

God's Education To Prepare One For Heaven



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Deuteronomy 32:9-11— For the LORD'S portion is his people; Jacob is the lot of his inheritance. He found him in a desert land, and in the waste howling wilderness; he led him about, he instructed him, he kept him as the apple of his eye. As an eagle stirreth up her nest, fluttereth over her young, spreadeth abroad her wings, taketh them, beareth them on her wings: So, the LORD alone did lead him...

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PREFACE

With gratitude to God, I offer this treatise as a thoughtful and systematic guide to Christian education—a journey from divine purpose to daily discipleship. You will discover how creation reveals God’s intention, how the nature of God and man frame our learning, and how the sanctuary message weaves deep spiritual truths into everyday life. Each chapter builds upon the last, unfolding a logical and enriching cadence through key aspects of life such as marriage, family, work, rest, stewardship, and mission—each contributing to the preparation of character for heaven.

At the start of each section, I include Scripture and definitions. I urge readers to reflect on these first, considering their meaning and significance before reading my commentary. My purpose is not to indoctrinate or create disciples of the author, but to inspire thoughtful engagement with the subject in light of God’s Word.

May students, families, educators, and communities find in these pages both theological grounding and practical clarity to nurture faith, form character, that will fit one for heaven.

ACKNOWLEDGEMENTS

I am deeply grateful to Collins Nyakundi for his exceptional contribution in meticulously reviewing and refining this treatise. His insightful feedback, careful attention to detail, and knowledge enriched the clarity and coherence of every chapter. Collins's dedication to ensuring structural flow has significantly elevated the quality of this work. I sincerely appreciate his scholarly expertise.

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INTRODUCTION.

Where to Begin?

Job 14:1-2— Man is born of a woman is of few days, and full of trouble. He cometh forth like a flower, and is cut down: he fleeth also as a shadow, and continueth not.

Psalm 19:1-2— To the chief Musician, A Psalm of David. The heavens declare the glory of God; and the firmament sheweth his handywork. Day unto day uttereth speech, and night unto night sheweth knowledge.

“After the birth of a human being his early years are obscurely spent in the toils or pleasures of childhood. As he grows up the world receives him, when his manhood begins, and he enters into contact with his fellows. He is then studied for the first time, and it is imagined that the germ of the vices and the virtues of his maturer years is then formed. This, if I am not mistaken, is a great error. We must begin higher up; we must watch the infant in its mother’s arms; we must see the first images which the external world casts upon the dark mirror of his mind; the first occurrences which he witnesses; we must hear the first words which awaken the sleeping powers of thought, and stand by his earliest efforts, if we would understand the prejudices, the habits, and the passions which will rule his life. The entire man is, so to speak, to be seen in the cradle of the child.”

Quoted from *Democracy in America* by Alex de Tocqueville,

“That which many term experience is not experience at all it has resulted from your habit, or from a course of indulgences,

thoughtlessness and often ignorantly followed. There has not been a fair trial by actual experience and thorough investigation with a knowledge of principles involved in action." E G White Christian Temperance and Bible Hygiene page 109.2a

A person is born into the world from his/her mother's womb naked, knowing nothing. As the person grows into maturity, the person notices that he/she is born into a world of perfect order, that his/her environment is governed by laws that are in perfect harmony with each other. Also, the person notices that everything in his environment/world has a purpose. The only conclusion one can come to is that a higher, divine being is the author, creator and source of all life. As the person experiences life, the question arises, Who is the Creator? Why is there death? What is the Creator's purpose for his/her existing.

J. H. Waggoner stated it this way in his series of articles titled *An Atonement Consistent with Reason*:

THE psalmist well says: "The heavens declare the glory of God; and the firmament showeth his handiwork." Ps. 19: 7. The works of the material creation are wonderful. When we look at the countless globes in the heavens, and consider the inconceivable distances which separate them, and consider that they move in exact and harmonious order, compared with which the working of the most perfect machinery that man ever made, is rough and jarring, we may somewhat appreciate the words of the psalmist; and we cannot wonder that Dr. Young said: "The undevout astronomer is mad."

Every well-executed work of design speaks the praise of the designer. And wherever we see arrangement, order, harmony, especially in mechanism, in movements, we know that there is a designer. We cannot be persuaded that any successful piece of machinery is an accident; we cannot by any effort bring our minds to believe that the works of a watch, or anything similar to them, came by chance, or happened so. They need no voice to speak to us to assure us that they had their origin in power and intelligence, or in mind. So said David of the material heavens: " There is no speech nor language; without these their voice is heard."...

It is truly strange that men, of ability and intelligence in other respects, will deny that there are any but natural laws, or laws of nature. They ignore the distinction between natural and moral laws. But when judged in such a light the laws of nature are found to be imperfect and incomplete. In what respect? In this, that they present no standard of right, and are therefore no sufficient guides for human action. We cannot shape our conduct after such a model with reference to the rights of our fellow-men. As lovers of the most expansive benevolence, we may strive to imitate nature when she spreads abroad her bounties: her precious fruits and golden grain. But again, she withholds these, and famine is the dire result. Shall we imitate nature in the desolations of the whirlwind, the earthquake, and the pestilence? Shall we indiscriminately spread ruin and destruction around us, involving alike: the innocent and the guilty, the gray-headed and the prattling child? All answer, No. But each hand that is raised to check such a mad career practically

acknowledges that nature, which so blindly worshiped by many, presents to us no example worthy of our imitation.

Thus, in fact the laws of nature do not and cannot satisfy the aspirations of man; no one can accept them as a standard of action, no matter what his theory may be, because they are destitute of the element of morality. We cannot trace a single moral element in their frame-work or their execution. He who studies them intelligently must be convinced that they are designed solely for a natural system,—not at all for a moral system. And this being so, it follows that they have no penalties, but only consequences. On this point many well-meaning men err, who recognize the distinction of moral and natural law; they speak of the penalties of the laws of nature, when no such penalties exist. The violations of natural laws are attended with consequences, uniform in operation, so that in nature we see an unbroken series of causes and effects, the results being the same whether issuing upon a responsible or an irresponsible object, regarding no distinctions of moral good or evil.” (end of quote)

Many more observations, circumstances, questions could be detailed concerning man, his existence and environment. This is not the objective of this pamphlet. The purpose of the observations and questions cited above are only to form a premise in order to introduce the subject of education, a starting point from which this pamphlet will begin.

Much has been written on the topic of Christian education. The length and breadth of the subject of education is extremely broad.

The realm, scope of knowledge, the different modes of instruction from which one may choose is nearly infinite. However, man's time and resources are finite, limited. With man's limited time and resources, what knowledge should one pursue and what understanding(s) should one seek after? The author believes that there is a need to summarize and organize the recognized basic principles of Christian education in one coherent perspective/approach in the light of the third angel's message.

This pamphlet is written for people who are Christians, who believe in God. The prerequisite for this pamphlet is that the person acknowledge The Holy Bible (the scriptures) has the divine, the only infallible authority...the voice of God speaking to man through His word...that the Holy Spirit is its only interpreter...that in the scriptures themselves are found their understanding...the scriptures are easy and able to be understood by/through the studying of its teachings...that it is the duty of every man to study the scriptures for himself...that the man of God may be complete, furnished completely unto every good work...that man is free to worship God according to the dictates of his conscience independent of groups, organizations and so called churches. The King James Bible is the foundation of the thoughts expressed. Webster's 1828 dictionary is the source of all word definitions. The pamphlet summarizes the foundation previous laid by inspired writers such as Martin Luther, Philip Melanchthon, Ellen White, A

T Jones, E A Southerland, and others. The pamphlet is not intended to be a complete, detailed textbook on the subject.

To aid in our discussion, discourse and study the following words and their definitions are provided from Webster's 1828.

