and with a sense of divine calling. Unfortunately, the students sometimes resented various features of the educational program, complaining and at times rebelling. Their teachers, however, did not abandon them. Instead they patiently continued their work on behalf of their students, viewing them as created in the image of God and candidates for salvation.

The Word of God was at the heart of the *curriculum*. Through the study of Scripture, students were to develop an understanding of the character of God, of the great controversy, and of the plan of salvation. They were to clarify key doctrines, such as the Sabbath, the state of the dead, heaven, and tithing. In harmony with the words of God, students were to study the works of God, discerning evidences of God's character through His creation. They were to learn practical occupations, including the building trades and agriculture, and cultivate a strong work ethic. They were to develop a lifestyle characterized by temperance, simplicity of diet and dress, and an emphasis on health and hygiene. Subjects of study included music, history, interpersonal relationships, and an understanding of the consequences of one's actions. Perhaps one of the most important components, however, was character development—the formation of a God-centered code of conduct. At the foundation of this moral and ethical framework were the core values of honesty, justice, fairness, courtesy, respect, kindness, mercy, compassion, generosity, forgiveness, humility, purity, self-control, efficiency, and trustworthiness.

A variety of *methods* were used in the schools of the Bible. These included direct instruction, demonstration, and repetition, as well as modeling, mentoring, and apprenticeship. There was a focus on high-level thinking, including creativity and perceptive analysis. These processes were fostered by thought-provoking questions, reflection, and problem-solving. Comparison and contrast, paradoxes and anomalies, and hyperbole also promoted deep thinking. Teachers frequently used illustrations—analogy, parables, and allegories, as well as stories, news items, and historical events. Concrete objects, visual imagery, and multimedia experiences were also utilized. Teachers further promoted active learning, collaborative learning, self-regulated learning, exploration, and discovery.

Students participated in meaningful learning *activities*. They engaged in an in-depth study of Scripture. They observed nature and social interactions. They asked questions. They applied knowledge and acquired practical skills. They were involved in manual labor, preparing food for the school and constructing school buildings. They engaged in field research, service, witness, and evangelism. They were given responsibility and the opportunity for moral decision-making. Students participated in a variety of religious experiences, including prayer and reflection, music, praise, worship, celebration and rest. Students were evaluated and also participated themselves as evaluators in the assessment process.

The *results* of the schools of the Bible were mixed, not because of imperfections in the design, but due to flaws of implementation. Few parents carried out their God-given responsibilities, and generations grew up without a knowledge of God. In the schools, students began to ignore or ridicule their teachers, and a number rejected the program itself, rebelling or even rioting. As a result, some teachers became discouraged and left their teaching assignments. They

were replaced by individuals who took the position for personal gain and who taught lies. The outcome was social turmoil, violence, and ultimately destruction.

The good news is that God didn't give up, nor did the committed teachers. They persevered and provided their students with the hope of redemption and restoration. And there were stellar students, men and women who experienced a transformation of understanding, attitudes, and life. They were well-rounded individuals, with physical stamina, wisdom, social skills, and a deep commitment to God. They developed ethical character, had a sense of divine mission, lived a life of prayer, and were filled with the Spirit. They were humble, selfless, forgiving, self-controlled, upright, and godly. They fearlessly confronted social injustice, evidenced compassion for the socially marginalized, and effectively carried out their ministry, even at great personal sacrifice.

In all, the schools of the Bible preserved the knowledge of God and prepared individuals who had an understanding of the nature of God and of their relationship with Him. The result was revival and reformation, an outpouring of God's Spirit. The impact was felt throughout the entire society. Non-believers were amazed, and many believers were added to the church.

And so here we are today, Christian educators seeking to understand and follow the divine plan for Christian education. Just ahead, lies the School of Heaven.

"There every power will be developed, every capability increased. The grandest enterprises will be carried forward, the loftiest aspirations will be reached, the highest ambitions realized. And still there will arise new heights to surmount, new wonders to admire, new truths to comprehend, fresh objects to call forth the powers of body and mind and soul. All the treasures of the universe will be open to the study of God's children. With unutterable delight we shall enter into the joy and the wisdom of unfallen beings. We shall share the treasures gained through ages upon ages spent in contemplation of God's handiwork. And the years of eternity, as they roll, will continue to bring more glorious revelations.

"Exceeding abundantly above all that we ask or think" (Ephesians 3:20) will be, forever and forever, the impartation of the gifts of God."⁵⁵¹

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- ¹ Exodus 26:30. Unless otherwise indicated, all biblical quotations in this article are from the *Holy Bible, New International Version*, copyright © 1973, 1978, International Bible Society. Used by permission of Zondervan Bible Publishers.
- ² Hebrews 8:5
- ³ White, E. G. (1903). *Education*, p. 77.
- ⁴ 1 Corinthians 10:11
- ⁵ White, E. G. (1898). *Desire of ages*, p. 311.
_____. (1903). *Education*, p. 18.
_____. (1913). *Counsels to parents, teachers, and students*, p. 365.
_____. (1955). *Sons and daughters of God*, p. 348.
- ⁶ Genesis 2:8
- ⁷ White, E. (1903). *Education*. Mountain View, CA: Pacific Press Publishing Association, p. 20
- ⁸ Genesis 1:1-25
- ⁹ Genesis 2:9-12
- ¹⁰ “In His interest for His children, our heavenly Father personally directed their education. Often they were visited by His messengers, the holy angels, and from them received counsel and instruction.” White, E. (1903). *Education*. Mountain View, CA: Pacific Press Publishing Association, p. 21
- ¹¹ Genesis 2:16-17
- ¹² Genesis 2:9; John 10:10
- ¹³ Genesis 1:29
- ¹⁴ Genesis 3:8
- ¹⁵ Genesis 1:26-27
- ¹⁶ “The system of education established in Eden centered in the family. Adam was ‘the son of God’ (Luke 3:38), and it was from their Father that the children of the Highest received instruction. Theirs, in the truest sense, was a family school.” White, E. (1903). *Education*. Mountain View, CA: Pacific Press Publishing Association, p. 33
- ¹⁷ Genesis 2:7
- ¹⁸ Genesis 1:2; Psalm 104:30
- ¹⁹ Genesis 1:3, 6; 1:9; 1:14-15; 1:11; 1:20, 24
- ²⁰ White, E. (1903). *Education*. Mountain View, CA: Pacific Press Publishing Association, p. 22
- ²¹ Genesis 2:15. This manual component included a special focus on agriculture. “No line of manual training is of more value than agriculture. A greater effort should be made to create and to encourage an interest in agricultural pursuits. Let the teacher call attention to what the Bible says about agriculture: that it was God’s plan for man to till the earth; that the first man, the ruler of the whole world, was given a garden to cultivate; and that many of the world’s greatest men, its real nobility, have been tillers of the soil.” White, E. (1903). *Education*. Mountain View, CA: Pacific Press Publishing Association, p. 219
- ²² Genesis 1:29. “In choosing man’s food in Eden, the Lord showed what was the best diet; in the choice made for Israel He taught the same lesson.” White, E. (1905). *The Ministry of Healing*. Mountain View, CA: Pacific Press Publishing Association, p. 311.
- ²³ Genesis 2:16-17
- ²⁴ 2 Corinthians 4:6
- ²⁵ Genesis 2:19
- ²⁶ “For ages education has had to do chiefly with the memory. This faculty has been taxed to the utmost, while the other mental powers have not been correspondingly developed. Students have spent their time in laboriously crowding the mind with knowledge, very little of which could be utilized. The mind thus burdened with that which it cannot digest and assimilate is weakened; it becomes incapable of vigorous, self-reliant effort, and is content to depend on the judgment and perception of others.... The education that consists in the training of the memory, tending to discourage independent thought, has a moral bearing which is too little appreciated. As the student sacrifices the power to reason and judge for himself, he becomes incapable of discriminating between truth and error, and falls an easy prey to deception. He is easily led to follow tradition and custom.” White, E. (1903). *Education*. Mountain View, CA: Pacific Press Publishing Association, p. 230
- ²⁷ Genesis 2:20

²⁸ Genesis 2:21-22

²⁹ Genesis 2:18

³⁰ Genesis 1:26-28; 2:15

³¹ Job 38:7; Luke 3:38; Genesis 2:2-3; Exodus 20:8-11; Hebrews 4:9-10

³² Genesis 2:9

³³ Luke 11:52

³⁴ Genesis 3:1-5; 2 Corinthians 11:3; 2 Peter 1:16

³⁵ Genesis 3:8-13

³⁶ Genesis 3:15

³⁷ Genesis 3:23-24

³⁸ Genesis 3:16-19

³⁹ "And the life of toil and care which was henceforth to be man's lot was appointed in love. It was a discipline rendered needful by his sin, to place a check upon the indulgence of appetite and passion, to develop habits of self-control. It was a part of God's great plan of man's recovery from the ruin and degradation of sin." White, E. (1890). *Patriarchs and Prophets*. Hagerstown, MD: Review & Herald Publishing Association, p. 60.

⁴⁰ Genesis 3:7, 21

⁴¹ "The education centering in the family was that which prevailed in the days of the patriarchs. For the schools thus established, God provided the conditions most favorable for the development of character. The people who were under His direction still pursued the plan of life that He had appointed in the beginning. Those who departed from God built for themselves cities, and, congregating in them, gloried in the splendor, the luxury, and the vice that make the cities of today the world's pride and its curse. But the men who held fast God's principles of life dwelt among the fields and hills. They were tillers of the soil and keepers of flocks and herds, and in this free, independent life, with its opportunities for labor and study and meditation, they learned of God and taught their children of His works and ways. This was the method of education that God desired to establish in Israel." White, E. (1903). *Education*. Mountain View, CA: Pacific Press Publishing Association, p. 33.

⁴² "Abraham... recognized that he was accountable for the instruction of his household and his children, and commanded them after him to do justice and judgment. In teaching them the laws of God, he taught them that the Lord is our judge, our lawgiver and king, and that parents and children were to be ruled by Him; that on the part of parents there was to be no oppression, and on the part of children no unfilial disobedience." White, E. (1923). *Fundamentals of Christian Education*. Nashville, TN: Southern Publishing Association, p. 286.

⁴³ Genesis 18:19

⁴⁴ "There would be on the part of Abraham no betraying of the truth for selfish purposes. He would keep the law and deal justly and righteously. And he would not only fear the Lord himself, but would cultivate religion in his home. He would instruct his family in righteousness. The law of God would be the rule in his household." White, E. (1890). *Patriarchs and Prophets*. Washington, DC: Review and Herald Publishing Association, p. 141.

⁴⁵ "His own example, the silent influence of his daily life, was a constant lesson. The unswerving integrity, the benevolence and unselfish courtesy, which had won the admiration of kings, were displayed in the home. There was a fragrance about the life, a nobility and loveliness of character, which revealed to all that he was connected with Heaven. He did not neglect the soul of the humblest servant. In his household there was not one law for the master and another for the servant; a royal way for the rich and another for the poor. All were treated with justice and compassion, as inheritors with him of the grace of life. "He will command his . . . household." There would be no sinful neglect to restrain the evil propensities of his children, no weak, unwise, indulgent favoritism; no yielding of his conviction of duty to the claims of mistaken affection. Abraham would not only give right instruction, but he would maintain the authority of just and righteous laws." White, E. (1890). *Patriarchs and Prophets*. Washington, DC: Review and Herald Publishing Association, p. 142.

⁴⁶ Genesis 6:18; also Genesis 9:8-17

⁴⁷ Genesis 17:7; also Genesis 22:16-18; Luke 1:73

⁴⁸ Genesis 26:3-5; 28:13-15; Exodus 2:24

⁴⁹ "After the dispersion from Babel idolatry again became well-nigh universal, and the Lord finally left the hardened transgressors to follow their evil ways, while He chose Abraham, of the line of Shem, and made him the keeper of His law for future generations." White, E. (1890). *Patriarchs and Prophets*. Washington, DC: Review and Herald Publishing Association, p. 125.

⁵⁰ Genesis 35:1-4

⁵¹ "Love for perishing souls inspired Abraham's prayer. While he loathed the sins of that corrupt city, he desired that the sinners might be saved. His deep interest for Sodom shows the anxiety that we should feel for the impenitent. We should cherish hatred of sin, but pity and love for the sinner.... The spirit of Abraham was the spirit of Christ." White, E. (1890). *Patriarchs and Prophets*. Washington, DC: Review and Herald Publishing Association, p. 140.

⁵² Genesis 7:1

⁵³ "Abraham's unquestioning obedience is one of the most striking evidences of faith to be found in all the Bible." White, E. (1890). *Patriarchs and Prophets*. Washington, DC: Review and Herald Publishing Association, p. 126.

⁵⁴ "Communing thus with God, Enoch came more and more to reflect the divine image.... His faith waxed stronger, his love became more ardent, with the lapse of centuries. To him prayer was as the breath of the soul. He lived in the atmosphere of heaven." White, E. (1915). *Gospel Workers*. Washington, DC: Review and Herald Publishing Association, p. 52.

⁵⁵ "While Noah was giving his warning message to the world, his works testified of his sincerity. It was thus that his faith was perfected and made evident. He gave the world an example of believing just what God says." White, E. (1890). *Patriarchs and Prophets*. Washington, DC: Review and Herald Publishing Association, p. 95.

⁵⁶ "But Isaac had been trained from childhood to ready, trusting obedience, and as the purpose of God was opened before him, he yielded a willing submission. He was a sharer in Abraham's faith, and he felt that he was honored in being called to give his life as an offering to God." White, E. (1890). *Patriarchs and Prophets*. Washington, DC: Review and Herald Publishing Association, p. 152.

⁵⁷ "Loyalty to God, faith in the Unseen, was Joseph's anchor. In this lay the hiding of his power." White, E. (1903). *Education*. Mountain View, CA: Pacific Press Publishing Association, p. 54.

⁵⁸ "While this decree was in full force a son was born to Amram and Jochebed, devout Israelites of the tribe of Levi. The babe was 'a goodly child;' and the parents, believing that the time of Israel's release was drawing near, and that God would raise up a deliverer for His people, determined that their little one should not be sacrificed. Faith in God strengthened their hearts, 'and they were not afraid of the king's commandment.' Hebrews 11:23." White, E. (1890). *Patriarchs and Prophets*. Washington, DC: Review and Herald Publishing Association, pp. 242-243.

⁵⁹ Hebrews 11; Romans 4:15; Galatians 3:9

⁶⁰ Genesis 5:24; 6:9

⁶¹ James 2:23. "Abraham, 'the friend of God,' set us a worthy example. His was a life of prayer. Wherever he pitched his tent, close beside it was set up his altar, calling all within his encampment to the morning and evening sacrifice. When his tent was removed, the altar remained. In following years, there were those among the roving Canaanites who received instruction from Abraham; and whenever one of these came to that altar, he knew who had been there before him; and when he had pitched his tent, he repaired the altar, and there worshiped the living God." White, E. (1890). *Patriarchs and Prophets*. Washington, DC: Review and Herald Publishing Association, p. 128.

⁶² Genesis 6:13-21; 17:1-21; 35:1, 11-15; 46:2-4; Exodus 3

⁶³ Exodus 4:14

⁶⁴ Genesis 6:22; 7:5

⁶⁵ Genesis 12:1; Hebrews 11:8

⁶⁶ Hebrews 11:5

⁶⁷ Jude 14

⁶⁸ Genesis 6:17-18; 7:4

⁶⁹ Hebrews 11:8, 10

⁷⁰ Hebrews 11:13, 16

⁷¹ Jude 15. "He [Enoch] was a fearless reprovener of sin." White, E. (1890). *Patriarchs and Prophets*. Washington, DC: Review and Herald Publishing Association, p. 86.

⁷² 2 Peter 2:5; Genesis 9:20-27

⁷³ Genesis 12:8. "Abraham was Lot's senior in years, and his superior in relation, in wealth, and in position; yet he was the first to purpose plans for preserving peace." White, E. (1890). *Patriarchs and Prophets*. Washington, DC: Review and Herald Publishing Association, p. 132.