EDUCA'TION, n. The bringing up, as of a child, instruction; formation of manners. Education comprehends all that series of instruction and discipline which is intended to enlighten the understanding, correct the temper, and form the manners and habits of youth, and fit them for usefulness in their future stations. To give children a good education in manners, arts and science, is important; to give them a religious education is indispensable; and an immense responsibility rests on parents and guardians who neglect these duties.

ED'UCATE, v.t. [L. educo, educare; e and duco, to lead.]

To bring up, as a child; to instruct; to inform and enlighten the understanding; to instill into the mind principles of arts, science, morals, religion and behavior. To educate children well is one of the most important duties of parents and guardians.

KNOWL'EDGE, n. nol'lej.

1. A clear and certain perception of that which exists, or of truth and fact; the perception of the connection and agreement, or disagreement and repugnancy of our ideas.

We can have no knowledge of that which does not exist. God has a perfect knowledge of all his works. Human knowledge is very limited, and is mostly gained by observation and experience.

2. Learning; illumination of mind.

Ignorance is the curse of God, knowledge the wing wherewith we fly to heaven.

3. Skill; as a knowledge of seamanship.

4. Acquaintance with any fact or person. I have no knowledge of the man or thing.

5. Cognizance; notice. Ruth 2.

6. Information; power of knowing.

7. Sexual intercourse. But it is usual to prefix carnal; as carnal knowledge.

INSTRUCT', v.t. [L. instruo, instructum; in and struo, to set or to put on, to furnish. The L. struo is contracted from struco or strugo. See Destroy.]

1. To teach; to inform the mind; to educate; to impart knowledge to one who was destitute of it. The first duty of parents is to instruct their children in the principles of religion and morality.

2. To direct; to enjoin; to persuade or admonish.

She being before instructed by her mother, said, give me here the head of John the Baptist in a charger. Matt. 14.

3. To direct or command; to furnish with orders. The president instructed his envoy to insist on the restitution of the property.
4. To inform; to advise or give notice to. On this question the court is not instructed.
5. To model; to form; to prepare. [Not used.]

The subtle difference between "teach" and instruct is that you can teach almost anything: concepts, ideas, theories or, say, history. When you instruct someone, you're giving them a set of tools or tasks to do something specific.

LEARN, v.t. lern.

1. To gain knowledge of; to acquire knowledge or ideas of something before unknown. We learn the use of letters, the meaning of words and the principles of science. We learn things by instruction, by study, and by experience and observation. It is much easier to learn what is right, than to unlearn what is wrong.

Now learn a parable of the fig tree. Matt. 24.

2. To acquire skill in anything; to gain by practice a faculty of performing; as, to learn to play on a flute or an organ.

The chief art of learning is to attempt but little at a time.

3. To teach; to communicate the knowledge of something before unknown.

Hast thou not taught me how to make perfumes?

[This use of learn, is found in respectable writers, but is now deemed inelegant as well as improper.

LEARN, v.i. lern.

1. To gain or receive knowledge; to receive instruction; to take pattern; with of.

Take my yoke upon you, and learn of me; for I am meek and lowly -
Matt. 11.

2. To receive information or intelligence.

UNDERSTAND', v.t. pret. and pp. understood. [under and stand. The sense is to support or hold in the mind.]

1. To have just and adequate ideas of; to comprehend; to know; as, to understand a problem in Euclid; to understand a proposition or a declaration.

2. To have the same ideas as the person who speaks, or the ideas which a person intends to communicate. I understood the preacher; the court perfectly understand the advocate or his argument.

3. To receive or have the ideas expressed or intended to be conveyed in a writing or book; to know the meaning. It is important that we should understand the sacred oracles.

4. To know the meaning or signs, or of anything intended to convey ideas; as, to understand a nod, a wink, or a motion.

5. To supposed to mean.

The most learned interpreters understood the words of sin, and not of Abel.

6. To know by experience.

7. To know by instinct.

-Amorous intent, well understood.

8. To interpret, at least mentally.

9. To know another's meaning.

10. To hold in opinion with conviction.

11. To mean without expressing.

War then, war, open or understood must be resolved.

12. To know what is not expressed.

I bring them to receive from thee their names, and pay thee fealty with low subjection; understand the same of fish.

13. To learn; to be informed. I understand that congress have passed the bill.

UNDERSTAND', v.i.

1. To have the use of the intellectual faculties; to be an intelligent and conscious being.

All my soul be imparadis'd in you, in whom alone I understand, and grow, and see.

2. To be informed by another; to learn.

I understood of the evil that Eliashib did. Neh. 13.

COMPREHEND, v.t. Literally, to take in; to take with, or together.

1. To contain; to include; to comprise.

The empire of Great Britain comprehends England, Scotland and Ireland, with their dependencies.

2. To imply; to contain or include by implication or construction.

If there be any other commandment, it is briefly comprehended in this saying, thou shalt love thy neighbor as thyself. Rom. 13.

3. To understand; to conceive; that is, to take, hold or contain in the mind; to possess or to have an idea; according to the popular phrase, I take your meaning.

God doeth great things, which we cannot comprehend. Job 37.

It is not always safe to disbelieve a proposition or statement, because we do not comprehend it.

'Understand' can include a range of levels of knowledge, from basic awareness or recognition to a deeper comprehension. It does not imply a specific depth of understanding. 'Comprehend', however, suggests a deeper or more thorough level of understanding.

INSTITUTION, n. [L. institutio.]

1. The act of establishing.

2. Establishment; that which is appointed, prescribed or founded by authority, and intended to be permanent. Thus, we speak of the institutions of Moses or Lycurgus. We apply the word institution to

laws, rites, and ceremonies, which are enjoined by authority as permanent rules of conduct or of government.

3. A system, plan or society established, either by law or by the authority of individuals for promoting any object, public or social. We call a college or an academy, a literary institution; a bible society, a benevolent or charitable institution; a banking company and an insurance company are commercial institutions.
4. A system of the elements or rules of any art or science.
5. Education; instruction.

His learning was not the effect of precept or institution.

6. The act or ceremony of investing a clerk with the spiritual part of a benefice, by which the care of souls is committed to his charge.

RELIGION, n. relij'on. [L. religio, from religo, to bind anew; re and ligo, to bind. This word seems originally to have signified an oath or vow to the gods, or the obligation of such an oath or vow, which was held very sacred by the Romans.]

1. Religion, in its most comprehensive sense, includes a belief in the being and perfections of God, in the revelation of his will to man, in man's obligation to obey his commands, in a state of reward and punishment, and in man's accountableness to God; and also, true godliness or piety of life, with the practice of all moral duties. It therefore comprehends theology, as a system of doctrines or principles, as well as practical piety; for the practice of moral duties without a belief in a divine lawgiver, and without reference to his will or commands, is not religion.

2. Religion, as distinct from theology, is godliness or real piety in practice, consisting in the performance of all known duties to God and our fellow men, in obedience to divine command, or from love to God and his law. James 1.

3. Religion, as distinct from virtue, or morality, consists in the performance of the duties we owe directly to God, from a principle of obedience to his will. Hence, we often speak of religion and virtue, as different branches of one system, or the duties of the first and second tables of the law.

Let us with caution indulge the supposition, that morality can be maintained without religion.

4. Any system of faith and worship. In this sense, religion comprehends the belief and worship of pagans and Mohammedans, as well as of Christians; any religion consisting in the belief of a superior power or powers governing the world, and in the worship of such power or powers. Thus, we speak of the religion of the Turks, of the Hindus, of the Indians, &c. as well as of the Christian religion. We speak of false religion, as well as of true religion.

5. The rites of religion; in the plural.

GOD'S PURPOSE FOR CREATION

Genesis Chapter One: The Creation of Man

Genesis 1:26-29— And God said, Let us make man in our image, after our likeness: and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle,

and over all the earth, and over every creeping thing that creepeth upon the earth. So, God created man in his own image, in the image of God created he him; male and female created he them. And God blessed them, and God said unto them,

Chapter one does not begin with the creation of the universe itself. The creation of the universe itself is revealed in subsequent chapters, from which one can summarize: God is love (1 John 4:8). Based upon this assertion, and because of this assertion, God being Love, He created worlds and moral beings to inhabit the worlds (which man defines as the Universe), and a system of polity (government). We understand that the first intelligent being God created was Lucifer. The moment that God created Lucifer, as the result of Lucifer being created, a necessity arose for law(s) to define Lucifer's relationship to his Creator, God's duty toward Lucifer and Lucifer's duty to his Creator. Or stated differently, laws (precepts and statutes) were required to govern the conduct, interactions, affairs between God and Lucifer.

In continuing the creation of the universe, God created another being(s). As a result of the creation of another being(s), another necessity arose for additional law(s) to define the relationship between each of the beings and each being's duty to his fellow beings. All God's laws are based upon His character, love, goodness, verity and righteousness (Psalms 119:128, 145:17,

111:7-8). All actions and interactions that result from God's laws (of love) produce beneficence, peace, harmony and happiness (Rom. 2:4-11, Matt. 7:12, Luke 6:36-38, Rom. 13:8-10). Further, God created all beings with noble physical, mental and moral abilities and endowed each with a propensity for good and right in the exercise of these abilities (Eccl. 7:29, Gen. 1:26-28, Ezek. 28:15).`

God setup his government, a system of polity, laws, and judgments, to govern the affairs of the universe. He created angelic beings as co-administrators with Him of His government (Psa. 104:4, Hebrews 1:7). The only law necessary to govern all created beings was love to God and his neighbor (Matt. 22:35-40). Continuing, we see the whole duty of every being is love toward God and his fellow beings. The law of love requires perfect obedience at all times to its statutes (Rom. 2:13, Psalm 119:44, 106:3).

Genesis chapter one begins with darkness upon the face of the deep which represents the entrance of sin into the universe, the rebellion of Lucifer, and God's response to Lucifer's rebellion, the creation of the heaven and earth. This account includes the creation of man.

From the scriptures quoted above, we conclude/deduce that God would not immediately exalt or place man on the throne with Him as He had done with Lucifer. The main point which this treatise

wishes to emphasize is that all these blessings described above and man's continued existence were conditional on man's obedience to God's statutes, laws, commandments and judgments (Gen. 2:16). God would test man, require man to prove his qualifications and worthiness, before God would seat man on the throne with Him (Deut. 8:1-3, 16; 13:3; 2 Chron. 32:31, Psalms 7:9, Heb. 10:36).

God Always Has a Purpose

Proverbs 19:21 – There are many plans in a man's heart,
Nevertheless the Lord's counsel – that will stand.

Amos 3:8 – A lion has roared who will not fear? The
Lord has spoken Who can but Prophecy?

Ecclesiastes 3:14 – I know that whatever God does, it
shall be forever. Nothing can be added to it, And nothing
taken from it.

Isaiah 14:27 – For the lord of hosts has purposed, and
who will annul it? His hand is stretched out, and who will
turn it back?

Micah 4:12— But they know not the thoughts of the
LORD, neither understand they his counsel: for he shall
gather them as the sheaves into the floor.

Psalms 33:11— The counsel of the LORD standeth
forever, the thoughts of his heart to all generations.

Isaiah 46:9-13— Remember the former things of old: for I am God, and there is none else; I am God, and there is none like me, Declaring the end from the beginning, and from ancient times the things that are not yet done, saying, My counsel shall stand, and I will do all my pleasure. Calling a bird of prey from the east, the man who executes my cocounsel, from a far country. Indeed, I have spoken it. I will also bring it to pass. I have purposed it: I will also do it. Listen to me You stubborn-hearted, who are far from righteousness: I bring my righteousness near, it shall not be far off: My salvation shall not linger. And I will place salvation in Zion, for Israel my glory.

Isaiah 55:8-11— For my thoughts are not your thoughts, neither are your ways my ways, saith the LORD. For as the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts. For as the rain cometh down, and the snow from heaven, and returneth not thither, but watereth the earth, and maketh it bring forth and bud, that it may give seed to the Sower, and bread to the eater: So shall my word be that goeth forth out of my mouth: it shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it.

Jeremiah 23:20— The anger of the LORD shall not return, until he have executed, and till he have performed the thoughts of his heart: in the latter days ye shall consider it perfectly....51:29 for every purpose of the LORD shall be performed against Babylon, to make the land of Babylon a desolation without an inhabitant.

Proverbs 21:30— There is no wisdom nor understanding nor counsel against the LORD.

Acts 15:18 Known unto God are all his works from the beginning of the world.

These scriptures reveal that God has a sovereign purpose in all He does—a purpose that cannot be hindered. Understanding this divine intention is crucial in our exploration of Christian education. If Christian education is to align with God’s design, we must first ask: What was His purpose in creating mankind?

God’s Purpose in Creating Man

Ephesians 1:3-6— Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly places in Christ: According as he hath chosen us in him before the foundation of the world, that we should be holy and without blame before him in love: Having predestinated us unto the adoption of children by Jesus Christ to himself, according to the good pleasure of his will, To the praise of the

glory of his grace, wherein he hath made us accepted in the beloved...9-12 Having made known unto us the mystery of his will, according to his good pleasure which he hath purposed in himself: That in the dispensation of the fulness of times he might gather together in one all things in Christ, both which are in heaven, and which are on earth; even in him: In whom also we have obtained an inheritance, being predestinated according to the purpose of him who worketh all things after the counsel of his own will: That we should be to the praise of his glory, who first trusted in Christ.

Ephesians 2:10— For we are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them...13-22 But now in Christ Jesus ye who sometimes were far off are made nigh by the blood of Christ. For he is our peace, who hath made both one, and hath broken down the middle wall of partition between us; Having abolished in his flesh the enmity, even the law of commandments contained in ordinances; for to make in himself of twain one new man, so making peace; And that he might reconcile both unto God in one body by the cross, having slain the enmity thereby: And came and preached peace to you which were afar off, and to them that were nigh. For through him we both have access by one Spirit unto the Father. Now therefore ye are no more strangers and foreigners, but fellow citizens with the saints, and of the household of God;

And are built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner stone; In whom all the building fitly framed together groweth unto a holy temple in the Lord: In whom ye also are buildeth together for a habitation of God through the Spirit.

Ephesians 4:11-16— And he gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers; For the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ: Till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ: That we henceforth be no more children, tossed to and fro, and carried about with every wind of doctrine, by the sleight of men, and cunning craftiness, whereby they lie in wait to deceive; But speaking the truth in love, may grow up into him in all things, which is the head, even Christ: From whom the whole body fitly joined together and compacted by that which every joint supplieth, according to the effectual working in the measure of every part, maketh increase of the body unto the edifying of itself in love. (See also 1 Cor. 1:3-9)

2 Timothy 1:7-12 KJV — For God hath not given us the spirit of fear; but of power, and of love, and of a sound mind. Be not thou therefore ashamed of the testimony of our Lord, nor of me

his prisoner: but be thou partaker of the afflictions of the gospel according to the power of God; Who hath saved us, and called us with an holy calling, not according to our works, but according to his own purpose and grace, which was given us in Christ Jesus before the world began, But is now made manifest by the appearing of our Savior Jesus Christ, who hath abolished death, and hath brought life and immortality to light through the gospel: Whereunto I am appointed a preacher, and an apostle, and a teacher of the Gentiles. For the which cause I also suffer these things: nevertheless, I am not ashamed: for I know whom I have believed, and am persuaded that he is able to keep that which I have committed unto him against that day.