⁷⁴ Genesis 26:19-22

⁷⁵ Genesis 14:22-23

⁷⁶ Genesis 33:14

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- ⁷⁷ Genesis 18:16-33
- ⁷⁸ Genesis 24:7, 12-14, 40, 42-44
- ⁷⁹ Genesis 6:5-6; 9:5-6; 18:19
- ⁸⁰ Genesis 24:12-25. "The Bible lays much stress upon the practice of hospitality. Not only does it enjoin hospitality as a duty, but it presents many beautiful pictures of the exercise of this grace and the blessings which it brings. Foremost among these is the experience of Abraham." White, E. (1901). *Testimonies for the Church, vol. 6*. Mountain View, CA: Pacific Press Publishing Association, p. 341.
- ⁸¹ Genesis 4:2; 6:11-22. "God appointed labor as a blessing to man, to occupy his mind, to strengthen his body, and to develop his faculties." White, E. (1890). *Patriarchs and Prophets*. Washington, DC: Review and Herald Publishing Association, p. 50.
- ⁸² Genesis 24:19, 44
- ⁸³ Genesis 28:22; Hebrews 7:1-4. "The tithing system reaches back beyond the days of Moses. Men were required to offer to God gifts for religious purposes before the definite system was given to Moses, even as far back as the days of Adam. In complying with God's requirements, they were to manifest in offerings their appreciation of His mercies and blessings to them. This was continued through successive generations, and was carried out by Abraham, who gave tithes to Melchizedek, the priest of the most high God. The same principle existed in the days of Job. Jacob, when at Bethel, an exile and penniless wanderer, lay down at night, solitary and alone, with a rock for his pillow, and there promised the Lord: 'Of all that Thou shalt give me I will surely give the tenth unto Thee.'" White, E. (1872-1875). *Testimonies for the Church*. Mountain View, CA: Pacific Press Publishing Association, p. 393.
- ⁸⁴ Genesis 9:4
- ⁸⁵ Genesis 12:2
- ⁸⁶ Genesis 24:12-14; 32:9-12. "Like the patriarchs of old, those who profess to love God should erect an altar to the Lord wherever they pitch their tent. If ever there was a time when every house should be a house of prayer, it is now." White, E. (1890). *Patriarchs and Prophets*. Washington, DC: Review and Herald Publishing Association, p. 144.
- ⁸⁷ Genesis 24:3; 26:34-35; 28:1-9
- ⁸⁸ Genesis 24:67
- ⁸⁹ Genesis 21:33; 26:25; 33:20; 35:7. "God intended that His people Israel should be light bearers to all the inhabitants of the earth. In maintaining His public worship, they were bearing a testimony to the existence and sovereignty of the living God. And this worship it was their privilege to sustain, as an expression of their loyalty and their love to Him." White, E. (1890). *Patriarchs and Prophets*. Washington, DC: Review and Herald Publishing Association, p. 528.
- ⁹⁰ Genesis 4:3-4; 8:10
- ⁹¹ Genesis 24:62
- ⁹² Genesis 24:2-9; 37:14
- ⁹³ Genesis 24:58
- ⁹⁴ Genesis 7:7; 22:14
- ⁹⁵ Genesis 39:9
- ⁹⁶ Genesis 40:8; 41:16; 45:5, 7-8
- ⁹⁷ Acts 7:9-10
- ⁹⁸ Genesis 41:38
- ⁹⁹ Genesis 39:4; 39:22-23; 41:39-41
- ¹⁰⁰ Genesis 45:4-5; 50:20-21
- ¹⁰¹ Genesis 44:33
- ¹⁰² Exodus 2:5-10; Acts 7:20-22
- ¹⁰³ Hebrews 11:24-26
- ¹⁰⁴ Exodus 3:11; Numbers 12:3; Exodus 2:11-13, 17; Acts 7:23-28
- ¹⁰⁵ "When brought out of Egypt there were among the Israelites few prepared to be workers together with Him in the training of their children. The parents themselves needed instruction and discipline. Victims of lifelong slavery, they were ignorant, untrained, degraded. They had little knowledge of God and little faith in Him. They were confused by false teaching and corrupted by their long contact with heathenism." White, E. (1903). *Education*. Mountain View, CA: Pacific Press Publishing Association, p. 33.
- ¹⁰⁶ Exodus 12:21-22
- ¹⁰⁷ Exodus 6:6-8; 7:4-5

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- ¹⁰⁸ Exodus 19:4-6; also Exodus 2:23-25; 3:7-10, 16-17; 6:4-5; 24:8; 34:10
- ¹⁰⁹ Exodus 34:28; Deuteronomy 7:7-9. The covenant itself was symbolized by salt (Leviticus 2:13). "The precepts of the Decalogue are adapted to all mankind, and they were given for the instruction and government of all. Ten precepts, brief, comprehensive, and authoritative, cover the duty of man to God and to his fellow man; and all based upon the great fundamental principle of love." White, E. (1890). *Patriarchs and Prophets*. Washington, DC: Review and Herald Publishing Association, p. 305.
- ¹¹⁰ "God desired to lift them to a higher moral level, and to this end He sought to give them a knowledge of Himself." White, E. (1903). *Education*. Mountain View, CA: Pacific Press Publishing Association, p. 34.
- ¹¹¹ "In His dealings with the wanderers in the desert, in all their marchings to and fro, in their exposure to hunger, thirst, and weariness, in their peril from heathen foes, and in the manifestation of His providence for their relief, God was seeking to strengthen their faith by revealing to them the power that was continually working for their good." White, E. (1903). *Education*. Mountain View, CA: Pacific Press Publishing Association, p. 35.
- ¹¹² Exodus 4:8-9, 29-31; 6:2-7; Deuteronomy 4:10. "God intended that His people Israel should be light bearers to all the inhabitants of the earth. In maintaining His public worship they were bearing a testimony to the existence and sovereignty of the living God. And this worship it was their privilege to sustain, as an expression of their loyalty and their love to Him." White, E. (1890). *Patriarchs and Prophets*. Washington, DC: Review and Herald Publishing Association, p. 528.
- ¹¹³ "The varied experience of the Hebrews was a school of preparation for their promised home in Canaan. God would have His people in these days review with a humble heart and teachable spirit the trials through which ancient Israel passed, that they may be instructed in their preparation for the heavenly Canaan." White, E. (1890). *Patriarchs and Prophets*. Washington, DC: Review and Herald Publishing Association, p. 293.
- ¹¹⁴ "The government of Israel was characterized by the most thorough organization, wonderful alike for its completeness and its simplicity." White, E. (1890). *Patriarchs and Prophets*. Washington, DC: Review and Herald Publishing Association, p. 374.
- ¹¹⁵ Exodus 3:14-15; 4:15; 25:21. "The education received by Moses, as the king's grandson, was very thorough. Nothing was neglected that would make him a wise man, as the Egyptians understood wisdom. But the most valuable part of Moses' fitting for his lifework was that which he received as a shepherd. As he led his flocks through the wilds of the mountains and into the green pastures of the valleys, the God of nature taught him the highest wisdom. In the school of nature, with Christ as his teacher, he learned lessons of humility, meekness, faith, and trust, all of which bound his soul closer to God." White, E. (1913). *Counsels to Parents, Teachers, and Students*. Mountain View, CA: Pacific Press, p. 407.
- ¹¹⁶ Exodus 4:13-17; 31:1-6; 35:34; Leviticus 10:8-11. See also White, E. (1958). *Selected Messages, vol. 2*. Washington, DC: Review and Herald Publishing Association, p. 174.
- ¹¹⁷ Exodus 35:30-35; Numbers 11:24-29
- ¹¹⁸ Exodus 17:12; Numbers 12, 16
- ¹¹⁹ Deuteronomy 4:10. "God had commanded the Hebrews to teach their children His requirements and to make them acquainted with all His dealings with their fathers. This was one of the special duties of every parent—one that was not to be delegated to another. In the place of stranger lips the loving hearts of the father and mother were to give instruction to their children." White, E. (1890). *Patriarchs and Prophets*. Washington, DC: Review and Herald Publishing Association, p. 592.
- ¹²⁰ Exodus 20; 29:42-46; Deuteronomy 5. "What an industrial school was that in the wilderness, having for its instructors Christ and His angels!" White, E. (1903). *Education*. Mountain View, CA: Pacific Press Publishing Association, p. 37.
- ¹²¹ Exodus 29:1; Leviticus 8
- ¹²² Exodus 7:1; 18:20; 28:30; Numbers 6:24-26
- ¹²³ Exodus 18:19; 32:11-14, 31-32
- ¹²⁴ Numbers 12:3
- ¹²⁵ Exodus 28:42-43
- ¹²⁶ Exodus 18:24. Jethro, for example, gave Moses a suggestion as to how to better organize the school through a decentralized administration and the delegation of authority, a plan which Moses readily accepted and implemented (Deuteronomy 1:9-18).
- ¹²⁷ Exodus 18:21-22
- ¹²⁸ Exodus 28:36-38; Leviticus 10:1-3, 8-11

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- ¹²⁹ Exodus 36:1; 40; Numbers 20:10-12
- ¹³⁰ Exodus 3:12; 33:14; 36:1; 40:36-38
- ¹³¹ Exodus 4:10-11; Numbers 9:15-23. "To Moses faith was no guesswork; it was a reality. He believed that God ruled his life in particular; and in all its details he acknowledged Him. For strength to withstand every temptation, he trusted in Him. The great work assigned him he desired to make in the highest degree successful, and he placed his whole dependence upon divine power. He felt his need of help, asked for it, by faith grasped it, and in the assurance of sustaining strength went forward. Such was the experience that Moses gained by his forty years of training in the desert. To impart such an experience, Infinite Wisdom counted not the period too long or the price too great." White, E. (1903). *Education*. Mountain View, CA: Pacific Press Publishing Association, p. 63-64.
- ¹³² Exodus 33:11; 34:6-7; Deuteronomy 5:4
- ¹³³ Exodus 33:13
- ¹³⁴ Exodus 34:29
- ¹³⁵ Exodus 12:37; Numbers 1:46; 2:32
- ¹³⁶ Exodus 10:8-11
- ¹³⁷ Exodus 12:38; Deuteronomy 7:6. At times this non-Israelite group became ringleaders in leading the student body astray, such as when "the mixt multitude that was among them fell a lusting: and the children of Israel also wept again, and said, Who shall give us flesh to eat?" (Numbers 11:4, KJV)
- ¹³⁸ Exodus 24:3, 7
- ¹³⁹ Exodus 32
- ¹⁴⁰ Exodus 15:24; 16:2-3; 17:3; Numbers 11:1; 14:2, 36; Deuteronomy 1:27
- ¹⁴¹ Exodus 17:4; Numbers 14:4; 16:41-42
- ¹⁴² Exodus 15:13; 19:4; 28:3; 31:1-6; Deuteronomy 2:7; 8:4; 29:5; 32:10-13
- ¹⁴³ "The great truths set forth by the types in the service of the sanctuary were brought to view, and faith grasped the central object of all that system—the Lamb of God, that was to take away the sin of the world." White, E. (1903). *Education*. Mountain View, CA: Pacific Press Publishing Association, p. 47.
- ¹⁴⁴ Exodus 25:8; Leviticus 1-6; Hebrews 9:1-11. This curriculum was initiated with the first Passover, even before the tabernacle was built. An understanding of the plan of salvation was conveyed through the Passover lamb, its blood sprinkled on the doorposts of each home, and of the firstborn son, whose life was spared (Exodus 12).
- ¹⁴⁵ Leviticus 6:7; 16. "Another lesson the tabernacle, through its service of sacrifice, was to teach-- the lesson of pardon of sin, and power through the Saviour for obedience unto life." White, E. (1903). *Education*. Mountain View, CA: Pacific Press Publishing Association, p. 36.
- ¹⁴⁶ Exodus 25:21-22; 40:20; Numbers 7:89; Deuteronomy 10:2-5; 31:26
- ¹⁴⁷ "In the arrangements for the education of the chosen people it is made manifest that a life centered in God is a life of completeness." White, E. (1903). *Education*. Mountain View, CA: Pacific Press Publishing Association, p. 41.
- ¹⁴⁸ Exodus 20; 24:12; Deuteronomy 4:13-14. "The law was not spoken at this time exclusively for the benefit of the Hebrews. God honored them by making them the guardians and keepers of His law, but it was to be held as a sacred trust for the whole world. The precepts of the Decalogue are adapted to all mankind, and they were given for the instruction and government of all. Ten precepts, brief, comprehensive, and authoritative, cover the duty of man to God and to his fellow man; and all based upon the great fundamental principle of love. 'Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbor as thyself.' Luke 10:27. See also Deuteronomy 6:4, 5; Leviticus 19:18. In the Ten Commandments these principles are carried out in detail, and made applicable to the condition and circumstances of man." White, E. (1890). *Patriarchs and Prophets*. Washington, DC: Review and Herald Publishing Association, p. 305.
- ¹⁴⁹ "That the obligations of the Decalogue might be more fully understood and enforced, additional precepts were given, illustrating and applying the principles of the Ten Commandments." White, E. (1890). *Patriarchs and Prophets*. Washington, DC: Review and Herald Publishing Association, p. 310.
- ¹⁵⁰ Leviticus 19:35-36
- ¹⁵¹ Deuteronomy 1:17
- ¹⁵² Exodus 23:1-6
- ¹⁵³ Leviticus 19:14
- ¹⁵⁴ Exodus 22:22
- ¹⁵⁵ Leviticus 19:32

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- ¹⁵⁶ Leviticus 19:33-34
- ¹⁵⁷ Leviticus 19:9-10
- ¹⁵⁸ Exodus 34:6
- ¹⁵⁹ Exodus 12:4, 49; 21-22; Leviticus 5:1; 18; 19:13; 20; Numbers 33:54; Deuteronomy 10:18
- ¹⁶⁰ Exodus 15:26; 19:10; Leviticus 13-15, 17; Numbers 5:1-4. "Scrupulous cleanliness as well as strict order throughout the encampment and its environs was enjoined. Thorough sanitary regulations were enforced." White, E. (1890). *Patriarchs and Prophets*. Washington, DC: Review and Herald Publishing Association, p. 375.
- ¹⁶¹ Exodus 20:26; 33:4-6
- ¹⁶² Leviticus 7:22-26; 11. "In choosing man's food in Eden, the Lord showed what was the best diet; in the choice made for Israel He taught the same lesson. He brought the Israelites out of Egypt and undertook their training, that they might be a people for His own possession. Through them He desired to bless and teach the world. He provided them with the food best adapted for this purpose, not flesh, but manna, 'the bread of heaven.' It was only because of their discontent and their murmuring for the fleshpots of Egypt that animal food was granted them, and this only for a short time. Its use brought disease and death to thousands. Yet the restriction to a nonflesh diet was never heartily accepted. It continued to be the cause of discontent and murmuring, open or secret, and it was not made permanent." White, E. (1905). *The Ministry of Healing*. Mountain View, CA: Pacific Press Publishing Association, p. 311.
- ¹⁶³ Exodus 16:22-30; 20:8-11; 31:12-17; 35:1-3; Leviticus 23:3; 27:30-33; Numbers 18:21-32. "During the bondage in Egypt, the Israelites were forced by their taskmasters to violate the Sabbath, and to a great extent they lost the knowledge of its sacredness. When the law was proclaimed at Sinai the very first words of the fourth commandment were, 'Remember the Sabbath day, to keep it holy'—showing that the Sabbath was not then instituted; we are pointed back for its origin to creation. In order to obliterate God from the minds of men, Satan aimed to tear down this great memorial. If men could be led to forget their Creator, they would make no effort to resist the power of evil, and Satan would be sure of his prey." White, E. (1890). *Patriarchs and Prophets*. Washington, DC: Review and Herald Publishing Association, p. 336.
- ¹⁶⁴ Numbers 12; 14:4-11; 16-17; 27:12-23; Deuteronomy 31:1-8
- ¹⁶⁵ Exodus 19:12; 22; Numbers 2:1-31; 4; 5:5-10; 10:11-33
- ¹⁶⁶ Exodus 32:35; Leviticus 26; Numbers 14:20-45; Deuteronomy 7:12-15; 8:5; 11:13-32
- ¹⁶⁷ "The knowledge of God is the real essence of education." White, E. (1913). *Counsels to Parents, Teachers, and Students*. Mountain View, CA: Pacific Press Publishing Association, p. 393.
- ¹⁶⁸ Deuteronomy 4:35
- ¹⁶⁹ Deuteronomy 10:12-13
- ¹⁷⁰ Exodus 14:13-14, 31
- ¹⁷¹ Exodus 25:8-9; 25:40; 26:30; 27:8; 31:11; Hebrews 8:5
- ¹⁷² Exodus 16:19-35; 24:12; 31:18; Numbers 17:8; 20:8-10; 21:8-9; Deuteronomy 8:15; John 3:14
- ¹⁷³ Exodus 17:15
- ¹⁷⁴ Exodus 15:1; Numbers 21:17. "Great have been the blessings received by men in response to songs of praise. The few words recounting an experience of the wilderness journey of Israel have a lesson worthy of our thought." White, E. (1903). *Education*. Mountain View, CA: Pacific Press Publishing Association, p. 162.
- ¹⁷⁵ Numbers 13:1, 17-20, 27-33
- ¹⁷⁶ "What an industrial school was that in the wilderness, having for its instructors Christ and His angels!" White, E. (1903). *Education*. Mountain View, CA: Pacific Press Association, p. 37. "The physical as well as the religious training practiced in the schools of the Hebrews may be profitably studied. The worth of such training is not appreciated. There is an intimate relation between the mind and the body, and in order to reach a high standard of moral and intellectual attainment the laws that control our physical being must be heeded. To secure a strong, well-balanced character, both the mental and the physical powers must be exercised and developed.... And now, as in the days of Israel, every youth should be instructed in the duties of practical life. Each should acquire a knowledge of some branch of manual labor by which, if need be, he may obtain a livelihood. This is essential, not only as a safeguard against the vicissitudes of life, but from its bearing upon physical, mental, and moral development. Even if it were certain that one would never need to resort to manual labor for his support, still he should be taught to work. Without physical exercise, no one can have a sound constitution and vigorous health; and the discipline of well-regulated labor is no less essential to the securing of a strong and active mind and a noble character. Every student should devote a portion of each day to active labor. Thus habits of industry would be formed and a spirit of self-reliance encouraged, while the youth would be shielded