Isaiah 45:11-12— Thus saith the LORD, the Holy One of Israel, and his Maker, Ask me of things to come concerning my sons, and concerning the work of my hands command ye me. I have made the earth, and created man upon it: I, even my hands, have stretched out the heavens, and all their host have I commanded...¹⁸ For thus saith the LORD that created the heavens; God himself that formed the earth and made it; he hath established it, he created it not in vain, he formed it to be inhabited: I am the LORD; and there is none else.

Colossians 1:12-20— Giving thanks unto the Father, which hath made us meet to be partakers of the inheritance of the saints in light: Who hath delivered us from the power of

darkness, and hath translated us into the kingdom of his dear Son: In whom we have redemption through his blood, even the forgiveness of sins: Who is the image of the invisible God, the firstborn of every creature: For by him were all things created, that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers: all things were created by him, and for him: And he is before all things, and by him all things consist. And he is the head of the body, the church: who is the beginning, the firstborn from the dead; that in all things he might have the preeminence. For it pleased the Father that in him should all fulness dwell; And, having made peace through the blood of his cross, by him to reconcile all things unto himself; by him, I say, whether they be things in earth, or things in heaven.

Psalm 8:1-9—O LORD our Lord, how excellent is thy name in all the earth! who hast set thy glory above the heavens...When I consider thy heavens, the work of thy fingers, the moon and the stars, which thou hast ordained; What is man, that thou art mindful of him? and the son of man, that thou visitest him? For thou hast made him a little lower than the angels, and hast crowned him with glory and honor. Thou madest him to have dominion over the works of thy hands; thou hast put all things under his feet: All sheep and oxen, yea, and the beasts of the field; The fowl of the air, and the fish of the sea, and

whatsoever passeth through the paths of the seas. O LORD our Lord, how excellent is thy name in all the earth!

Luke 1:67-79— And his father Zacharias was filled with the Holy Ghost, and prophesied, saying, Blessed be the Lord God of Israel; for he hath visited and redeemed his people, And hath raised up an horn of salvation for us in the house of his servant David; As he spake by the mouth of his holy prophets, which have been since the world began: That we should be saved from our enemies, and from the hand of all that hate us; To perform the mercy promised to our fathers, and to remember his holy covenant; The oath which he swore to our father Abraham, That he would grant unto us, that we being delivered out of the hand of our enemies might serve him without fear, In holiness and righteousness before him, all the days of our life. And thou, child, shalt be called the prophet of the Highest: for thou shalt go before the face of the Lord to prepare his ways; To give knowledge of salvation unto his people by the remission of their sins, Through the tender mercy of our God; whereby the dayspring from on high hath visited us, To give light to them that sit in darkness and in the shadow of death, to guide our feet into the way of peace.

Revelation 2:7 KJV...To him that overcometh will I give to eat of the tree of life, which is in the midst of the paradise of God.
...17 To him that overcometh will I give to eat of the hidden

manna, and will give him a white stone, and in the stone a new name written, which no man knoweth saving he that receiveth it....26-28 And he that overcometh, and keepeth my works unto the end, to him will I give power over the nations: And he shall rule them with a rod of iron; as the vessels of a potter shall they be broken to shivers: even as I received of my Father. And I will give him the morning star.

Revelation 3:5— He that overcometh, the same shall be clothed in white raiment; and I will not blot out his name out of the book of life, but I will confess his name before my Father, and before his angels...12 Him that overcometh will I make a pillar in the temple of my God, and he shall go no more out: and I will write upon him the name of my God, and the name of the city of my God, which is new Jerusalem, which cometh down out of heaven from my God: and I will write upon him my new name...21 To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in his throne.

Revelation 11:15— And the seventh angel sounded; and there were great voices in heaven, saying, The kingdoms of this world are become the kingdoms of our Lord, and of his Christ; and he shall reign for ever and ever.

Revelation 22:1-6— And he shewed me a pure river of water of life, clear as crystal, proceeding out of the throne of God and

of the Lamb. In the midst of the street of it, and on either side of the river, was there the tree of life, which bare twelve manners of fruits, and yielded her fruit every month: and the leaves of the tree were for the healing of the nations. And there shall be no more curse: but the throne of God and of the Lamb shall be in it; and his servants shall serve him: And they shall see his face; and his name shall be in their foreheads. And there shall be no night there; and they need no candle, neither light of the sun; for the Lord God giveth them light: *and they shall reign for ever and ever.* And he said unto me, These sayings are faithful and true: and the Lord God of the holy prophets sent his angel to shew unto his servants the things which must shortly be done.

Revelation 21:5-7— And he that sat upon the throne said, Behold, I make all things new. And he said unto me, Write: for these words are true and faithful. And he said unto me, It is done. I am Alpha and Omega, the beginning and the end. I will give unto him that is athirst of the fountain of the water of life freely. He that overcometh shall inherit all things; and I will be his God, and he shall be my son... Revelation 21:22-27— And I saw no temple therein: for the Lord God Almighty and the Lamb are the temple of it. And the city had no need of the sun, neither of the moon, to shine in it: for the glory of God did lighten it, and the Lamb is the light thereof. And the nations of them which are saved shall walk in the light of it: and the kings

of the earth do bring their glory and honor into it. And the gates of it shall not be shut at all by day: for there shall be no night there. And they shall bring the glory and honor of the nations into it. And there shall in no wise enter into it anything that defileth, neither whatsoever worketh abomination, or maketh a lie: but they which are written in the Lamb's book of life.

John 17:13-24— And now come I to thee; and these things I speak in the world, that they might have my joy fulfilled in themselves. I have given them thy word; and the world hath hated them, because they are not of the world, even as I am not of the world. I pray not that thou shouldest take them out of the world, but that thou shouldest keep them from the evil. They are not of the world, even as I am not of the world. Sanctify them through thy truth: thy word is truth. As thou hast sent me into the world, even so have I also sent them into the world. And for their sakes I sanctify myself, that they also might be sanctified through the truth. Neither pray I for these alone, but for them also which shall believe on me through their word; That they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us: that the world may believe that thou hast sent me. And the glory which thou gavest me I have given them; that they may be one, even as we are one: I in them, and thou in me, that they may be made perfect in one; and that the world may know that thou hast sent me,

and hast loved them, as thou hast loved me. Father, I will that they also, whom thou hast given me, be with me where I am; that they may behold my glory, which thou hast given me: for thou lovest me before the foundation of the world.

Matthew 19:28— And Jesus said unto them, Verily I say unto you, That ye which have followed me, in the regeneration when the Son of man shall sit in the throne of his glory, ye also shall sit upon twelve thrones, judging the twelve tribes of Israel.

Luke 22:29-30 And I appoint unto you a kingdom, as my Father hath appointed unto me;” That ye may eat and drink at my table in my kingdom, and sit on thrones judging the twelve tribes of Israel.

From the scriptures referenced, we see that the purpose that God created man for was to rule with Jesus for eternity. This purpose was established before the universe was created. Further, God’s original intent was for man and angels to live forever (see John 17:1-3, Psalms 133, Titus 1:2, 1 John 1:2, 5:11-13). If Lucifer had never sinned, man would still be. Even if humanity had not sinned, God’s purpose for eternal fellowship and rulership with Him would have remained unchanged, as evidenced by passages such as John 17:1-3 and Titus 1:2. When Adam and Eve sinned, did the world end? Did God’s purpose to populate the earth fail. No! We see in Genesis 4:1-2 God’s purpose to populate the earth (Gen. 1:26-28)

being fulfilled. Hence, we see that neither man's act of sin, nor Satan's plan thwarted/hindered God's original plan/purpose. God's will shall be done (Consider Lord's Prayer in Matt. 6).

To Know God

"Scripture consistently affirms that God's counsel is unchangeable (Psalm 33:11), His wisdom surpasses human understanding (Isaiah 55:8-11), and His purposes will always be fulfilled (Proverbs 21:30, Acts 15:18)."