from many evil and degrading practices that are so often the result of idleness. And this is all in keeping with the primary object of education, for in encouraging activity, diligence, and purity we are coming into harmony with the Creator.” White, E. (1890). *Patriarchs and Prophets*. Washington, DC: Review and Herald Publishing Association, p. 601.

¹⁷⁷ Exodus 35:30-35; 36:8-38:20; 39:1-30

¹⁷⁸ Exodus 3:12, 18; 15:2; 25:1; 35:4-9, 20-29; Leviticus 1-7. The teachers and students were also to ask those not of their faith for additional means to carry out the work of the school (Exodus 11:2-3; 12:35-36).

¹⁷⁹ Exodus 20:20; 39:32-43; Deuteronomy 8:2

¹⁸⁰ Exodus 15:11, 18; 20:22-23; Deuteronomy 29:13

¹⁸¹ Exodus 3:17; Deuteronomy 31:3, 6

¹⁸² This education setting was prepared by God. “You will bring them in and plant them on the mountain of your inheritance—the place, Lord, you made for your dwelling, the sanctuary, Lord, your hands established.” (Exodus 15:17)

¹⁸³ Deuteronomy 6:4-9. See also Deuteronomy 11:18-21. “In the laws committed to Israel, explicit instruction was given concerning education. To Moses at Sinai God had revealed Himself as ‘merciful and gracious, long-suffering, and abundant in goodness and truth.’ Exodus 34:6. These principles, embodied in His law, the fathers and mothers in Israel were to teach their children.” White, E. (1903). *Education*. Mountain View, CA: Pacific Press Publishing Association, p. 40.

¹⁸⁴ Verse 4. This verse, the *shema*, is considered by the Jews to be one of the most sacred passages in the Torah. Jewish parents will often recite it with their children before they go to sleep at night. “God is the foundation of everything. All true science is in harmony with His works; all true education leads to obedience to His government.” White, E. (1890). *Patriarchs and Prophets*. Washington, DC: Review and Herald Publishing Association, p. 115.

¹⁸⁵ Verse 5. Also highlighted in this passage is the purpose of education: to love God. To the list of “heart, soul, and strength,” Christ when referencing this passage added the concept of “mind” (Mark 12:30; Luke 10:27), perhaps including the intellectual element implied in verse 8. “Love, the basis of creation and of redemption, is the basis of true education. This is made plain in the law that God has given as the guide of life. The first and great commandment is, ‘Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind.’ Luke 10:27. To love Him, the infinite, the omniscient One, with the whole strength, and mind, and heart, means the highest development of every power. It means that in the whole being—the body, the mind, as well as the soul—the image of God is to be restored.” White, E. (1903). *Education*. Mountain View, CA: Pacific Press Publishing Association, p. 16.

¹⁸⁶ Verse 6. An instructional process of modeling seems inherent. One cannot share what he or she does not have. “If the teacher has learned his lessons from Jesus Christ, and has learned for the purpose of bringing these lessons fully into his own life, he can teach successfully. Those who are daily learners of the Great Teacher will have a most precious treasure house from which to draw things new and old.” White, E. (1913). *Counsels to Parents, Teachers, and Students*. Mountain View, CA: Pacific Press Publishing Association, p. 184.

¹⁸⁷ Verse 7. The terms “impress” or “teach diligently” suggest repetition and a striving for mastery. This verse also indicates that that educational system incorporates the family.

¹⁸⁸ Verses 8 and 9. “Hands” are used to actively modify one’s context, and can correspond to an individual’s physical development. The “forehead” can reference cognitive development, as the seat of thought, reason, and executive function. These words were originally spoken to the Israelites in the desert. A reference to the “doorframes of your house” would recall to their minds that last memorable night in Egypt, when they were to indicate their faith and spiritual commitment by sprinkling the Passover blood on the doorposts of their homes. Finally, gates were often used, as they still are in many places today, as a place to post announcements for passersby, thus implying a social dimension with elements of service and witness. These four dimensions of whole-person development also correlate with those described in Luke 2:52. “Our ideas of education take too narrow and too low a range. There is need of a broader scope, a higher aim. True education means more than the pursual of a certain course of study. It means more than a preparation for the life that now is. It has to do with the whole being, and with the whole period of existence possible to man. It is the harmonious development of the physical, the mental, and the spiritual powers. It prepares the student for the joy of service in this world and for the higher joy of wider service in the world to come.” White, E. (1903). *Education*. Mountain View, CA: Pacific Press Publishing Association, p. 13.

¹⁸⁹ Deuteronomy 26:16-19; 29; Joshua 24:25-28

¹⁹⁰ Joshua 8:30-35

¹⁹¹ Deuteronomy 4:15-31; 6:1-2; 7:1-6; 30:15-20

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- ¹⁹² Deuteronomy 6:6-7. "God had commanded the Hebrews to teach their children His requirements and to make them acquainted with all His dealings with their fathers. This was one of the special duties of every parent—one that was not to be delegated to another." White, E. (1890). *Patriarchs and Prophets*. Washington, DC: Review and Herald Publishing Association, p. 592.
- ¹⁹³ Exodus 12:17, 24-27; 13:1-16; Deuteronomy 31:9-13. "At these yearly assemblies the hearts of old and young would be encouraged in the service of God, while the association of the people from the different quarters of the land would strengthen the ties that bound them to God and to one another.... It is the proper cultivation of the social elements of our nature that brings us into sympathy with our brethren and affords us happiness in our efforts to bless others." White, E. (1890). *Patriarchs and Prophets*. Washington, DC: Review and Herald Publishing Association, p. 541.
- ¹⁹⁴ At the Passover and Feast of Unleavened Bread, at the Feast of First Fruits, and during the Feast of Tabernacles. Exodus 23:14-17; 34:23; Leviticus 23; Numbers 28-29; Deuteronomy 16:1-17. "The Feast of Tabernacles, or harvest festival, with its offerings from orchard and field, its week's encampment in the leafy booths, its social reunions, the sacred memorial service, and the generous hospitality to God's workers, the Levites of the sanctuary, and to His children, the strangers, and the poor, uplifted all minds in gratitude to Him who had crowned the year with His goodness, and whose paths dropped fatness. By the devout in Israel, fully a month of every year was occupied in this way. It was a period free from care and labor, and almost wholly devoted, in the truest sense, to purposes of education." White, E. (1903). *Education*. Mountain View, CA: Pacific Press Publishing Association, pp. 42, 43.
- ¹⁹⁵ 1 Samuel 1
- ¹⁹⁶ Leviticus 25
- ¹⁹⁷ The yearly feasts and the sabbatical year may have contributed to make Israel one of the more literate nations of antiquity.
- ¹⁹⁸ Deuteronomy 31:10-13. "This was in harmony with the express command of Jehovah providing for a public rehearsal of the words of the book of the law every seven years, during the Feast of Tabernacles." White, E. (1917). *Prophets and Kings*. Mountain View, CA: Pacific Press Publishing Association, p. 465.
- ¹⁹⁹ Leviticus 10:10-11; 1 Samuel 1-2; Judges 2:18-19
- ²⁰⁰ Deuteronomy 4:9-10. "God had commanded the Hebrews to teach their children His requirements and to make them acquainted with all His dealings with their fathers. This was one of the special duties of every parent--one that was not to be delegated to another. In the place of stranger lips the loving hearts of the father and mother were to give instruction to their children. Thoughts of God were to be associated with all the events of daily life." White, E. (1890). *Patriarchs and Prophets*. Washington, DC: Review and Herald Publishing Association, p. 592.
- ²⁰¹ Deuteronomy 1-3; 9-10; Joshua 24:1-13
- ²⁰² Deuteronomy 30:14; 1 Samuel 2:35. "Especially should teachers of the children and youth be learners of the way of obedience. True faith asks the Lord, 'What wilt Thou have me to do?' and when the way is marked out by the Master, faith is ready to do His will, at whatever hardship or sacrifice." White, E. (1913). *Counsels to Parents, Teacher, and Students*. Mountain View, CA: Pacific Press Publishing Association, p. 183.
- ²⁰³ Judges 13:2-5. "Health is an inestimable blessing and one more closely related to conscience and religion than many realize. It has a great deal to do with one's capability for service and should be as sacredly guarded as the character, for the more perfect the health the more perfect will be our efforts for the advancement of God's cause and for the blessing of humanity. There is an important work to be done in our schools in teaching the youth the principles of health reform. The teachers should exert a reformatory influence in the matter of eating, drinking, and dressing, and should encourage their students to practice self-denial and self-control." White, E. (1913). *Counsels to Parents, Teachers, and Students*. Mountain View, CA: Pacific Press Publishing Association, p. 294.
- ²⁰⁴ Deuteronomy 31:23; Joshua 5:13-15; Judges 13:8; 1 Samuel 3:21
- ²⁰⁵ Deuteronomy 31:14
- ²⁰⁶ Deuteronomy 34:9
- ²⁰⁷ Joshua 8:34-35
- ²⁰⁸ Deuteronomy 11:2; Judges 13:24-25; also 14:6, 19; 15:14
- ²⁰⁹ Deuteronomy 17:18-20
- ²¹⁰ Deuteronomy 4:5-8; 6:1-2. "Those who bear the last message of mercy to the world should feel it their duty to instruct parents in regard to home religion. The great reformatory movement must begin in presenting to fathers and mothers and children the principles of the law of God." White, E. (1901). *Testimonies for the Church, vol. 6*. Mountain View, CA: Pacific Press Publishing Association, p. 119.

²¹¹ Deuteronomy 6:20-25

²¹² Deuteronomy 14:22-27; 18:9-13

²¹³ “Through His people Israel, God designed to give to the world a knowledge of His will. His promises and threatenings, His instructions and reproofs, the wonderful manifestations of His power among them, in blessings for obedience, and judgment for transgression and apostasy,—all were designed for the education and development of religious principle among the people of God until the close of time.” (ST May 26, 1881). *The Seventh-day Adventist Bible Commentary*, vol. 2: Ellen White Comments (1953), p. 994.

²¹⁴ Deuteronomy 24:19-21. “After presenting a thank offering to God, and a specified portion to the priest, the offerers were to use the remainder for a religious feast, in which the Levite, the stranger, the fatherless, and the widow should participate. Thus provision was made for the thank offerings and feasts at the yearly festivals, and the people were drawn to the society of the priests and Levites, that they might receive instruction and encouragement in the service of God.... There would ever be those among His people who would call into exercise their sympathy, tenderness, and benevolence. Then, as now, persons were subject to misfortune, sickness, and loss of property; yet so long as they followed the instruction given by God, there were no beggars among them, neither any who suffered for food.” White, E. (1890). *Patriarchs and Prophets*. Washington, DC: Review and Herald Publishing Association, pp. 530, 531.

²¹⁵ Deuteronomy 25:13-16. See also the incident recorded in Joshua 9:19-21.

²¹⁶ Deuteronomy 16:19; 25:4. “In all our business transactions it teaches us to put ourselves in the place of those with whom we are dealing, to look not only on our own things, but also on the things of others. He who would take advantage of another’s misfortunes in order to benefit himself, or who seeks to profit himself through another’s weakness or incompetence, is a transgressor both of the principles and of the precepts of the word of God.... The plan of life that God gave to Israel was intended as an object lesson for all mankind. If these principles were carried out today, what a different place this world would be!” White, E. (1905). *The Ministry of Healing*. Mountain View, CA: Pacific Press Publishing Association, p. 188.

²¹⁷ Deuteronomy 14:1-21; 22:5. “The distinction between articles of food as clean and unclean was not a merely ceremonial and arbitrary regulation, but was based upon sanitary principles. To the observance of this distinction may be traced, in a great degree, the marvelous vitality which for thousands of years has distinguished the Jewish people. The principles of temperance must be carried further than the mere use of spirituous liquors. The use of stimulating and indigestible food is often equally injurious to health, and in many cases sows the seeds of drunkenness. True temperance teaches us to dispense entirely with everything hurtful and to use judiciously that which is healthful. There are few who realize as they should how much their habits of diet have to do with their health, their character, their usefulness in this world, and their eternal destiny. The appetite should ever be in subjection to the moral and intellectual powers. The body should be servant to the mind, and not the mind to the body.” White, E. (1890). *Patriarchs and Prophets*. Washington, DC: Review and Herald Publishing Association, p. 562.

²¹⁸ Deuteronomy 23:9-14

²¹⁹ “Useful manual labor is a part of the gospel plan. The Great Teacher, enshrouded in the pillar of cloud, gave directions to Israel that every youth should be taught some line of useful employment. Therefore it was the custom of the Jews, the wealthy as well as the poorer classes, to teach their sons and daughters some useful trade, so that, should adverse circumstances arise, they would not be dependent upon others, but would be able to provide for their own necessities. They might be instructed in literary lines, but they must also be trained to some craft. This was deemed an indispensable part of their education. Now, as in the days of Israel, every youth should be instructed in the duties of practical life. Each should acquire a knowledge of some branch of manual labor by which, if need be, he may obtain a livelihood. This is essential, not only as a safeguard against the vicissitudes of life, but from its bearing upon physical, mental, and moral development. Even if it were certain that one would never need to resort to manual labor for support, still he should be taught to work. Without physical exercise no one can have a sound constitution and vigorous health; and the discipline of well-regulated labor is no less essential to the securing of a strong, active mind and a noble character. Students who have gained book knowledge without gaining a knowledge of practical work cannot lay claim to a symmetrical education.” White, E. (1913). *Counsels to Parents, Teachers, and Students*. Mountain View, CA: Pacific Press Publishing Association, p. 307.