Isaiah 11:9 They shall not hurt nor destroy in all my holy mountain: for the earth shall be full of the knowledge of the Lord, as the waters cover the sea.

Isaiah 49:26 ...and all flesh shall know that I the LORD am thy Savior and thy Redeemer, the mighty One of Jacob.

Jeremiah 22:13-16— Woe unto him that buildeth his house by unrighteousness, and his chambers by wrong; that useth his neighbor's service without wages, and giveth him not for his work; That saith, I will build me a wide house and large chambers, and cutteth him out windows; and it is cieled with cedar, and painted with vermilion. Shalt, thou reign, because thou closest thyself in cedar? did not thy father eat and drink, and do judgment and justice, and then it was well with him? He judged the cause of the poor and needy; then it was well with him: was not this to know me? saith the LORD.

Jeremiah 9:23-24— Thus saith the LORD, Let not the wise man glory in his wisdom, neither let the mighty man glory in his might, let not the rich man glory in his riches: But let him that glorieth glory in this, that he understandeth and knoweth me, that I am the LORD which exercise lovingkindness, judgment, and righteousness, in the earth: for in these things I delight, saith the LORD.

Jeremiah 31:34— And they shall teach no more every man his neighbor, and every man his brother, saying, Know the LORD: for they shall all know me, from the least of them unto the greatest of them, saith the LORD: for I will forgive their iniquity, and I will remember their sin no more.

Job 22:21— Acquaint now thyself with him, and be at peace: thereby good shall come unto thee.

The consistent message across these scriptures is that God desires for humanity to truly know Him—not just intellectually, but in a way that shapes their lives and character. Psalm 147:5 states: *“Great is our Lord, and of great power: his understanding is infinite.”* Given that God's wisdom and understanding are infinite (Psalm 147:5), He has chosen to reveal certain aspects of Himself to humanity. What, then, are the key qualities and attributes He desires us to know. This understanding of God's unshakable purpose forms the foundation of true Christian education, which seeks to align human knowledge with His divine plan

To truly know God as He intends, we must understand the attributes He has revealed about Himself. Some of these include...

UNDERSTANDING GOD'S CHARACTER

God's Character

Psalm 89:13-14 KJV — Thou hast a mighty arm: strong is thy hand, and high is thy right hand. Justice and judgment are the habitation of thy throne: mercy and truth shall go before thy face.

Deuteronomy 6:15 KJV — (For the LORD thy God is a jealous God among you)...7:9 Know therefore that the LORD thy God, he is God, the faithful God, which keepeth covenant and mercy with them that love him and keep his commandments to a thousand generations...10:17 For the LORD your God is God of gods, and Lord of lords, a great God, a mighty, and a terrible, which regardeth not persons, nor taketh reward:

Deuteronomy 32:4 KJV — He is the Rock, his work is perfect: for all his ways are judgment: a God of truth and without iniquity, just and right is he.

Psalm 45:6 KJV — Thy throne, O God, is for ever and ever: the scepter of thy kingdom is a right scepter.

Psalm 111:2-8 KJV — The works of the LORD are great, sought out of all them that have pleasure therein. His work is honorable and glorious: and his righteousness endureth forever. He hath made his wonderful works to be remembered: the LORD is gracious and full of compassion...The works of his

hands are verity and judgment; all his commandments are sure. They stand fast for ever and ever, and are done in truth and uprightness.

Isaiah 30:18 KJV — And therefore will the LORD wait, that he may be gracious unto you, and therefore will he be exalted, that he may have mercy upon you: for the LORD is a God of judgment: blessed are all they that wait for him.

Isaiah 25:1 KJV — O LORD, thou art my God; I will exalt thee, I will praise thy name; for thou hast done wonderful things; thy counsels of old are faithfulness and truth.

Mal. 3:6 For I [am] the LORD, I change not; therefore, ye sons of Jacob are not consumed.

James 2:13 For he shall have judgment without mercy, that hath shewed no mercy; and mercy rejoiceth against judgment.

1 John 4:7-8 KJV — Beloved, let us love one another: for love is of God; and every one that loveth is born of God, and knoweth God. He that loveth not knoweth not God; for God is love.

Discovering The Work of God

Proverbs 20:24 KJV — Man's goings are of the LORD; how can a man then understand his own way?

Deuteronomy 3:24 O Lord GOD, thou hast begun to shew thy servant thy greatness, and thy mighty hand: for

what God is there in heaven or in earth, that can do according to thy works, and according to thy might?

Deuteronomy 29:29 KJV — The secret things belong unto the LORD our God: but those things which are revealed belong unto us and to our children forever, that we may do all the words of this law.

Psalms 111:1-10 KJV — Praise ye the LORD. I will praise the LORD with my whole heart, in the assembly of the upright, and in the congregation. The works of the LORD are great, sought out of all them that have pleasure therein. His work is honorable and glorious: and his righteousness endureth forever. He hath made his wonderful works to be remembered: the LORD is gracious and full of compassion. He hath given meat unto them that fear him: he will ever be mindful of his covenant. He hath shewed his people the power of his works, that he may give them the heritage of the heathen. The works of his hands are verity and judgment; all his commandments are sure. They stand fast for ever and ever, and are done in truth and uprightness. He sent redemption unto his people: he hath commanded his covenant forever: holy and reverend is his name. The fear of the LORD is the beginning of wisdom: a good

understanding have all they that do his commandments:
his praise endureth forever.

Scripture reveals that man was created with the divine destiny of reigning with Christ and to know God (Revelation 22:5, 2 Timothy 2:12). Since man is to be co-laborers, reigners with Christ, it would be wise to take a minute to consider what the scriptures state what man in and of himself is able to deduce concerning the work of God, as one considers one's education.

Ecclesiastes 1:12-18— I the Preacher was king over Israel in Jerusalem. And I gave my heart to seek and search out by wisdom concerning all things that are done under heaven: this sore travail hath God given to the sons of man to be exercised therewith. I have seen all the works that are done under the sun; and, behold, all is vanity and vexation of spirit. That which is crooked cannot be made straight: and that which is wanting cannot be numbered. I communed with mine own heart, saying, Lo, I am come to great estate, and have gotten more wisdom than all they that have been before me in Jerusalem: yea, my heart had great experience of wisdom and knowledge. And I gave my heart to know wisdom, and to know madness and folly: I perceived that this also is vexation of spirit. For in much wisdom is much grief: and he that increaseth knowledge increaseth sorrow.

Ecclesiastes 2:9-11— So I was great, and increased more than all that were before me in Jerusalem: also, my wisdom remained with me. And whatsoever mine eyes desired I kept not from them, I withheld not my heart from any joy; for my heart rejoiced in all my labor: and this was my portion of all my labor. Then I looked on all the works that my hands had wrought, and on the labor that I had labored to do: and, behold, all was vanity and vexation of spirit, and there was no profit under the sun...Ecclesiastes 3:11-12— He hath made everything beautiful in his time: also he hath set the world in their heart, so that no man can find out the work that God maketh from the beginning to the end. I know that there is no good in them, but for a man to rejoice, and to do good in his life.

Ecclesiastes 5:15-20— As he came forth of his mother's womb, naked shall he return to go as he came, and shall take nothing of his labor, which he may carry away in his hand. And this also is a sore evil, that in all points as he came, so shall he go: and what profit hath he that hath labored for the wind? All his days also he eateth in darkness, and he hath much sorrow and wrath with his sickness. Behold that which I have seen: it is good and comely for one to eat and to drink, and to enjoy the good of all his labor that he taketh under the sun all the days of his life, which God giveth him: for it is his portion. Every man also to whom God hath given riches and

wealth, and hath given him power to eat thereof, and to take his portion, and to rejoice in his labor; this is the gift of God. For he shall not much remember the days of his life; because God answereth him in the joy of his heart.