²²⁰ Deuteronomy 22:8

²²¹ Deuteronomy 20:1-4

²²² Deuteronomy 20:5-8; 24:5

²²³ Deuteronomy 20:10-12

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- ²²⁴ Deuteronomy 20:19
- ²²⁵ Deuteronomy 16:9; 17:6; 19:15-21; 25:1-3
- ²²⁶ Numbers 27:1-11; 36; Deuteronomy 21:15-17; Joshua 17:3-6
- ²²⁷ Numbers 13; Deuteronomy 19:1-13; Joshua 20
- ²²⁸ Deuteronomy 27-30; Joshua 23
- ²²⁹ Leviticus 25:17; Deuteronomy 15:1-18; 22:13-30; 23:19-25
- ²³⁰ Deuteronomy 22:1-4
- ²³¹ Deuteronomy 24:6
- ²³² Deuteronomy 24:10-17
- ²³³ Deuteronomy 8:10-18; 12:13-14; 31: 19-22; 32:44-47
- ²³⁴ Deuteronomy 13:3; 30:11-19; Joshua 24:14-28
- ²³⁵ Deuteronomy 27; Joshua 8:30-32
- ²³⁶ Joshua 4:4-7, 21-23. See also Joshua 22:9-24; 24:25-28.
- ²³⁷ Deuteronomy 6:1-2
- ²³⁸ Deuteronomy 4:5-8
- ²³⁹ Judges 2:7-11
- ²⁴⁰ Judges 2:18-19
- ²⁴¹ 1 Samuel 7:16-17; 19:20
- ²⁴² The schools of the prophets were founded by Samuel to serve as a barrier against the widespread corruption, to provide for the moral and spiritual welfare of the youth, and to promote the future prosperity of the nation by furnishing it with men qualified to act in the fear of God as leaders and counselors. In the accomplishment of this object Samuel gathered companies of young men who were pious, intelligent, and studious. These were called the sons of the prophets. White, E. (1890). *Patriarchs and Prophets*. Washington, DC: Pacific Press Publishing Association, p. 593.
- ²⁴³ 2 Kings 2:3-5; 4:38. "The schools of the prophets, established by Samuel, had fallen into decay during the years of Israel's apostasy. Elijah re-established these schools, making provision for young men to gain an education that would lead them to magnify the law and make it honorable. Three of these schools, one at Gilgal, one at Bethel, and one at Jericho, are mentioned in the record." White, E. ((1917). *Prophets and Kings*. Mountain View, CA: Pacific Press Publishing Association, p. 224.
- ²⁴⁴ 2 Chronicles 17:7-9. As a result of this instruction, a spiritual revival took place among the people (*Prophets and Kings*, p. 191). After the exile, another reformation took place, prompted by the instructional process. Ezra, a priest and scribe, who "had devoted himself to the study and observance of the Law of the Lord, and to teaching its decrees and laws in Israel" (Ezra 7:10), read the Word of God before all the people. He was joined in this work by the Levites. "They read from the Book of the Law of God, making it clear and giving the meaning so that the people understood what was being read" (Nehemiah 8:1-8). The outcome was evidenced in a revival of godliness among God's people.
- ²⁴⁵ 1 Samuel 7:3-6. Ezra observed that prophets throughout Israel's history had served as advocates of revival and reformation.
- ²⁴⁶ 2 Kings 6:32-7:2; 2 Chronicles 12:5; 16:7-9; 19:2; 12; 25:15-16; Isaiah 39:1-7. The prophets were also commissioned to convey God's guidance in the political affairs of the nation. Nathan, for example, was involved in ensuring that Solomon became king (1 Kings 1:11-48); Ahijah, in making Jeroboam king (1 Kings 14:2); the prophet Jehu, in the case of Zimri (1 Kings 16:6-12); and Elijah, in anointing Jehu as king (1 Kings 19:16).
- ²⁴⁷ 2 Chronicles 21:12-15
- ²⁴⁸ "Especially did he [Elijah] instruct them concerning their high privilege of loyally maintaining their allegiance to the God of heaven. He also impressed upon their minds the importance of letting simplicity mark every feature of their education. Only in this way could they receive the mold of heaven and go forth to work in the ways of the Lord. The heart of Elijah was cheered as he saw what was being accomplished by means of these schools. The work of reformation was not complete, but he could see throughout the kingdom a verification of the word of the Lord, 'Yet I have left Me seven thousand in Israel, all the knees which have not bowed unto Baal.'" 1 Kings 19:18. White, E. (1917). *Prophets and Kings*. Washington, DC: Review and Herald Publishing Association, p. 225.
- ²⁴⁹ 1 Kings 19; 2 Kings 2; 4:11-14, 29-31; 5:10-27; 6:15-17
- ²⁵⁰ Jeremiah 1:5-9. Also, 1 Samuel 3; Jeremiah 1:17-19; Ezekiel 2:1-8; 3:17; 33:7

- ²⁵¹ 2 Kings 2:9-15; Isaiah 9:15; Daniel 6. "The Holy Spirit was eagerly sought for in the schools of the prophets; his transforming influence was to bring even the thoughts into harmony with the will of God, and establish a living connection between earth and heaven." White, E., *The Review and Herald*, October 8, 1908, par. 6.
- ²⁵² 2 Kings 22:14; 2 Chronicles 34:22; Isaiah 8:3
- ²⁵³ Ezra 7:11; Amos 7:14-15
- ²⁵⁴ 1 Samuel 16:6-13; 2 Kings 5:15-16; Isaiah 6:1-8; Daniel 1:12; 2:28. "Our schools must be more like the schools of the prophets. They should be training schools, where the students may be brought under the discipline of Christ and learn of the Great Teacher. They should be family schools, where every student will receive special help from his teachers as the members of the family should receive help in the home. Tenderness, sympathy, unity, and love are to be cherished. There should be unselfish, devoted, faithful teachers, teachers who are constrained by the love of God and who, with hearts full of tenderness, will have a care for the health and happiness of the students. It should be their aim to advance the students in every essential branch of knowledge." White, E. (1901). *Testimonies for the Church, vol. 6*. Mountain View, CA: Pacific Press Publishing Association, p. 152.
- ²⁵⁵ Deuteronomy 18:15, 18; 1 Samuel 9:15-17, 27; 2 Kings 20:1; Jeremiah 23:28
- ²⁵⁶ 1 Samuel 13:11-14; 15:16-31; 2 Kings 17:13, 23; 20:14-18; 21:10-15; Isaiah 37:21-38; Haggai 1:2-3; 2:1-9, 23; Zechariah 1:3
- ²⁵⁷ 1 Samuel 12:6-25
- ²⁵⁸ 1 Chronicles 29:29; 2 Chronicles 9:29; 12:15; 13:22; 26:22; 35:15
- ²⁵⁹ Habakkuk 1:2-4
- ²⁶⁰ 1 Samuel 11:14; 2 Chronicles 29:25, 30
- ²⁶¹ 2 Kings 4:1-7, 38-44
- ²⁶² 1 Samuel 9:25; 15:30-31, 35
- ²⁶³ 1 Samuel 7:9; 2 Kings 6:15-17; 2 Chronicles 32:20; Daniel 9:1-19; Habakkuk 3
- ²⁶⁴ 1 Samuel 10:10; 1 Kings 20:35; 2 Kings 2:3-15; 4:1, 38
- ²⁶⁵ 2 Samuel 7:4; 24:11; 1 Kings 12:24; 13:1-5; 16:7; 18:1; 19:9; 22:19; 2 Kings 7:1; 20:16; 24:2; 2 Chronicles 17:7-9; Malachi 4:4. "The chief subjects of study in these schools were the law of God, with the instruction given to Moses, sacred history, sacred music, and poetry." White, E. (1903). *Education*. Mountain View, CA: Pacific Publishing Association, p. 47.
- ²⁶⁶ Micah 7:18-19; Malachi 4:1-2. "How wide the difference between those schools taught by the prophets of God and our modern institutions of learning! How few schools are to be found that are not governed by the maxims and customs of the world! There is a deplorable lack of proper restraint and judicious discipline. The existing ignorance of God's word among a people professedly Christian is alarming. Superficial talk, mere sentimentalism, passes for instruction in morals and religion. The justice and mercy of God, the beauty of holiness and the sure reward of rightdoing, the heinous character of sin and the certainty of its terrible results, are not impressed upon the minds of the young." White, E. (1890). *Patriarchs and Prophets*. Washington, DC: Review and Herald Publishing Association, p. 594.
- ²⁶⁷ Isaiah 53; 58:13-14; 65:17-25; Zephaniah 1:14; Malachi 3:6-12; 4:1-3
- ²⁶⁸ 1 Samuel 10:25; Joel 3:14; Micah 6:8; Zechariah 7:8-10
- ²⁶⁹ 2 Kings 3:11; 8:4-6; Isaiah 58:6-7
- ²⁷⁰ 2 Kings 3:15. "A spirit of devotion was cherished. Not only were students taught the duty of prayer, but they were taught how to pray, how to approach their Creator, how to exercise faith in Him, and how to understand and obey the teachings of His Spirit. Sanctified intellects brought forth from the treasure house of God things new and old, and the Spirit of God was manifested in prophecy and sacred song. Music was made to serve a holy purpose, to lift the thoughts to that which is pure, noble, and elevating, and to awaken in the soul devotion and gratitude to God." White, E. (1890). *Patriarchs and Prophets*. Washington, DC: Review and Herald Publishing Association, p. 594.
- ²⁷¹ Zechariah 14:5. "Sacred history was one of the studies in the schools of the prophets. In the record of His dealings with the nations were traced the footsteps of Jehovah. So today we are to consider the dealings of God with the nations of the earth. We are to see in history the fulfillment of prophecy, to study the workings of Providence in the great reformatory movements, and to understand the progress of events in the marshalling of the nations for the final conflict of the great controversy." White, E. (1904). *Testimonies for the Church, vol. 8*. Mountain View, CA: Pacific Press Publishing Association, p. 307.
- ²⁷² Isaiah 38:21. "The physical as well as the religious training practiced in the schools of the Hebrews may be profitably studied. The worth of such training is not appreciated. There is an intimate relation between the mind and the body,

and in order to reach a high standard of moral and intellectual attainment the laws that control our physical being must be heeded. To secure a strong, well-balanced character, both the mental and the physical powers must be exercised and developed. What study can be more important for the young than that which treats of this wonderful organism that God has committed to us, and of the laws by which it may be preserved in health?" White, E. (1890). *Patriarchs and Prophets*. Washington, DC: Review and Herald Publishing Association, p. 601.

- ²⁷³ "The pupils of these schools sustained themselves by their own labor in tilling the soil or in some mechanical employment. In Israel this was not thought strange or degrading; indeed, it was regarded as a sin to allow children to grow up in ignorance of useful labor. Every youth, whether his parents were rich or poor, was taught some trade. Even though he was to be educated for holy office, a knowledge of practical life was regarded as essential to the greatest usefulness. Many, also, of the teachers supported themselves by manual labor." White, E. (1903). *Education*. Mountain View, CA: Pacific Press Publishing Association, p. 47.
- ²⁷⁴ 2 Kings 6:1-7. And when teachers and students work together, miracles occur. Perhaps it is also significant that the teacher responded positively to student initiatives.
- ²⁷⁵ 2 Samuel 12; Isaiah 8:1-4; Ezekiel 16; 17; Hosea 1:2-11; 12:10
- ²⁷⁶ 1 Samuel 7:12
- ²⁷⁷ Jeremiah, for example, used a linen belt (13:1-11), a potter's work (18:1-10), a broken clay jar (19:1-13), a yoke (27:2), sticks tied together (37:15-23), and stones buried in clay (43:8-13) to illustrate key concepts. Ezekiel filled a boiling cooking pot with bones, and also packed his belongings and dug a hole through the city wall (12:3-8; 24:1-14). Other prophets, such as Hosea and Zechariah, also used tangible illustrations (Hosea 3; Zechariah 6:9-15).
- ²⁷⁸ Ezekiel 4:1-3
- ²⁷⁹ 1 Samuel 10:5; 19:19-24; 2 Chronicles 29:25-26; Isaiah 5:1-7; 25; 26; 63
- ²⁸⁰ 2 Kings 4:38-44; 9:1-3; 1 Chronicles 9:22
- ²⁸¹ 2 Samuel 24:11-12; 1 Kings 18
- ²⁸² Jeremiah 35
- ²⁸³ 2 Chronicles 28:9-15
- ²⁸⁴ 2 Chronicles 17:10-11; 20:20
- ²⁸⁵ Zechariah 8:23
- ²⁸⁶ 1 Samuel 10:6-7, 9-11; 16:13; Ezekiel 36:26-27
- ²⁸⁷ 2 Chronicles 15:8
- ²⁸⁸ Haggai 1:12-14. See also Ezra 5:1-2; 6:14.
- ²⁸⁹ 2 Chronicles 36:12, 16; Daniel 9:6-10; Jeremiah 7:25-26; 25:1-14; Zechariah 7:11-12
- ²⁹⁰ 2 Chronicles 24:19-21; Nehemiah 9:26; Jeremiah 26:8-11; 29:19; 35:15; 37:2; Zechariah 1:4; 7:12
- ²⁹¹ 2 Chronicles 15:3-6; Nehemiah 9:30
- ²⁹² Isaiah 30:10. Also Isaiah 9:15; Jeremiah 5:13, 31; 8:10; 14:14-16; 23:14, 16-40; Ezekiel 13; Micah 2:6-11.
- ²⁹³ Jeremiah 23:10-11; Zephaniah 3:4
- ²⁹⁴ Malachi 4:5-6
- ²⁹⁵ Luke 1:39. "He [John the Baptist] subjected himself to a life of privation and solitude in the wilds, where he could preserve a sacred sense of the majesty of God by studying his great book of nature, and thus become acquainted with his character as manifested in his wonderful works. It was an atmosphere calculated to perfect moral culture, and keep the fear of the Lord continually before him. John, the forerunner of Christ, did not expose himself to evil conversation and the corrupting influences of the world. He feared its effects upon his conscience, that sin might not appear to him so exceedingly sinful. He chose rather to have his home in the wilderness, where his senses would not be perverted by his surroundings. We should learn a lesson from this example of one whom Christ honored, and of whom he said, Among those born of women there are none greater than John the Baptist." White, E. (November 14, 1882). *Advent Review and Sabbath Herald*. Battle Creek, MI: Review and Herald Publishing.
- ²⁹⁶ Luke 1:80. "John the Baptist was a man filled with the Holy Ghost from his birth, and if there was anyone who could remain unaffected by the corrupting influences of the age in which he lived, it was surely he. Yet he did not venture to trust his strength; he separated himself from his friends and relatives, that his natural affections might not prove a snare to him. He would not place himself unnecessarily in the way of temptation nor where the luxuries or even the conveniences of life would lead him to indulge in ease or to gratify his appetite, and thus lessen his physical and mental strength. By such a course the important mission upon which he came would have failed of its accomplishment." White, E. (1948). *Testimonies for the Church*, volume 4. Mountain View, CA: Pacific Press, p. 108.

- ²⁹⁷ Luke 1:6. "Zacharias and his wife Elisabeth were 'both righteous before God;' and in their quiet and holy lives the light of faith shone out like a star amid the darkness of those evil days. To this godly pair was given the promise of a son, who should 'go before the face of the Lord to prepare His ways.'" White, E. (1898). *Desire of Ages*. Mountain View, CA: Pacific Press Publishing Association, p. 97.
- ²⁹⁸ Luke 1:13, 41
- ²⁹⁹ Luke 1:23; Judges 13:4
- ³⁰⁰ Luke 1:11-20, 76-79
- ³⁰¹ Matthew 3:7-8; Luke 3:7-9
- ³⁰² Matthew 14:4; Luke 3:19-20
- ³⁰³ Matthew 11:7; Luke 7:24-28
- ³⁰⁴ "The lesson we have to learn is that which John the Baptist had learned: 'He must increase, but I must decrease.'" White, E. (1993). *Manuscript Releases*, vol. 13. Silver Spring, MD: Ellen G. White Estate, p. 315.
- ³⁰⁵ Matthew 3:11; Mark 1:7; Luke 3:15-17; John 1:27; Acts 13:25
- ³⁰⁶ Matthew 3:13
- ³⁰⁷ John 1:15, NKJV
- ³⁰⁸ John 3:29-30
- ³⁰⁹ Matthew 3:3; Luke 3:3-6
- ³¹⁰ Luke 1:15; Mark 6:20
- ³¹¹ Luke 1:15; 3:10-14
- ³¹² Matthew 3:1-2; Luke 3:2-6. "John the Baptist in his desert life was taught of God. He studied the revelations of God in nature. Under the guiding of the divine Spirit, he studied the scrolls of the prophets. By day and by night, Christ was his study, his meditation, until mind and heart and soul were filled with the glorious vision." White, E. (1915). *Gospel Workers*. Battle Creek, MI: Review and Herald Publishing Association, p. 54.
- ³¹³ Matthew 11:8, 18; Luke 7:24-28, 33. Apparently, John was subject to conditions of the Nazarite vow, which included a number of additional parameters, as noted in Numbers 6:3-7; Judges 13:4-5; and Amos 2:11-12.
- ³¹⁴ Matthew 3:4; Mark 1:6
- ³¹⁵ Luke 1:15. In order to accomplish his mission, he needed a healthy body, and mental and spiritual strength. White, E. (1898). *Desire of Ages*. Mountain View, CA: Pacific Press Publishing Association, p. 100.
- ³¹⁶ Luke 5:33; 11:1
- ³¹⁷ Luke 1:16-16; 3:3-6; John 13:24; Acts 19:4. "The life of John was not spent in idleness, in ascetic gloom, or in selfish isolation. From time to time he went forth to mingle with men; he was ever an interested observer of what was passing in the world. From his quiet retreat he watched the unfolding of events. With vision illuminated by the divine Spirit he studied the characters of men, that he might understand how to reach their hearts with the message of heaven." White, E. (1898). *Desire of Ages*. Mountain View, CA: Pacific Press Publishing Association, p. 102.
- ³¹⁸ John 1:23
- ³¹⁹ Mark 11:32; 1:4-5; also Matthew 21:32
- ³²⁰ John 5:35 KJV; Luke 1:66
- ³²¹ Matthew 11:7-9; Luke 7:24-28
- ³²² John 1:33-34
- ³²³ John 7:15. "Jesus and John were represented by the educators of that day as ignorant because they had not learned in the schools of the rabbis; but the God of heaven was their Teacher, and all who heard were astonished at their knowledge of the Scriptures." White, E. (1913) *Counsels to Parents, Teachers, and Students* Mountain View, CA: Pacific Press Publishing Association, pp. 446-447.
- ³²⁴ Luke 4:16-20 NKJV
- ³²⁵ "The question asked during the Saviour's ministry, 'How knoweth this man letters, having never learned?' does not indicate that Jesus was unable to read, but merely that He had not received a rabbinical education." White, E. (1898). *The Desire of Ages*. Mountain View, CA: Pacific Press Publishing, p. 70.
- ³²⁶ "The child Jesus did not receive instruction in the synagogue schools. His mother was His first human teacher. From her lips and from the scrolls of the prophets, He learned of heavenly things. The very words which He Himself had spoken to Moses for Israel He was now taught at His mother's knee. As He advanced from childhood to youth, He did not seek the schools of the rabbis. He needed not the education to be obtained from such sources; for God was His instructor." White, E. (1898). *The Desire of Ages*. Mountain View, CA: Pacific Press Publishing, p. 70.

³²⁷ Matthew 2:13-15

³²⁸ “The childhood and youth of Jesus were spent in a little mountain village. There was no place on earth that would not have been honored by His presence. The palaces of kings would have been privileged in receiving Him as a guest. But He passed by the homes of wealth, the courts of royalty, and the renowned seats of learning, to make His home in obscure and despised Nazareth.” White, E. (1898). *The Desire of Ages*. Mountain View, CA: Pacific Press Publishing, p. 68.

³²⁹ John 1:46

³³⁰ Matthew 1:19

³³¹ Luke 1:30-38, 46-56

³³² Luke 2:19, 51

³³³ Matthew 1:20-24; 2:13-14; 2:19-21; Luke 1:26-38

³³⁴ Luke 2:4, 22-24, 27, 39, 41

³³⁵ Matthew 2:13-14, 22

³³⁶ Luke 2:24

³³⁷ Luke 2:46. “Jesus presented Himself as one thirsting for a knowledge of God. His questions were suggestive of deep truths which had long been obscured, yet which were vital to the salvation of souls. While showing how narrow and superficial was the wisdom of the wise men, every question put before them a divine lesson, and placed truth in a new aspect. The rabbis spoke of the wonderful elevation which the Messiah’s coming would bring to the Jewish nation; but Jesus presented the prophecy of Isaiah, and asked them the meaning of those scriptures that point to the suffering and death of the Lamb of God. The doctors turned upon Him with questions, and they were amazed at His answers. With the humility of a child He repeated the words of Scripture, giving them a depth of meaning that the wise men had not conceived of. If followed, the lines of truth He pointed out would have worked a reformation in the religion of the day. A deep interest in spiritual things would have been awakened; and when Jesus began His ministry, many would have been prepared to receive Him. The rabbis knew that Jesus had not been instructed in their schools; yet His understanding of the prophecies far exceeded theirs. In this thoughtful Galilean boy they discerned great promise. They desired to gain Him as a student, that He might become a teacher in Israel. They wanted to have charge of His education, feeling that a mind so original must be brought under their molding.” White, E. (1898) *The Desire of Ages* Mountain View, CA: Pacific Press Publishing Association, pp. 78, 80.

³³⁸ Luke 2:44

³³⁹ Luke 2:51

³⁴⁰ Luke 2:40

³⁴¹ Luke 2:52

³⁴² It is, perhaps, significant that the Greek word used for “stature,” ἡλικία, denotes maturity—the boy becoming a man.

³⁴³ “Jesus was the fountain of healing mercy for the world; and through all those secluded years at Nazareth, His life flowed out in currents of sympathy and tenderness. The aged, the sorrowing, and the sin-burdened, the children at play in their innocent joy, the little creatures of the groves, the patient beasts of burden,—all were happier for His presence. He whose word of power upheld the worlds would stoop to relieve a wounded bird. There was nothing beneath His notice, nothing to which He disdained to minister. Thus as He grew in wisdom and stature, Jesus increased in favor with God and man. He drew the sympathy of all hearts by showing Himself capable of sympathizing with all. The atmosphere of hope and courage that surrounded Him made Him a blessing in every home. And often in the synagogue on the Sabbath day He was called upon to read the lesson from the prophets, and the hearts of the hearers thrilled as a new light shone out from the familiar words of the sacred text.” White, E. (1898). *The Desire of Ages*. Mountain View, CA: Pacific Press Publishing, p. 74.

³⁴⁴ Luke 2:42

³⁴⁵ Luke 2:46-47

³⁴⁶ White, E. G. (1903). *Education*. p. 77. Numeration supplied. While there is most assuredly some overlap, it is possible that each of these textbooks focused on a particular aspect of development—manual labor on the physical dimension, the Scriptures on the spiritual, nature on the cognitive, and the experiences of life on social development.

³⁴⁷ “He learned a trade, and with His own hands worked in the carpenter’s shop with Joseph.” White, E. (1898). *The Desire of Ages*. Mountain View, CA: Pacific Press Publishing. p.72

³⁴⁸ Matthew 13:55

³⁴⁹ Mark 6:3

- ³⁵⁰ So long as He lived among men, our Saviour shared the lot of the poor. He knew by experience their cares and hardships, and He could comfort and encourage all humble workers. Those who have a true conception of the teaching of His life will never feel that a distinction must be made between classes, that the rich are to be honored above the worthy poor. White, E. (1898). *The Desire of Ages*. Mountain View, CA: Pacific Press Publishing, p. 73.
- ³⁵¹ Matthew 4:4, 6-7, 10; 8:4; 12:3-5, 39-42; 16:4; 19:4, 7-9; 21:13; 22:31, 37-40; 23:35; 24:15, 37-39; 26:24, 31; Mark 1:44; 7:6-13; 9:12-13; 10:2-9; 11:17; 12:10, 26; 13:14; 14:21, 27; Luke 4:1-12, 14-21, 24-27; 5:14; 6:3; 7:27; 11:29, 51; 18:31; 17:26-29, 32; 19:46; 20:27-38, 41-44; 24:27, 44; John 3:14-15; 5:46; 6:32, 45; 7:22-23. "Since He gained knowledge as we may do, His intimate acquaintance with the Scriptures shows how diligently His early years were given to the study of God's word." White, E. (1898). *The Desire of Ages*. Mountain View, CA: Pacific Press Publishing, p. 70.
- ³⁵² "In childhood, youth, and manhood, Jesus studied the Scriptures. As a little child He was daily at His mother's knee taught from the scrolls of the prophets. In His youth the early morning and the evening twilight often found Him alone on the mountainside or among the trees of the forest, spending a quiet hour in prayer and the study of God's word. During His ministry His intimate acquaintance with the Scriptures testifies to His diligence in their study. And since He gained knowledge as we may gain it, His wonderful power, both mental and spiritual, is a testimony to the value of the Bible as a means of education." White, E. (1903). *Education*. Mountain View, CA: Pacific Press Publishing, p. 185.
- ³⁵³ Matthew 22:35-40. See also Matthew 19:7-9; John 3:14-15; 6:32.
- ³⁵⁴ Matthew 5:13; 6:25-34; 11:7; 13-31-32; 16:2-3; 24:27, 32; Mark 4:26-29, 30-32; 9:50; 13:28; Luke 6:43-44; 7:24; 9:58; 12:24-27, 54-56; 13:18-19, 34; 14:34-35; 17:24, 37; 21:29-31; John 3:8; 4:13; 10:4-5; 12:24; 15:4-5. "Spread out before Him was the great library of God's created works. He who had made all things studied the lessons which His own hand had written in earth and sea and sky. Apart from the unholy ways of the world, He gathered stores of scientific knowledge from nature. He studied the life of plants and animals, and the life of man. From His earliest years He was possessed of one purpose; He lived to bless others. For this He found resources in nature; new ideas of ways and means flashed into His mind as He studied plant life and animal life. Continually He was seeking to draw from things seen illustrations by which to present the living oracles of God. The parables by which, during His ministry, He loved to teach His lessons of truth show how open His spirit was to the influences of nature, and how He had gathered the spiritual teaching from the surroundings of His daily life." White, E. (1898). *The Desire of Ages*. Press Publishing. Mountain View, CA: Pacific Press Publishing, p. 70.
- ³⁵⁵ "The birds of the air, the lilies of the field, the sower and the seed, the shepherd and the sheep--with these Christ illustrated immortal truth. He drew illustrations also from the events of life, facts of experience familiar to the hearers--the leaven, the hid treasure, the pearl, the fishing net, the lost coin, the prodigal son, the houses on the rock and the sand. In His lessons there was something to interest every mind, to appeal to every heart. Thus the daily task, instead of being a mere round of toil, bereft of higher thoughts, was brightened and uplifted by constant reminders of the spiritual and the unseen. So we should teach. Let the children learn to see in nature an expression of the love and the wisdom of God; let the thought of Him be linked with bird and flower and tree; let all things seen become to them the interpreters of the unseen, and all the events of life be a means of divine teaching. As they learn thus to study the lessons in all created things, and in all life's experiences, show that the same laws which govern the things of nature and the events of life are to control us; that they are given for our good; and that only in obedience to them can we find true happiness and success." White, E. (1903). *Education*. Mountain View, CA: Pacific Press Publishing Association, p. 102-103.
- ³⁵⁶ Matthew 5:14-16, 38-42; 6:1-8, 16-18, 24; 7:24-27; 9:16-17; 11:16-19; 12:11-12; 13:1-9, 24-30, 33, 44-48; 15:3-6; 18:12-14; 20:1-15; 22:1-8; 23:1-7, 16-26, 29-32; 25:1-13, 14-30, 31-46; Mark 2:19-20, 21-22; 3:23-27; 4:1-8, 13-20, 21-22; 7:9-13; Luke 5:36-39; 6:46-49; 7:31-32, 41-43; 8:4-8, 16-18; 11:5-8, 11-12, 21-22, 33, 42-47; 12:6-7, 16-20, 29-30, 35-40, 42-48, 57-59; 13:6-9, 15, 20-21; 14:5, 7-11, 16-24, 28-29, 31-32; 15:4-7, 8-10, 11-32; 16:1-8, 13, 19-21; 17:7-10; 18:1-5, 9-13; 19:12-27; 20:9-16, 21-25, 46-47; 22:25, 31; 10:1-6, 8-13; 12:35; 15:1-3, 6, 13-15; 16:21; 18:36. "By connecting His teaching with the scenes of life, experience, or nature, He secured their attention and impressed their hearts. Afterward, as they looked upon the objects that illustrated His lessons, they recalled the words of the divine Teacher. To minds that were open to the Holy Spirit, the significance of the Saviour's teaching unfolded more and more. Mysteries grew clear, and that which had been hard to grasp became evident." White, E. (1900). *Christ's Object Lessons*. Washington, D.C.: Review and Herald Publishing Association, p. 21.
- ³⁵⁷ Luke 2:49 NKJV
- ³⁵⁸ Luke 2:47

- ³⁵⁹ “He was highly social, yet He possessed a reserve that discouraged any familiarity. His temperance never led to bigotry or austerity. He was not conformed to the world, yet He was attentive to the wants of the least among men.” White, E. (1913). *Counsels to Parents, Students, and Teachers*. Mountain View, CA: Pacific Press Publishing, p. 262.
- ³⁶⁰ Matthew 14:23; 26:36; Mark 1:35; Luke 5:16; 6:12; 9:28-29; 11:1; John 17:11, 20. “The strength of Christ was in prayer. . . . Christ retired to the groves or mountains with the world and everything else shut out. He was alone with His Father.” White, E. (1955). *Sons and Daughters of God*. Washington, D.C.: Review and Herald Publishing Association, p. 136.
- ³⁶¹ Matthew 4:23. Numeration supplied.
- ³⁶² White, E. G. (1894), *Christian Education*. p. 29. “In the Teacher sent from God, heaven gave to men its best and greatest. He who had stood in the councils of the Most High, who had dwelt in the innermost sanctuary of the Eternal, was the One chosen to reveal in person to humanity the knowledge of God.” White, E. (1903). *Education*. Mountain View, CA: Pacific Press Publishing, p. 73.
- ³⁶³ John 14:9; Matthew 13
- ³⁶⁴ “What He taught, He lived. “I have given you an example,” He said to His disciples; “that ye should do as I have done.” “I have kept My Father’s commandments.” John 13:15; 15:10. Thus in His life, Christ’s words had perfect illustration and support. And more than this; what He taught, He was. His words were the expression, not only of His own life experience, but of His own character. Not only did He teach the truth, but He was the truth. It was this that gave His teaching power.” White, E. (1903). *Education*. Mountain View, CA: Pacific Press Publishing, pp. 78-79.
- ³⁶⁵ John 4:34; 12:50; 14:31; 14:13
- ³⁶⁶ Matthew 21:23; 26:55; Mark 11:15-17; 12:35; 14:49; Luke 19:47; 20:1; 21:37; John 7:14, 28
- ³⁶⁷ Matthew 4:23; 9:35; 13:54; Mark 1:21; 6:2; Luke 4:15, 31; 13:10; John 6:59
- ³⁶⁸ Matthew 5:1-2; 11:1; Mark 2:13; 4:1-2; 6:6, 34; Luke 5:3, 17-19; 13:22. “In the training of His disciples the Saviour followed the system of education established at the beginning. The Twelve first chosen, with a few others who through ministry to their needs were from time to time connected with them, formed the family of Jesus. They were with Him in the house, at the table, in the closet, in the field. They accompanied Him on His journeys, shared His trials and hardships, and, as much as in them was, entered into His work. Sometimes He taught them as they sat together on the mountainside, sometimes beside the sea, or from the fisherman’s boat, sometimes as they walked by the way. Whenever He spoke to the multitude, the disciples formed the inner circle. They pressed close beside Him, that they might lose nothing of His instruction. They were attentive listeners, eager to understand the truths they were to teach in all lands and to all ages.” White, E. (1903). *Education*. Mountain View, CA: Pacific Press Publishing, pp. 84-85.
- ³⁶⁹ Matthew 5:1-2; 11:1; Mark 8:34; 9:31; Luke 11:1
- ³⁷⁰ “In these first disciples was presented a marked diversity. They were to be the world’s teachers, and they represented widely varied types of character. There were Levi Matthew the publican, called from a life of business activity, and subservience to Rome; the zealot Simon, the uncompromising foe of the imperial authority; the impulsive, self-sufficient, warmhearted Peter, with Andrew his brother; Judas the Judean, polished, capable, and mean-spirited; Philip and Thomas, faithful and earnest, yet slow of heart to believe; James the less and Jude, of less prominence among the brethren, but men of force, positive both in their faults and in their virtues; Nathanael, a child in sincerity and trust; and the ambitious, loving-hearted sons of Zebedee.” White, E. (1903). *Education*. Mountain View, CA: Pacific Press Publishing, pp. 85-86. “When Jesus sent His disciples forth to labor, ... our Saviour understood what ones to associate together. He did not connect with the mild, beloved John one of the same temperament; but He connected with him the ardent, impulsive Peter. These two men were not alike either in their disposition or in their manner of labor. Peter was prompt and zealous in action, bold and uncompromising, and would often wound; John was ever calm, and considerate of others’ feelings, and would come after to bind up and encourage. Thus the defects in one were partially covered by the virtues in the other.” White, E. G. *Evangelism*, pp. 72-73. See also *Spiritual Gifts*, vol. 1, pp. 122-123.
- ³⁷¹ Matthew 5:1-3; 14:21; 15:38; Mark 6:44; 8:9; 10:1; Luke 5:1-3; 9:14; 10:1, 17; John 6:10
- ³⁷² John 3:1-21; 4:5-26. “In all true teaching the personal element is essential. Christ in His teaching dealt with men individually.” White, E. (1905). *Education*. Mountain View, CA: Pacific Press Publishing Association, p. 232.
- ³⁷³ “He spoke not only for, but to, all mankind. To the little child, in the gladness of life’s morning; to the eager, restless heart of youth; to men in the strength of their years, bearing the burden of responsibility and care; to the aged in their weakness and weariness,—to all, His message was spoken,—to every child of humanity, in every land and in every age.” White, E. (1903). *Education*. Mountain View, CA: Pacific Press Publishing, p. 82.