Ecclesiastes 6:10-12— That which hath been is named already, and it is known that it is man: neither may he contend with him that is mightier than he. Seeing there be many things that increase vanity, what is man the better? For who knoweth what is good for man in this life, all the days of his vain life which he spendeth as a shadow? for who can tell a man what shall be after him under the sun?

Ecclesiastes 7:13-15— Consider the work of God: for who can make that straight, which he hath made crooked? In the day of prosperity be joyful, but in the day of adversity consider: God also hath set the one over against the other, to the end that man should find nothing after him. All things have I seen in the days of my vanity: there is a just man that perisheth in his righteousness, and there is a wicked man that prolongeth his life in his wickedness...²⁹ Lo, this only have I found, that God hath made man upright; but they have sought out many inventions.

Ecclesiastes 8:2-6— I counsel thee to keep the king's commandment, and that in regard of the oath of God. Be not hasty to go out of his sight: stand not in an evil thing; for he

doeth whatsoever pleaseth him. Where the word of a king is, there is power: and who may say unto him, What doest thou? Whoso keepeth the commandment shall feel no evil thing: and a wise man's heart discerneth both time and judgment. Because to every purpose there is time and judgment, therefore the misery of man is great upon him... 11-12 Because sentence against an evil work is not executed speedily, therefore the heart of the sons of men is fully set in them to do evil. Though a sinner do evil an hundred times, and his days be prolonged, yet surely I know that it shall be well with them that fear God, which fear before him:... 16-17 When I applied mine heart to know wisdom, and to see the business that is done upon the earth: (for also there is that neither day nor night seeth sleep with his eyes:) Then I beheld all the work of God, that a man cannot find out the work that is done under the sun: because though a man labor to seek it out, yet he shall not find it; yea further; though a wise man think to know it, yet shall he not be able to find it.

Ecclesiastes 9:1— For all this I considered in my heart even to declare all this, that the righteous, and the wise, and their works, are in the hand of God: no man knoweth either love or hatred by all that is before them... 9:10 Whatsoever thy hand findeth to do, do it with thy might; for there is no work, nor device, nor knowledge, nor wisdom, in the grave, whither thou goest.

Ecclesiastes 10:12-18 KJV — The words of a wise man's mouth are gracious; but the lips of a fool will swallow up himself. The beginning of the words of his mouth is foolishness: and the end of his talk is mischievous madness. A fool also is full of words: a man cannot tell what shall be; and what shall be after him, who can tell him? The labour of the foolish wearieth every one of them, because he knoweth not how to go to the city. Woe to thee, O land, when thy king is a child, and thy princes eat in the morning! Blessed art thou, O land, when thy king is the son of nobles, and thy princes eat in due season, for strength, and not for drunkenness! By much slothfulness the building decayeth; and through idleness of the hands the house droppeth through.

Ecclesiastes 11:5-10 KJV — As thou knowest not what is the way of the spirit, nor how the bones do grow in the womb of her that is with child: even so thou knowest not the works of God who maketh all. In the morning sow thy seed, and in the evening withhold not thine hand: for thou knowest not whether shall prosper, either this or that, or whether they both shall be alike good. Truly the light is sweet, and a pleasant thing it is for the eyes to behold the sun: But if a man live many years, and rejoice in them all; yet let him remember the days of darkness; for they shall be many. All that cometh is vanity. Rejoice, O young man, in thy youth; and let thy heart cheer thee in the days of thy youth, and walk in the ways of thine

heart, and in the sight of thine eyes: but know thou, that for all these things God will bring thee into judgment. Therefore, remove sorrow from thy heart, and put away evil from thy flesh: for childhood and youth are vanity.

Ecclesiastes 12:9-14— And moreover, because the preacher was wise, he still taught the people knowledge; yea, he gave good heed, and sought out, and set in order many proverbs. The preacher sought to find out acceptable words: and that which was written was upright, even words of truth. The words of the wise are as goads, and as nails fastened by the masters of assemblies, which are given from one shepherd. And further, by these, my son, be admonished: of making many books there is no end; and much study is a weariness of the flesh. Let us hear the conclusion of the whole matter: Fear God, and keep his commandments: for this is the whole duty of man. For God shall bring every work into judgment, with every secret thing, whether it be good, or whether it be evil.

The Foundation of God's Government: The Law of God

1 Corinthians 6:3— Know ye not that we shall judge angels? how much more things that pertain to this life?

Exodus 33:18-19 KJV — And he said, I beseech thee, shew me thy glory. And he said, I will make all my goodness pass before thee, and I will proclaim the *name of the LORD* before thee; and will be gracious to whom I

will be gracious, and will shew mercy on whom I will shew mercy...34:5-7 And the LORD descended in the cloud, and stood with him there, and proclaimed the name of the LORD. And the LORD passed by before him, and proclaimed, The LORD, The LORD God, merciful and gracious, longsuffering, and abundant in goodness and truth, Keeping mercy for thousands, forgiving iniquity and transgression and sin, and that will by no means clear the guilty; visiting the iniquity of the fathers upon the children, and upon the children's children, unto the third and to the fourth generation.

Psalm 119:18 KJV — Open thou mine eyes, that I may behold wondrous things out of thy law.

Deuteronomy 4:5-6 KJV — Behold, I have taught you statutes and judgments, even as the LORD my God commanded me, that ye should do so in the land whither ye go to possess it. Keep therefore and do them; for this is your wisdom and your understanding in the sight of the nations, which shall hear all these statutes, and say, Surely this great nation is a wise and understanding people...Deuteronomy 4:8-10 KJV — And what nation is there so great, that hath statutes and judgments so righteous as all this law, which I set before you this day? Only take heed to thyself, and keep thy soul diligently,

lest thou forget the things which thine eyes have seen, and lest they depart from thy heart all the days of thy life: but teach them thy sons, and thy sons' sons; Specially the day that thou stoodest before the LORD thy God in Horeb, when the LORD said unto me, Gather me the people together, and I will make them hear my words, that they may learn to fear me all the days that they shall live upon the earth, and that they may teach their children...Deuteronomy 4:13-14 KJV — And he declared unto you his covenant, which he commanded you to perform, even ten commandments; and he wrote them upon two tables of stone. And the LORD commanded me at that time to teach you statutes and judgments, that ye might do them in the land whither ye go over to possess it...Deuteronomy 4:44-45 KJV — And this is the law which Moses set before the children of Israel: These are the testimonies, and the statutes, and the judgments, which Moses spake unto the children of Israel, after they came forth out of Egypt,

Romans 13:8-10 KJV — Owe no man anything, but to love one another: for he that loveth another hath fulfilled the law. For this, Thou shalt not commit adultery, Thou shalt not kill, Thou shalt not steal, Thou shalt not bear false witness, Thou shalt not covet; and if there be any other commandment, it is briefly comprehended in this

saying, namely, Thou shalt love thy neighbor as thyself. Love worketh no ill to his neighbor: therefore, love is the fulfilling of the law.

Isaiah 42:21 KJV — The LORD is well pleased for his righteousness' sake; he {Jesus} will magnify the law, and make it honorable.

God's Law is a revelation of his character. In Matt. 12:34 Jesus said "out of the abundance of the heart the mouth speaketh" (see also Luke 6:45). So, when God spoke verbally from His mouth the law on Mount Sinai (Exodus 20-23), the law spoken was/is an expression of/from His heart. We then conclude, that the law is a means by which God reveals his character unto the universe.

Further, 1 John 4:8, states that God is love. Build on this, Romans 13:8-10 which equates keeping the commandments as the fulfillment of the law, and continuing Romans 13:8-10 state that love is the fulfilling of the law, therefore we conclude/deduce that the law of God, the Ten Commandments is a law of love.

We have shown that man was created to reign with Jesus for eternity. Also, the verses above establish that man shall judge angels. It logically follows that in order for man to be qualified to fill such a commission man should study, know, master the law of God and operations of His government. Hence, the study of God's law should be a part of, incorporated into one's education, and also be the source of one's education.