- ³⁷⁴ Luke 5:33-34; 19:37-40; 6:22-23; 10:17-21; 15:4-7; John 3:29; 16:20-24; 17:13; 15:4-7; 15:11; 10:10. "The Prince of heaven was among His people. The greatest gift of God had been given to the world. Joy to the poor; for Christ had come to make them heirs of His kingdom. Joy to the rich; for He would teach them how to secure eternal riches. Joy to the ignorant; He would make them wise unto salvation. Joy to the learned; He would open to them deeper mysteries than they had ever fathomed; truths that had been hidden from the foundation of the world would be opened to men by the Saviour's mission." White, E. (1898). *The Desire of Ages*. Mountain View, CA: Pacific Press Publishing, p. 277.
- ³⁷⁵ Mark 1:16-18; Luke 5:4-11
- ³⁷⁶ Luke 7:37-47; Mark 8:31-33. "Learn of Jesus. He was the greatest teacher the world ever knew; yet he spoke in the language of common life. He met the necessities of all. He adapted his instruction to all times and places, to both the rich and the poor, the educated and the ignorant." White, E. (1892). *Gospel Workers*. Battle Creek, MI: Review and Herald Publishing Association, p. 469.
- ³⁷⁷ Matthew 16:23; 21:12; 23:137; John 2:13-17
- ³⁷⁸ Mark 9:33-35; Luke 8:44-46; Luke 8:44-46; Mark 4:33; John 16:12
- ³⁷⁹ Matthew 9:36; 11:29-30; Mark 6:30-32; 6:49-50; John 8:10-11; Matthew 14:12-13; John 11:32-36. "He drew the sympathy of all hearts by showing Himself capable of sympathizing with all." White, E. (1898). *The Desire of Ages*. Mountain View, CA: Pacific Press Publishing, p.74.
- ³⁸⁰ John 13:4-17; 3:26-36; 4:1-3. "In His lessons of instruction to His disciples, Jesus taught them that His kingdom is not a worldly kingdom, where all are striving for the highest position; but He gave them lessons in humility and self-sacrifice for the good of others. His humility did not consist in a low estimate of His own character and qualifications, but in adapting Himself to fallen humanity, in order to raise them up with Him to a higher life. Yet how few see anything attractive in the humility of Christ! Worldlings are constantly striving to exalt themselves one above another; but Jesus, the Son of God, humbled Himself in order to uplift man. The true disciple of Christ will follow His example." White, E. (1923). *Fundamentals of Christian Education*. Southern Publishing Association, pp. 142-143.
- ³⁸¹ John 1:38-39; Mark 3:14; Matthew 17:1-2; 26:36-44; John 21:4, 12. "It was by personal contact and association that Jesus trained His disciples." White, E. (1898). *The Desire of Ages*. Mountain View, CA: Pacific Press Publishing, p. 152.
- ³⁸² Matthew 19:13-14; Matthew 18:10, 14; Luke 9:46-48; Mark 9:42; Matthew 9:10-11; Luke 19:5-7; John 4:40; Mark 12:41-44; Matthew 8:3; Matthew 25:40. "In all true teaching the personal element is essential. Christ in His teaching dealt with men individually. It was by personal contact and association that He trained the Twelve. It was in private, often to but one listener, that He gave His most precious instruction." White, E. (1903). *Education*. Mountain View, CA: Pacific Publishing Association, p. 232.
- ³⁸³ Luke 5:16; Mark 1:35; Matthew 14:23; Luke 6:12; Luke 9:28-29; Matthew 26:36; John 17:11, 20; Luke 11:1. "The Majesty of heaven, while engaged in His earthly ministry, prayed much to His Father. He was frequently bowed all night in prayer. His spirit was often sorrowful as He felt the powers of the darkness of this world, and He left the busy city and the noisy throng, to seek a retired place to make His intercessions. The Mount of Olives was the favorite resort of the Son of God for His devotions. Frequently after the multitude had left Him for the retirement of the night, He rested not, though weary with the labors of the day. In the Gospel of John we read: 'And every man went unto his own house. Jesus went unto the Mount of Olives.' While the city was hushed in silence, and the disciples had returned to their homes to obtain refreshment in sleep, Jesus slept not. His divine pleadings were ascending to His Father from the Mount of Olives that His disciples might be kept from the evil influences which they would daily encounter in the world, and that His own soul might be strengthened and braced for the duties and trials of the coming day. All night, while His followers were sleeping, was their divine Teacher praying. The dew and frost of night fell upon His head bowed in prayer. His example is left for His followers. White, E. (1948). *Testimonies to the Church*, v. 2. Mountain View, CA: Pacific Press Publishing, p. 508.
- ³⁸⁴ "It was needful for the followers of Christ to have an intelligent faith, not only in their own behalf, but that they might carry the knowledge of Christ to the world. And as the very first step in imparting this knowledge, Jesus directed the disciples to 'Moses and all the prophets.' Such was the testimony given by the risen Saviour to the value and importance of the Old Testament Scriptures." White, E. (1911). *The Great Controversy*. Mountain View, CA: Pacific Press Publishing, p. 349.
- ³⁸⁵ Luke 4:16-21. In another incident, after His resurrection, Jesus used Scripture as the basis of His teaching. "Beginning at Moses and all the Prophets, He expounded to them in all the Scriptures the things concerning Himself.... And they said to one another, "Did not our hearts burn within us while He talked with us on the road, and while He opened the Scriptures to us?" (Luke 24:27, 32)

- ³⁸⁶ Luke 10:26. "He met questioners with a plain, 'It is written,' 'What saith the Scripture?' 'How readeest thou?' At every opportunity when an interest was awakened by either friend or foe, He presented the word. With clearness and power He proclaimed the gospel message. His words shed a flood of light on the teachings of patriarchs and prophets, and the Scriptures came to men as a new revelation. Never before had His hearers perceived in the word of God such depth of meaning." White, E. (1905). *The Ministry of Healing*. Mountain View, CA: Pacific Press Publishing Association, p. 21.
- ³⁸⁷ Mark 9:12
- ³⁸⁸ Matthew 5:27-28
- ³⁸⁹ Luke 20:17
- ³⁹⁰ Luke 24:26-27
- ³⁹¹ Luke 24:44
- ³⁹² Mark 11:17
- ³⁹³ "Christ was a teacher sent from God, and His words did not contain a particle of chaff or a semblance of that which is nonessential." White, E. (1897). *Special Testimonies on Education*, p. 5. "With the people of that age the value of all things was determined by outward show. As religion had declined in power, it had increased in pomp. The educators of the time sought to command respect by display and ostentation. To all this the life of Jesus presented a marked contrast. His life demonstrated the worthlessness of those things that men regarded as life's great essentials. Born amidst surroundings the rudest, sharing a peasant's home, a peasant's fare, a craftsman's occupation, living a life of obscurity, identifying Himself with the world's unknown toilers,—amidst these conditions and surroundings,—Jesus followed the divine plan of education. The schools of His time, with their magnifying of things small and their belittling of things great, He did not seek." White, E. (1903). *Education*. Mountain View, CA: Pacific Press Publishing, p. 78.
- ³⁹⁴ Luke 12:22-31; Matthew 16:24-27; 23:23
- ³⁹⁵ Mark 10:2-9; Matthew 5:21-44
- ³⁹⁶ "Jesus was given to stand at the head of humanity, by His example to teach what it means to minister. His whole life was under a law of service. He served all, ministered to all." White, E. (1911). *The Acts of the Apostles*. Mountain View, CA: Pacific Press Publishing Association, p. 359. "Christ's followers have been redeemed for service. Our Lord teaches that the true object of life is ministry. Christ Himself was a worker, and to all His followers He gives the law of service—service to God and to their fellow men. Here Christ has presented to the world a higher conception of life than they had ever known. By living to minister for others, man is brought into connection with Christ. The law of service becomes the connecting link which binds us to God and to our fellow men." White, E. (1900). *Christ's Object Lessons*. Washington, D.C.: Review and Herald Publishing Association, p. 326.
- ³⁹⁷ Matthew 20:28
- ³⁹⁸ "The disciples no longer had any distrust of the future. They knew that Jesus was in heaven, and that His sympathies were with them still. They knew that they had a friend at the throne of God, and they were eager to present their requests to the Father in the name of Jesus." White, E. (1898). *The Desire of Ages*. Mountain View, CA: Pacific Press Publishing Association, p. 833.
- ³⁹⁹ Mark 14:8-9; Matthew 28:19-20
- ⁴⁰⁰ "Every human being, created in the image of God, is endowed with a power akin to that of the Creator—individuality, power to think and to do. The men in whom this power is developed are the men who bear responsibilities, who are leaders in enterprise, and who influence character. It is the work of true education to develop this power, to train the youth to be thinkers, and not mere reflectors of other men's thought. Instead of confining their study to that which men have said or written, let students be directed to the sources of truth, to the vast fields opened for research in nature and revelation. Let them contemplate the great facts of duty and destiny, and the mind will expand and strengthen. Instead of educated weaklings, institutions of learning may send forth men strong to think and to act, men who are masters and not slaves of circumstances, men who possess breadth of mind, clearness of thought, and the courage of their convictions." White, E. (1903). *Education*. Mountain View, CA: Pacific Press Publishing Association, p. 17.
- ⁴⁰¹ Matthew 17:25; 18:12; 22:42; 21:28
- ⁴⁰² "Continual progress in knowledge and virtue is God's purpose for us." White, E. (1905). *The Ministry of Healing*. Mountain View, CA: Pacific Press Publishing Association, p. 504.
- ⁴⁰³ Matthew 22:29; John 8:32; 14:7. "Now, as never before, we need to understand the true science of education. If we fail to understand this, we shall never have a place in the kingdom of God. 'This is life eternal, that they might know

- Thee the only true God, and Jesus Christ, whom Thou hast sent' (John 17:3). If this is the price of heaven, shall not our education be conducted on these lines?" White, E. (1977). *Mind, Character, and Personality*, v. 1. Nashville, TN: Southern Publishing Association, p. 53.
- ⁴⁰⁴ "The true learners, sitting at Christ's feet, discover the precious gems of truth uttered by our Saviour, and will discern their significance and appreciate their value. And more and more, as they become humble and teachable, will their understanding be opened to discover wondrous things out of His law, for Christ has presented them in clear, sharp lines." White, E. (1980). *Selected Messages*, vol. 3. Washington, D.C.: Review and Herald Publishing Association, p. 187.
- ⁴⁰⁵ Matthew 13:23; Mark 7:14; John 13:12; Luke 24:45
- ⁴⁰⁶ Luke 10:29, 36; 6:36; Matthew 10:16; Luke 12:40
- ⁴⁰⁷ "Christ imparted only that knowledge which could be utilized. His instruction of the people was confined to the needs of their own condition in practical life." White, E. (1905). *The Ministry of Healing*. Mountain View, CA: Pacific Press Association, p. 449. "The doing principle is the fruit that Christ requires us to bear; doing deeds of benevolence, speaking kind words, and manifesting tender regard for the poor, the needy, the afflicted." White, E. (1925). *Christian Service*. Hagerstown, MD: Review and Herald Association, p. 97. "Actions make habits, and habits, character, and if we do not guard our habits, we shall not be qualified to unite with heavenly agencies in the work of salvation, nor be prepared to enter the heavenly mansions that Jesus has gone to prepare; for no one will be there except those who have surrendered their will and way to God's will and way." White, E. (1923). *Fundamentals of Christian Education*. Nashville, TN: Southern Publishing Association, p. 194.
- ⁴⁰⁸ Matthew 5:16; John 13:17; Matthew 7:21; also Matthew 16:27. "In the sermon on the mount Christ said, 'Not every one that saith unto Me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of My Father which is in heaven.' Matthew 7:21. The test of sincerity is not in words, but in deeds. Christ does not say to any man, 'What say ye more than others?' but, 'What do ye more than others?' Matthew 5:47. Full of meaning are His words, 'If ye know these things, happy are ye if ye do them.' John 13:17. Words are of no value unless they are accompanied with appropriate deeds." White, E. (1900). *Christ's Object Lessons*. Washington, DC: Review and Herald Publishing Association, p. 272.
- ⁴⁰⁹ Afterward, as they looked upon the objects that illustrated His lessons, they recalled the words of the divine Teacher. White, E. (1900). *Christ's Object Lessons*. Washington, DC: Review and Herald Publishing Association, p. 21.
- ⁴¹⁰ Matthew 13:34; 7:16; 9:16-17; 15:14; 24:43-44
- ⁴¹¹ Mark 4:33-34
- ⁴¹² Luke 13:1-5; 10:30
- ⁴¹³ Mark 2:23-26; 12:26; Luke 11:50-51
- ⁴¹⁴ Matthew 11:16-19; 23:27-28; 24:32-33; 23:37
- ⁴¹⁵ Mark 12:13-17; 11:13-23; Luke 12:24-27; Matthew 26:26-28
- ⁴¹⁶ Matthew 11:2-5; John 13:4-5, 12-17
- ⁴¹⁷ Matthew 13:11-52
- ⁴¹⁸ Matthew 11:7-9; 14:31; 16:9-10, 13-15; Mark 5:30; Luke 13:14-16; John 4:35
- ⁴¹⁹ Matthew 7:24-27; 25:1-4; 21:13
- ⁴²⁰ Matthew 20:26-27; Luke 17:33; Mark 10:31; Matthew 11:11
- ⁴²¹ Luke 18:25; Matthew 23:24; Luke 6:41-42
- ⁴²² Matthew 17:24-27; Mark 5:18-20
- ⁴²³ Matthew 21:28-31; Luke 9:12-13
- ⁴²⁴ Mark 6:7-13; Luke 10:1; Mark 6:30
- ⁴²⁵ "He taught as one having authority. He spake as never man spake. There was no hesitancy in His manner, not the shadow of a doubt in His utterances. He spake as one who understood every part of His subject." White, E. (1923). *Fundamentals of Christian Education*. Nashville, TN: Southern Publishing Association, pp. 236-237.
- ⁴²⁶ Matthew 7:28-29; Mark 6:2-3; Matthew 9:33
- ⁴²⁷ Luke 13:17; John 7:32, 45-46; Luke 24:32
- ⁴²⁸ White, E. G. (1903). *Education*. Mountain View, CA: Pacific Press Publishing Association, p. 83.
- ⁴²⁹ White, E. G. (1905). *The Ministry of Healing*. Mountain View, CA: Pacific Press Publishing Association, p. 143.
- ⁴³⁰ Matthew 28:19-20
- ⁴³¹ "The Lord calls upon those connected with our sanitariums, publishing houses, and schools to teach the youth to do evangelistic work." White, E. (1946). *Evangelism*. Washington, D.C.: Review and Herald Publishing, p. 24. "With such an

army of workers as our youth, rightly trained, might furnish, how soon the message of a crucified, risen, and soon-coming Saviour might be carried to the whole world! How soon might the end come—the end of suffering and sorrow and sin!” White, E. (1913). *Counsels to Parents, Teachers, and Students*. Mountain View, CA: Pacific Press, p. 555.

⁴³² Acts 8:30-31, 35

⁴³³ 2 Timothy 1:5; 3:15

⁴³⁴ “Paul saw that Timothy was faithful, steadfast, and true, and he chose him as a companion in labor and travel. Those who had taught Timothy in his childhood were rewarded by seeing the son of their care linked in close fellowship with the great apostle. Timothy was a mere youth when he was chosen by God to be a teacher, but his principles had been so established by his early education that he was fitted to take his place as Paul’s helper. And though young, he bore his responsibilities with Christian meekness.” White, E. (1911). *The Acts of the Apostles*. Mountain View, CA: Pacific Press Publishing, p. 203.

⁴³⁵ Acts 16; 1 Timothy 4:11; 6:2

⁴³⁶ 1 Timothy 4:12; 6:6-11

⁴³⁷ 1 Timothy 4:13-14

⁴³⁸ “Paul made it a part of his work to educate young men for the gospel ministry. He took them with him on his missionary journeys, and thus they gained an experience that later enabled them to fill positions of responsibility. When separated from them, he still kept in touch with their work, and his letters to Timothy and Titus are an evidence of how deep was his desire for their success. ‘The things that thou hast heard,’ he wrote, ‘commit thou to faithful men, who shall be able to teach others also.’” White, E. (1915). *Gospel Workers*. Washington, D.C.: Review and Herald Publishing, p. 102.

⁴³⁹ Titus 2:1-10, 15

⁴⁴⁰ Acts 5:21, 42

⁴⁴¹ Acts 5:42; 13:42; 14:1; 17:2, 17, 19; 18:4, 7; 19:9; 20:20

⁴⁴² Acts 8:26; 16:13

⁴⁴³ Acts 16:1; 2 Timothy 1:5; 3:15. “The Christian family is to be a training school from which children are to graduate to a higher school in the mansions of God.” White, E. (1952). *The Adventist Home*. Nashville, TN: Southern Publishing Association, p. 547.

⁴⁴⁴ Acts 21:21; 26:1-28; 1 Timothy 2:7; 2 Timothy 1:11; 3:15; Titus 2:1-10

⁴⁴⁵ Acts 21:28

⁴⁴⁶ Acts 1:2

⁴⁴⁷ 1 Corinthians 2:13; 1 John 2:27. “It is necessary that both teachers and students not only assent to truth, but have a deep, practical knowledge of the operations of the Spirit. Its cautions are given because of the unbelief of those who profess to be Christians. God will come near to the students because they are misled by the educators in whom they put confidence; but both teachers and students need to be able to recognize the voice of the Shepherd.” White, E. (1923). *Fundamentals of Christian Education*. Nashville, Tennessee: Southern Publishing Association, p. 435.

⁴⁴⁸ Acts 18:25; 28:31; 2 Timothy 1:11

⁴⁴⁹ 1 Timothy 3:2. “Teachers are needed who are able to deal wisely with the different phases of character; who are quick to see and to make the most of opportunities to do good; who possess enthusiasm, who are ‘apt to teach;’ and who can inspire thought, quicken energy, and impart courage.” White, E. (1913). *Counsels to Parents, Teachers, and Students*. Mountain View, CA: Pacific Press Publishing Association 180.

⁴⁵⁰ 1 Timothy 5:17

⁴⁵¹ Romans 15:14; Titus 2:3-4. “The one placed in charge of a school should be of suitable age; and where the number of students is large enough, assistants should be chosen from among the older ones. Thus the students will gain an experience of great value.” White, E. (1913). *Counsels to Parents, Teachers, and Students*. Mountain View, CA: Pacific Press Publishing Association, p. 200.

⁴⁵² Ephesians 6:4. “In His wisdom the Lord has decreed that the family shall be the greatest of all educational agencies. It is in the home that the education of the child is to begin. Here is his first school. Here, with his parents as instructors, he is to learn the lessons that are to guide him throughout life—lessons of respect, obedience, reverence, self-control. The educational influences of the home are a decided power for good or for evil.” White, E. (1913). *Counsels to Parents, Teachers, and Students*. Mountain View, CA: Pacific Press Publishing Association, p. 107.

⁴⁵³ Romans 12:6-7; 1 Corinthians 12:28-29; James 3:1

⁴⁵⁴ Acts 5:42; 13:1; 15:35; 1 Timothy 4:13; 5:17

⁴⁵⁵ Ephesians 4:11

⁴⁵⁶ “The teachers in our college should be men and women of well-balanced minds, who have a strong moral influence, who know how to deal wisely with minds, and who possess the true missionary spirit.” White, E. (1942). *Testimonies for the Church, vol. 5*. Mountain View, CA: Pacific Press Publishing, p. 555. “Experience in practical life is indispensable. Order, thoroughness, punctuality, self-control, a sunny temper, evenness of disposition, self-sacrifice, integrity, and courtesy are essential qualifications.” White, E. (1903). *Education*. Mountain View, CA: Pacific Press Association, p. 177. “For almost every other qualification that contributes to his success, the teacher is in great degree dependent upon physical vigor. The better his health, the better will be his work.” White, E. (1903). *Education*. Mountain View, CA: Pacific Press Publishing Association, p. 277.

⁴⁵⁷ Romans 2:20-22; 1 Corinthians 14:19; Galatians 6:6; Hebrews 5:12-13; 1 Timothy 1:7; 2 John 7-10

⁴⁵⁸ Acts 5:25; 18:25; 28:31; 2 Timothy 2:2, 24

⁴⁵⁹ Acts 4:18; 1 Corinthians 3:9; 1 Thessalonians 4:2

⁴⁶⁰ 2 Timothy 4:3

⁴⁶¹ 1 Timothy 1, 6; Titus 1:11; 2 Peter 2:1, 3; Revelation 2:20. “There is need of separating from our educational institutions an erroneous, polluted literature, so that ideas will not be received as seeds of sin. Let none suppose that education means a study of books that will lead to the reception of ideas of authors that will sow seed and spring up to bear fruit that must be bound up in bundles with the world, separating them from the Source of all wisdom, all efficiency, and all power, leaving them the sport of Satan’s arch-deceiving power. A pure education for youth in our schools, undiluted with heathen philosophy, is a positive necessity in literary lines.” White, E. (1923). *Fundamentals of Christian Education*. Nashville, Tennessee: Southern Publishing Association, p. 387.

⁴⁶² “The Holy Scriptures are the perfect standard of truth, and as such should be given the highest place in education. To obtain an education worthy of the name, we must receive a knowledge of God, the Creator, and of Christ, the Redeemer, as they are revealed in the sacred word.” White, E. (1903). *Education*. Mountain View, CA: Pacific Press Publishing Association, p. 17.

⁴⁶³ Acts 18:11; 1 Timothy 6:3; 2 Timothy 3:16; 4:3. “The word of God should have a place—the first place—in every system of education. As an educating power, it is of more value than the writings of all the philosophers of all ages. In its wide range of style and subjects there is something to interest and instruct every mind, to ennoble every interest. The light of revelation shines undimmed into the distant past where human annals cast not a ray of light. There is poetry which has called forth the wonder and admiration of the world. In glowing beauty, in sublime and solemn majesty, in touching pathos, it is unequalled by the most brilliant productions of human genius. There is sound logic and impassioned eloquence. There are portrayed the noble deeds of noble men, examples of private virtue and public honor, lessons of piety and purity.... It is the privilege of every believer to take the life of Christ and the teachings of Christ as his daily study. Christian education means the acceptance, in sentiment and principle, of the teachings of the Saviour.” White, E. (1923). *Fundamentals of Christian Education*. Nashville, Tennessee: Southern Publishing Association, p. 542.

⁴⁶⁴ Ephesians 6:4. “God commands His people to bring up their children in the nurture and admonition of the Lord.” White, E. (1913). *Counsels to Parents, Teachers, and Students*. Mountain View, CA: Pacific Press Publishing Association, p. 109.

⁴⁶⁵ 1 Timothy 4:10-11; Revelation 14:6

⁴⁶⁶ Acts 4:2

⁴⁶⁷ Titus 2:13-15

⁴⁶⁸ 1 Thessalonians 4:1; 1 Timothy 6:2. “In our life here, earthly, sin-restricted though it is, the greatest joy and the highest education are in service.” White, E. (1903). *Education*. Mountain View, CA: Pacific Press Publishing Association, p. 309.

⁴⁶⁹ Acts 12:25; 15:37; 16:1-3; 1 Corinthians 4:17; 14:31; 2 Thessalonians 2:15; 2 Timothy 1:13; 4:11

⁴⁷⁰ Acts 6; 18:2-3; 20:34; Ephesians 4:28; Philippians 4:3; Colossians 3:16; 1 Thessalonians 4:11; 2 Thessalonians 3:6.

“Manual training is deserving of far more attention than it has received. Schools should be established that, in addition to the highest mental and moral culture, shall provide the best possible facilities for physical development and industrial training. Instruction should be given in agriculture, manufactures,—covering as many as possible of the most useful trades,—also in household economy, healthful cookery, sewing, hygienic dressmaking, the treatment of the sick, and kindred lines. Gardens, workshops, and treatment rooms should be provided, and the work in every line should be under the direction of skilled instructors.” White, E. (1903). *Education*. Mountain View, CA: Pacific Press Publishing Association, p. 218. “The value of song as a means of education should never be lost sight of. Let there be singing in

the home, of songs that are sweet and pure, and there will be fewer words of censure and more of cheerfulness and hope and joy. Let there be singing in the school, and the pupils will be drawn closer to God, to their teachers, and to one another." White, E. (1903). *Education*. Mountain View, CA: Pacific Press Publishing Association, p. 168.

⁴⁷¹ Acts 2:42

⁴⁷² Titus 2:12. "Godliness—Godlikeness—is the goal to be reached. Before the student there is opened a path of continual progress. He has an object to achieve, a standard to attain, that includes everything good, and pure, and noble. He will advance as fast and as far as possible in every branch of true knowledge. But his efforts will be directed to objects as much higher than mere selfish and temporal interests as the heavens are higher than the earth." White, E. (1913). *Counsels to Parents, Teachers, and Students*. Mountain View, CA: Pacific Press Publishing Association, p. 24.

⁴⁷³ Acts 13:12

⁴⁷⁴ Acts 2:41, 47; 5:14; 11:24; 17:6

⁴⁷⁵ Matthew 28:19-20

⁴⁷⁶ Isaiah 64:4; 1 Corinthians 2:9. This place was planned since "the foundation of the world" (Matthew 25:34 KJV), and prepared by Christ Himself (John 14:1-3).

⁴⁷⁷ Deuteronomy 26:15; 1 Kings 8:30, 39, 43, 49; 1 Chronicles 16:31; 21:26; 1 Thessalonians 4:17

⁴⁷⁸ Hebrews 11:10, 16; 13:14; Revelation 21:1-2

⁴⁷⁹ "With Jesus at our head we all descended from the city down to this earth, on a great and mighty mountain, which could not bear Jesus up, and it parted asunder, and there was a mighty plain. Then we looked up and saw the great city, with twelve foundations and twelve gates, three on each side, and an angel at each gate. We all cried out, "The city, the great city, it's coming, it's coming down from God out of heaven!" And it came and settled on the place where we stood. Then we began to look at the glorious things outside of the city. There I saw most glorious houses, that had the appearance of silver, supported by four pillars set with pearls most glorious to behold. These were to be inhabited by the saints. In each was a golden shelf. I saw many of the saints go into the houses, take off their glittering crowns and lay them on the shelf, then go out into the field by the houses to do something with the earth; not as we have to do with the earth here—no, no. A glorious light shone all about their heads, and they were continually shouting and offering praises to God. I saw another field full of all kinds of flowers, and as I plucked them, I cried out, "They will never fade!" Next I saw a field of tall grass, most glorious to behold; it was living green and had a reflection of silver and gold as it waved proudly to the glory of King Jesus. Then we entered a field full of all kinds of beasts—the lion, the lamb, the leopard, and the wolf, all together in perfect union. We passed through the midst of them, and they followed on peaceably after." White, E. (1952). *The Adventist Home*. Nashville, TN: Southern Publishing Association, p. 546.

⁴⁸⁰ Revelation 21:11.

⁴⁸¹ Revelation 21:2, 19, 21

⁴⁸² Psalm 23:6; John 14:2; Revelation 21:23. The city, however, does not contain a temple, "because the Lord God Almighty and the Lamb are its temple" (Revelation 21:22).

⁴⁸³ Isaiah 35:1; 55:13. "In the earth made new the redeemed will engage in the occupations and pleasures that brought happiness to Adam and Eve in the beginning. The Eden life will be lived, the life in garden and field. "They shall build houses, and inhabit them; and they shall plant vineyards, and eat the fruit of them. They shall not build, and another inhabit; they shall not plant, and another eat: for as the days of a tree are the days of My people, and Mine elect shall long enjoy the work of their hands." White, E. (1952). *The Adventist Home*. Nashville, TN: Southern Publishing Association, p. 549.

⁴⁸⁴ Isaiah 11:6; 65:25

⁴⁸⁵ Isaiah 11:9; 32:18; 60:18; 65:25; 2 Peter 3:13. "Heaven is a place of interested activity; yet to the weary and heavy laden, to those who have fought the good fight of faith, it will be a glorious rest; for the youth and vigor of immortality will be theirs, and against sin and Satan they will no longer have to contend." White, E. (1954). *Child Guidance*. Nashville, TN: Southern Pub. Association, p. 353.

⁴⁸⁶ 2 Peter 1:11

⁴⁸⁷ Isaiah 52:6. "Heaven is a school; its field of study, the universe; its teacher, the Infinite One." White, E. (1903). *Education*. Mountain View, CA: Pacific Press Publishing Association, p. 301. "Restored to His presence, man will again, as at the beginning, be taught of God: 'My people shall know My name... they shall know in that day that I am He that doth speak.'" White, E. (1952). *The Adventist Home*. Nashville, TN: Southern Publishing Association, p. 547.

⁴⁸⁸ "Every redeemed one will understand the ministry of angels in his own life. The angel who was his guardian from his earliest moment; the angel who watched his steps, and covered his head in the day of peril; the angel who was with

him in the valley of the shadow of death, who marked his resting place, who was the first to greet him in the resurrection morning—what will it be to hold converse with him, and to learn the history of divine interposition in the individual life, of heavenly cooperation in every work for humanity!” White, E. (1903). *Education*. Mountain View, CA: Pacific Press Publishing Association, pp. 304-305. “All the treasures of the universe will be open to the study of God’s redeemed. Unfettered by mortality, they wing their tireless flight to worlds afar—worlds that thrilled with sorrow at the spectacle of human woe and rang with songs of gladness at the tidings of a ransomed soul. With unutterable delight the children of earth enter into the joy and the wisdom of unfallen beings. They share the treasures of knowledge and understanding gained through the ages upon ages in contemplation of God’s handiwork.” White, E. (1911). *The Great Controversy*. Mountain View, CA: Pacific Press Publishing, pp. 677-678.