To Reveal God's Character

Matthew 5:13-16— Ye are the salt of the earth: but if the salt have lost his savor, wherewith shall it be salted? it is thenceforth good for nothing, but to be cast out, and to be trodden under foot of men. Ye are the light of the world. A city that is set on a hill cannot be hid. Neither do men light a candle, and put it under a bushel, but on a candlestick; and it giveth light unto all that are in the house. Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven.

Ephesians 3:9-11— And to make all men see what is the fellowship of the mystery, which from the beginning of the world hath been hid in God, who created all things by Jesus Christ: To the intent that now unto the principalities and powers in heavenly places might be known by the church the manifold wisdom of God, According to the eternal purpose which he purposed in Christ Jesus our Lord:

Man was created to reveal God's character to the universe.

For the Glory of God

Isaiah 43:7— Even every one that is called by my name: for I have created him for my glory, I have formed him; yea, I have made him

1 Cor. 10:31 Whether therefore ye eat, or drink, or whatsoever

ye do, do all to the glory of God.

When one is considering one's education, one of the criteria one should consider is; does the education being considered give glory to God.

THE NATURE OF MAN

Man's constitution

1 Thessalonians 5:23— And the very God of peace sanctify you wholly; and I pray God your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus .

2 Corinthians 7:1 — Having therefore these promises, dearly beloved, let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God.

Matt 10:28 And fear not them which kill the body, but are not able to kill the soul: but rather fear him which is able to destroy both soul and body in hell.

In Genesis 2:9, we notice that God made man a twofold being, with two natures/components; physical and spiritual. The organ that unites or bridges the two components is the brain. We further see that there are three components which result, physical, mental and moral. We say this as it to education, that man must develop, cultivate these three aspects of his being. It is not enough for one's education to focus only on the moral, but also on the physical and mental.

The following scripture references from Proverbs also show the interdependence and working of the body, mind and soul.

Prov 18:8 The words of a talebearer are as wounds, and they go down into the innermost parts of the belly... 14 The spirit of a man will sustain his infirmity; but a wounded spirit who can bear?... 20 A man's belly shall be satisfied with the fruit of his mouth; and with the increase of his lips shall he be filled.

Prov 11:17 The merciful man doeth good to his own soul: but he that is cruel troubleth his own flesh.

Prov 14:13 Even in laughter the heart is sorrowful; and the end of that mirth is heaviness... 30 A sound heart is the life of the flesh: but envy the rottenness of the bones.

Prov 15:13 A merry heart maketh a cheerful countenance: but by sorrow of the heart the spirit is broken... 15 All the days of the afflicted are evil: but he that is of a merry heart hath a continual feast.

Prov 16:24 Pleasant words are as a honeycomb, sweet to the soul, and health to the bones.

Prov 17:22 A merry heart doeth good like a medicine: but a broken spirit drieth the bones.

Prov 27:9 Ointment and perfume rejoice the heart: so doth the sweetness of a man's friend by hearty counsel.

The body: The physical component

1 Corinthians 6:19-20— What? know ye not that your body is the temple of the Holy Ghost which is in you, which ye have of God, and ye are not your own? For ye are bought with a price: therefore, glorify God in your body, and in your spirit, which are God's.

Romans 12:1 KJV — I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service.

1 Thessalonians 4:3-4 KJV — For this is the will of God, even your sanctification, that ye should abstain from fornication: That every one of you should know how to possess his vessel in sanctification and honor;

The human body, as the temple of the Holy Spirit (1 Cor. 6:19-20), must be treated with honor and care. Violating natural laws through indulgent or neglectful habits is, in fact, a violation of God's moral law, including the sixth commandment. It is

impossible to present the body as a living sacrifice, holy and acceptable to God, while engaging in practices that diminish physical, mental, or moral vigor. Therefore, not only should we reject unhealthy behaviors, but we must also shun any education, philosophy, or form of knowledge that leads to such deterioration. The sixth commandment—“Thou shalt not kill”—implies a responsibility to preserve life and vitality. Hence, we must be thoroughly acquainted with the laws that govern our physical bodies—what has often been called the seven laws of health.

Mind part 1: Mental-The ability to reason

To understand the mind biblically, it is helpful to explore both its etymological roots and functional definitions. According to Webster’s 1828 Dictionary

REASON, n. re'zn. [L. ratio, which is from ratus, and which proves reor to be contracted from redo, redor, and all unite with rod, L. radius, &c. Gr. to say or speak, whence rhetoric. See Read.]

1. That which is thought or which is alleged in words, as the ground or cause of opinion, conclusion or determination. I have reasons which I may choose not to disclose. You ask me my reasons. I freely give my reasons. The judge assigns good reasons for his opinion, reasons which justify his decision. Hence in general,
2. The cause, ground, principle or motive of anything said or done; that which supports or justifies a determination, plan or measure.

Virtue and vice are not arbitrary things; but there is a natural and eternal reason for that goodness and virtue, and against vice and wickedness. 1Peter 3.

3. Efficient cause. He is detained by reason of sickness.

Spain in thin sown of people, partly by reason of its sterility of soil

The reason of the motion of the balance in a wheel-watch is by motion of the next wheel.

4. Final cause.

Reason, in the English language, is sometimes taken for true and clear principles; sometimes for clear and fair deductions; sometimes for the cause, particularly the final cause.

5. A faculty of the mind by which it distinguishes truth from falsehood, and good from evil, and which enables the possessor to deduce inferences from facts or from propositions.

These definitions illustrate how the mind is not merely an organ of thought, but the center of intention, memory, judgment, and even affection. Scripture affirms this multidimensionality

Isaiah 1:18— Come now, and let us reason together, saith the LORD: though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool.

1 Samuel 12:7 KJV — Now therefore stand still, that I may reason with you before the LORD of all the righteous acts of the LORD, which he did to you and to your fathers. (in the context

of when Israel desired a king)

Job speaks of reasoning with God: Job 6:16; 9:14; 13:3, 6; 32:11

Mark 2:8 KJV — And immediately when Jesus perceived in his spirit that they so reasoned within themselves, he said unto them, Why reason ye these things in your hearts?

Mark 8:15-18— And he charged them, saying, Take heed, beware of the leaven of the Pharisees, and of the leaven of Herod. And they reasoned among themselves, saying, It is because we have no bread. And when Jesus knew it, he saith unto them, Why reason ye, because ye have no bread? perceive ye not yet, neither understand? have ye your heart yet hardened? Having eyes, see ye not? and having ears, hear ye not? and do ye not remember?

1 Corinthians 2:7-16— But we speak the wisdom of God in a mystery, even the hidden wisdom, which God ordained before the world unto our glory...But God hath revealed them unto us by his Spirit: for the Spirit searcheth all things, yea, the deep things of God. For what man knoweth the things of a man, save the spirit of man which is in him? even so the things of God knoweth no man, but the Spirit of God. Now we have received, not the spirit of the world, but the spirit which is of God; that we might know the things that are freely given to us of God. Which things also we speak, not in the words which man's

wisdom teacheth, but which the Holy Ghost teacheth; comparing spiritual things with spiritual...For who hath known the mind of the Lord, that he may instruct him? But we have the mind of Christ.

Romans 10:10 KJV — For with the heart man believeth unto righteousness; and with the mouth confession is made unto salvation.

Matthew 13:15 KJV — For this people's heart is waxed gross, and their ears are dull of hearing, and their eyes they have closed; lest at any time they should see with their eyes, and hear with their ears, and should understand with their heart, and should be converted, and I should heal them.

Acts 17:2 KJV — And Paul, as his manner was, went in unto them, and three sabbath days reasoned with them out of the scriptures... Acts 18:4 KJV — And he (Paul) reasoned in the synagogue every sabbath, and persuaded the Jews and the Greeks... Acts 24:25 KJV — And as he (Paul) reasoned of righteousness, temperance, and judgment to come, Felix trembled, and answered, Go thy way for this time; when I have a convenient season, I will call for thee.