⁴⁸⁹ Revelation 14:4

⁴⁹⁰ Zechariah 14:9; Revelation 17:14

⁴⁹¹ Revelation 21:3; 22:4, 17

⁴⁹² Revelation 7:17. “With Christ we shall walk beside the living waters. He will unfold to us the beauty and glory of nature. He will reveal what He is to us and what we are to Him. Truth we cannot know now because of finite limitations, we shall know hereafter.” White, E. (1952). *The Adventist Home*. Nashville, TN: Southern Publishing Association, p. 547.

⁴⁹³ Colossians 2:3

⁴⁹⁴ Revelation 5:9; 7:9. “All classes, all nations and kindreds and people and tongues will stand before the throne of God and the Lamb with their spotless robes and jeweled crowns. Said the angel, These are they that have come up through great tribulation and have washed their robes and made them white, while the lovers of pleasure more than lovers of God, the self-indulgent and disobedient, have lost both worlds. They have neither the things of this life nor the immortal life.” White, E. (1967). *In Heavenly Places*. Washington, D.C.: Review and Herald Publishing Association, p. 371.

⁴⁹⁵ Psalm 24:3-4; Matthew 5:8. See White, E. (1988). *Lift Him Up*. Hagerstown, MD: Review and Herald Publishing Association, p. 341.

⁴⁹⁶ Isaiah 60:21; Matthew 25:46; Ephesians 5:5; Revelation 22:15

⁴⁹⁷ Matthew 25:21; 1 John 3:2; Revelation 14:12; 17:14. “Obedience to God’s commands will enroll our names in the Lamb’s book of life, ‘for we are made partakers of Christ’ (Hebrews 3:14).” White, E. (1979). *This Day with God*. Washington, D.C.: Review and Herald Publishing Association, p. 87.

⁴⁹⁸ Matthew 25:34-40. “The book of life contains the names of all who have ever entered the service of God.” White, E. (1911). *The Great Controversy between Christ and Satan*. Mountain View, CA: Pacific Press Publishing Association, p. 480.

⁴⁹⁹ Isaiah 33:24. “All who have truly repented of sin, and by faith claimed the blood of Christ as their atoning sacrifice, have had pardon entered against their names in the books of heaven; as they have become partakers of the righteousness of Christ, and their characters are found to be in harmony with the law of God, their sins will be blotted out, and they themselves will be accounted worthy of eternal life.” White, E. (1888). *The Great Controversy between Christ and Satan*. 1888. Mountain View, CA: Pacific Press Publishing Association, p. 483.

⁵⁰⁰ Revelation 2:7, 17; 15:2

⁵⁰¹ Jude 24; Revelation 21:27. “The despised remnant are clothed in glorious apparel, nevermore to be defiled by the corruptions of the world. Their names are retained in the Lamb’s book of life, enrolled among the faithful of all ages. They have resisted the wiles of the deceiver; they have not been turned from their loyalty by the dragon’s roar. Now they are eternally secure from the tempter’s devices.” White, E. (1917). *Prophets and Kings*. Mountain View, CA: Pacific Press Publishing Association, p. 591.

⁵⁰² Revelation 3:4; 7:9, 14

⁵⁰³ Revelation 2:17

⁵⁰⁴ Revelation 14:1; 22:4

⁵⁰⁵ Isaiah 33:24; 1 Corinthians 15:51-53; 1 John 3:2. “All is health, happiness, and joy.” White, E. (1909). *Testimonies for the Church, vol. 2*. Mountain View, CA: Pacific Press Publishing Association, p. 81.

⁵⁰⁶ Philippians 3:20-21; Revelation 2:7

⁵⁰⁷ 1 Corinthians 13:12. “There every power will be developed, every capability increased. The grandest enterprises will be carried forward, the loftiest aspirations will be reached, the highest ambitions realized. And still there will appear new heights to surmount, new wonders to admire, new truths to comprehend, fresh objects of study to call forth the

- powers of body and mind and soul." White, E. (1890). *Prophets and Kings*. Washington, D.C.: Review and Herald Publishing Association, p. 731.
- ⁵⁰⁸ Job 19:25-27. "They long to see the King in His beauty, the angels that have never fallen, and the land of unfading bloom." White, E. (1967). *In Heavenly Places*. Washington, D.C.: Review and Herald Publishing Association, p. 95.
- ⁵⁰⁹ Isaiah 33:17. "And the years of eternity, as they roll, will bring richer and still more glorious revelations of God and of Christ. As knowledge is progressive, so will love, reverence, and happiness increase. The more men learn of God, the greater will be their admiration of His character." White, E. (1952). *The Adventist Home*. Hagerstown, MD: Review and Herald Publishing Association, p. 548.
- ⁵¹⁰ Genesis 5:22-24; 1 John 3:2; Revelation 3:4
- ⁵¹¹ Isaiah 11:9; Ephesians 3:10
- ⁵¹² Job 38; Psalm 119:89; Revelation 15:3. "In this lower school of earth we are to learn the lessons that will prepare us to enter the higher school, where our education will continue under the personal instruction of Christ. Then He will open to us the meaning of His word. Shall we not, in the few days of probation remaining to us, act like men and women who are seeking for life in the kingdom of God, even an eternity of bliss? We cannot afford to miss the privilege of seeing Christ face to face and of hearing from His lips the story of redemption." White, E. (1967). *In Heavenly Places*. Washington, D.C.: Review and Herald Publishing Association, p. 33. "There, when the veil that darkens our vision shall be removed and our eyes shall behold that world of beauty of which we now catch glimpses through the microscope; when we look on the glories of the heavens, now scanned afar through the telescope; when, the blight of sin removed, the whole earth shall appear 'in the beauty of the Lord our God,' what a field will be open to our study!" White, E. (1952). *The Adventist Home*. Hagerstown, MD: Review and Herald Publishing Association, p. 547. "All the treasures of the universe will be open to the study of God's redeemed. Unfettered by mortality, they wing their tireless flight to worlds afar—worlds that thrilled with sorrow at the spectacle of human woe and rang with songs of gladness at the tidings of a ransomed soul. With unutterable delight the children of earth enter into the joy and the wisdom of unfallen beings. They share the treasures of knowledge and understanding gained through the ages upon ages in contemplation of God's handiwork. With undimmed vision they gaze upon the glory of creation—suns and stars and systems, all in their appointed order circling the throne of Deity. Upon all things, from the least to the greatest, the Creator's name is written, and in all are the riches of His power displayed." White, E. (1952). *The Adventist Home*. Hagerstown, MD: Review and Herald Publishing Association, p. 548.
- ⁵¹³ Nehemiah 9:6
- ⁵¹⁴ Ephesians 2:6-7. "The mysteries of redemption, the blending of the divine and the human in Christ, His incarnation, sacrifice, mediation will be sufficient to supply minds, hearts, tongues, and pens with themes for thought and expression for all time; and time will not be sufficient to exhaust the wonders of salvation, but through everlasting ages, Christ will be the science and the song of the redeemed soul. New developments of the perfection and glory of God in the face of Jesus Christ will be forever unfolding. And now there must be perfect reliance upon His merit and grace; there must be distrust of self, and living faith in Him." White, E. *Signs of the Times*, November 24, 1890.
- ⁵¹⁵ Revelation 5:12. "The pardoning love of God is appropriated, and joyful gratitude springs up in his heart for the infinite compassion and love of his Saviour. That provision was made for him in the councils of heaven before the foundation of the world, that Christ should take upon Himself the penalty of man's transgression and impute to him His righteousness, overwhelms him with amazement." White, E. (1961). *Our High Calling*. Washington, D.C.: Review and Herald Publishing Association, p. 78.
- ⁵¹⁶ Revelation 1:5-6
- ⁵¹⁷ Revelation 19:1-2
- ⁵¹⁸ Revelation 7:10
- ⁵¹⁹ Isaiah 65:21-22
- ⁵²⁰ Psalm 87:7; Isaiah 14:7; 24:14; 35:10; 51:3; Revelation 15:2. "We shall touch our golden harps, and heaven will ring with rich music. We shall cast our glittering crowns at His feet, and give glory to Him who has overcome in our behalf." White, E. (1976). *Maranatha; The Lord Is Coming*. Washington, D.C.: Review and Herald Publishing Association, p. 317. "There will be music there, and song, such music and song as, save in the visions of God, no mortal ear has heard or mind conceived. 'As well the singers as the players on instruments shall be there.' Psalm 87:7. 'They shall lift up their voice, they shall sing for the majesty of the Lord.' Isaiah 24:14." White, E. (1903). *Education*. Mountain View, CA: Pacific Press Publishing Association, p. 307. "Listen to their voices as they sing loud hosannas and as they wave the palm branches of victory. Rich music fills heaven as their voices sing forth these words: 'Worthy, worthy is the Lamb that

was slain and rose again forevermore. Salvation unto our God which sitteth upon the throne, and unto the Lamb.’ And the angelic host, angels and archangels, covering cherub and glorious seraph, echo back the refrain of that joyous, triumphant song saying, ‘Amen: Blessing, and glory, and wisdom, and thanksgiving, and honour, and power, and might, be unto our God for ever and ever’ (Revelation 7:12).” White, E. (1967). *In Heavenly Places*. Washington, D.C.: Review and Herald Publishing Association, p. 371.

⁵²¹ Revelation 5:9; 14:2-3; 15:2-4

⁵²² “In the mansions above we shall meet to part no more. We shall know each other in our heavenly home. The redeemed will meet and recognize those whose attention they have directed to the uplifted Saviour. What blessed converse they have with these souls! “I was a sinner,” it will be said, “without God and without hope in the world, and you came to me and drew my attention to the precious Saviour as my only hope.... Others will say, ‘I was a heathen in heathen lands. You left your friends and comfortable home and came to teach me how to find Jesus and believe in Him as the only true God. I demolished my idols and worshiped God, and now I see Him face to face. I am saved, eternally saved, ever to behold Him whom I love....’ Others will express their gratitude to those who fed the hungry and clothed the naked. ‘When despair bound my soul in unbelief, the Lord sent you to me,’ they say, ‘to speak words of hope and comfort. You brought me food for my physical necessities, and you opened to me the Word of God, awakening me to my spiritual needs. You treated me as a brother. You sympathized with me in my sorrows, and restored my bruised and wounded soul, so that I could grasp the hand of Christ that was reached out to save me. In my ignorance you taught me patiently that I had a Father in heaven who cared for me. You read to me the precious promises of God’s Word. You inspired in me the faith that He would save me. My heart was softened, subdued, broken, as I contemplated the sacrifice which Christ had made for me.... I am here, saved, eternally saved, ever to live in His presence and to praise Him who gave His life for me.’ What rejoicing there will be as these redeemed ones meet and greet those who have had a burden in their behalf! And those who have lived, not to please themselves, but to be a blessing to the unfortunate who have so few blessings—how their hearts will thrill with satisfaction!” White, E. (1952). *My Life Today*. Washington, D.C.: Review and Herald, p. 353.

⁵²³ Revelation 22:2

⁵²⁴ Ephesians 3:15

⁵²⁵ Revelation 7:15; also Psalm 103:21; Revelation 1:6; 22:3. “That we may learn how to serve the Lord in heaven, we must enter His service now, becoming acquainted with Him and learning to be faithful servants.” White, E. (1982). *The Upward Look*. Washington, D.C.: Review and Herald Publishing Association, p. 292. “Christ’s work below is His work above, and our reward for working with Him in this world will be the greater power and wider privilege of working with Him in the world to come.” White, E. (1903). *Education*. Mountain View, CA: Pacific Press Association, p. 308.

⁵²⁶ 1 Corinthians 6:2

⁵²⁷ Luke 22:29-30; also Revelation 20:4-6

⁵²⁸ Revelation 1:5-6; 5:13

⁵²⁹ Psalm 103:21; 113:3; 145:10; 148:2; Isaiah 60:18; 61:11. “We shall make heaven’s arches ring with praise and glory.” White, E. (1979). *Faith and Works*. Nashville, Tennessee: Southern Publishing Association, p. 79. “Wonderful will be the revealing as the lines of holy influence, with their precious results, are brought to view. What will be the gratitude of souls that will meet us in the heavenly courts, as they understand the sympathetic, loving interest which has been taken in their salvation! All praise, honor, and glory will be given to God and to the Lamb for our redemption; but it will not detract from the glory of God to express gratitude to the instrumentality He has employed in the salvation of souls ready to perish.” White, E. (1985). *Reflecting Christ*. Hagerstown, MD: Review and Herald Publishing Association, p. 257.

⁵³⁰ Luke 22:29-30; Revelation 19:6-9; 22:2

⁵³¹ Isaiah 66:23; Revelation 14:7; also Nehemiah 9:6

⁵³² “Heaven is a school; its field of study, the universe; its teacher, the Infinite One. A branch of this school was established in Eden; and the plan of redemption accomplished, education will again be taken up in the Eden school.” White, E. (1952). *The Adventist Home*. Hagerstown, MD: Review & Herald Publishing Association, p. 547. “Adam had themes for contemplation in the works of God in Eden, which was heaven in miniature.” White, E. (1970). *The Seventh-day Adventist Bible Commentary: Ellen G. White Comments*, vol. 1. Washington, D.C.: Review and Herald Publishing Association, p. 1082.

⁵³³ Isaiah 43:12, emphasis supplied. “In our life here, earthly, sin-restricted though it is, the greatest joy and the highest education are in service. And in the future state, untrammled by the limitations of sinful humanity, it is in service that

our greatest joy and our highest education will be found—witnessing, and ever as we witness learning anew ‘the riches of the glory of this mystery;’ ‘which is Christ in you, the hope of glory.’ Colossians 1:27.” White, E. (1903). *Education*. Mountain View, CA: Pacific Press Association, p. 309. “‘Ye are My witnesses, saith the Lord, that I am God.’ Isaiah 43:12. This also we shall be in eternity.” White, E. (1903). *Education*. Mountain View, CA: Pacific Press Association, p. 308.

⁵³⁴ Revelation 15:3-4; also Psalm 29:9

⁵³⁵ Nahum 1:9 NKJV

⁵³⁶ Isaiah 35:10 NKJV

⁵³⁷ Psalm 16:11

⁵³⁸ Matthew 25:21. “We are almost home; we shall soon hear the voice of the Saviour richer than any music, saying, Your warfare is accomplished. Enter into the joy of thy Lord. Blessed, blessed benediction; I want to hear it from His immortal lips. I want to praise Him; I want to honor Him that sitteth on the throne. I want my voice to echo and re-echo through the courts of heaven. Will you be there? . . . God help us, and fill us with all fullness and power, and then we can taste of the joys of the world to come.” White, E. (1967). *In Heavenly Places*. Washington, D.C.: Review and Herald Publishing Association, p. 368.

⁵³⁹ Isaiah 51:3

⁵⁴⁰ Isaiah 65:17-18

⁵⁴¹ Isaiah 49:10

⁵⁴² Revelation 21:4; also Isaiah 65:19; Revelation 7:16-17

⁵⁴³ John 10:28

⁵⁴⁴ Job 3:17

⁵⁴⁵ Luke 20:36

⁵⁴⁶ Psalm 17:15

⁵⁴⁷ Malachi 4:2 KJV

⁵⁴⁸ Matthew 13:43

⁵⁴⁹ Revelation 5:10; 22:5

⁵⁵⁰ White, E. *General Conference Bulletin*, 1893, p. 24. Also found in *Life Sketches*, p. 196; *Testimonies to Ministers*, p. 31; *Selected Messages*, vol. 3, p. 162.

⁵⁵¹ White, E. (1903). *Education*. Mountain View, CA: Pacific Press Association, p. 307.

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