1 Chronicles 28:9 KJV — And thou, Solomon my son, know thou the God of thy father, and serve him with a perfect heart and with a willing mind: for the LORD searcheth all hearts, and understandeth all the imaginations of the thoughts: if thou seek

him, he will be found of thee; but if thou forsake him, he will cast thee off forever.

2 Corinthians 8:12 KJV — For if there be first a willing mind, it is accepted according to that a man hath, and not according to that he hath not.

Proverbs 24:30-33 KJV — I went by the field of the slothful, and by the vineyard of the man void of understanding; And, lo, it was all grown over with thorns, and nettles had covered the face thereof, and the stone wall thereof was broken down. *Then I saw, and considered it well: I looked upon it, and received instruction.*

The mind makes up one part of man's being. The mind is the organ in the body where the intellectual or intelligent power in man; the understanding; the power that conceives, judges or reasons. The mind signifies properly intention, purpose, design; a reaching or inclining forward to an object. One can reason properly or improperly. Thus, education in the biblical worldview is not merely information transfer. It is the disciplined training of the mind to reason correctly, judge righteously, and dwell on that which is virtuous and pure (Phil. 4:8). True Christian education develops the mind into an instrument for God's glory. The following are also attributes of the mind:

2. Inclination; will; desire; a sense much used, but expressing less than settled purpose; as in the common phrases, 'I wish to know

your mind;' 'let me know your mind;' 'he had a mind to go;' 'he has a partner to his mind.'

3. Opinion; as, to express one's mind. We are of one mind.
4. Memory; remembrance; as, to put one in mind; to call to mind; the fact is out of my mind; time out of mind.
5. The intellectual or intelligent power in man; the understanding; the power that conceives, judges or reasons.
6. The heart or seat of affection.

As part of education, one should consider what one sets before one's mind or dwells upon. The frontal lobe is recognized as the seat of moral reasoning and decision-making. While Scripture does not anatomically locate the soul here, it is consistent with the biblical emphasis on the mind as the seat of moral discernment, where God's law is written (Hebrews 8:10).

Philippians 4:8-9 KJV — Finally, brethren, whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things. Those things, which ye have both learned, and received, and heard, and seen in me, do: and the God of peace shall be with you.

2 Corinthians 3:18 KJV — But we all, with open face beholding as in a glass the glory of the Lord, are changed into the same

image from glory to glory, even as by the Spirit of the Lord.

2 Corinthians 4:3-6 KJV — But if our gospel be hid, it is hidden to them that are lost: In whom the god of this world hath blinded the minds of them which believe not, lest the light of the glorious gospel of Christ, who is the image of God, should shine unto them. For we preach not ourselves, but Christ Jesus the Lord; and ourselves your servants for Jesus' sake. For God, who commanded the light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ.

1 Corinthians 15:33— Be not deceived: evil communications corrupt good manners.

Mind Part 2: Moral - Character

2 Peter 1:2-8— Grace and peace be multiplied unto you through the knowledge of God, and of Jesus our Lord, According as his divine power hath given unto us all things that pertain unto life and godliness, through the knowledge of him that hath called us to glory and virtue: Whereby are given unto us exceeding great and precious promises: that by these ye might be partakers of the divine nature, having escaped the corruption that is in the world through lust. And beside this, giving all diligence, add to your faith virtue; and to virtue knowledge; And to knowledge temperance; and to temperance patience; and to patience godliness; And to godliness brotherly kindness; and to brotherly

kindness charity. For if these things be in you, and abound, they make you that ye shall neither be barren nor unfruitful in the knowledge of our Lord Jesus Christ.

Heb. 4:12 For the word of God is quick, and powerful, and sharper than any two-edged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discernor of the thoughts and intents of the heart.

THE MEANS OF OBTAINING A CHRISTIAN EDUCATION

The Bible as the Foundation of True Education

The most important subject in true education is the Word of God. The Holy Scriptures are not merely a spiritual guide, but the only true and infallible source of knowledge. They alone provide the foundation for all moral, intellectual, and practical instruction. Any

education that does not begin and end with the Word of God lacks the power to form righteous character, govern conduct, or prepare the soul for eternal life. The following is a powerful extract from Volume 5 of the Testimonies for the Church by Ellen White, offering deep counsel on the role of the Bible in education:

“No other study will so ennoble every thought, feeling, and aspiration as the study of the Scriptures. This Sacred Word is the will of God revealed to men. Here we may learn what God expects of the beings formed in His image. Here we learn how to improve the present life and how to secure the future life. No other book can satisfy the questionings of the mind and the craving of the heart. By obtaining a knowledge of God’s word, and giving heed thereto, men may rise from the lowest depths of ignorance and degradation to become the sons of God, the associates of sinless angels.”

A clear conception of what God is, and what He requires us to be, will give us humble views of self. He who studies aright the Sacred Word will learn that human intellect is not omnipotent; that, without the help which none but God can give, human strength and wisdom are but weakness and ignorance.

As an educating power the Bible is without a rival. Nothing will so impart vigor to all the faculties as requiring students to grasp the stupendous truths of revelation. The mind gradually adapts itself to the subjects upon which it is allowed to dwell. If occupied with

commonplace matters only, to the exclusion of grand and lofty themes, it will become dwarfed and enfeebled. If never required to grapple with difficult problems, or put to the stretch to comprehend important truths, it will, after a time, almost lose the power of growth.

The Bible is the most comprehensive and the most instructive history which men possess. It came fresh from the fountain of eternal truth, and a divine hand has preserved its purity through all the ages. Its bright rays shine into the far distant past, where human research seeks vainly to penetrate. In God's word alone we find an authentic account of creation. Here we behold the power that laid the foundation of the earth and that stretched out the heavens. Here only can we find a history of our race, unsullied by human prejudice or human pride.

In the word of God, the mind finds subject for the deepest thought, the loftiest aspiration. Here we may hold communion with patriarchs and prophets, and listen to the voice of the Eternal as He speaks with men. Here we behold the Majesty of heaven as He humbled Himself to become our substitute and surety to cope singlehanded with the powers of darkness and to gain the victory in our behalf. A reverent contemplation of such themes as these cannot fail to soften, purify, and ennoble the heart, and, at the same time, to inspire the mind with new strength and vigor.

If morality and religion are to live in a school, it must be through a knowledge of God's word. Some may urge that if religious teaching is to be made prominent our school will become unpopular; that those who are not of our faith will not patronize the college. Very well, then, let them go to other colleges, where they will find a system of education that suits their taste. Our school was established, not merely to teach the sciences, but for the purpose of giving instruction in the great principles of God's word and in the practical duties of everyday life.

This is the education so much needed at the present time.

Below is an excerpt from Elder Stephen Haskell's third lecture at the 1893 General Conference, titled "How to Study the Bible," delivered on January 29, 1893. His reflections underline the Bible's all-encompassing wisdom and its ability to speak to every sphere of life:

p.31.5...In the gospel is to be found every scientific subject. Everything to make us wise and to build up our characters. It is all in that book (the Bible). My confidence in the book is increasing every day. It is full of information upon all kinds of subjects. It was written by men of all avocations; by philosophers, and by ignorant men; by learned, and illiterate men; by farmers, by fishermen. God lifted the curtain and revealed to these men of different capacities the truths of his word. It was written by all classes that it might be a benefit to all. They each illustrated the truth by things with which they were familiar, but they are the words of God just the same. If we

read the Bible with this thought in our minds, we shall be surprised to see how much instruction we shall find in it upon a variety of subjects. There is information about farming. The wealthy but selfish farmer tears down his barns and builds larger that he may have room to save to himself all his plentiful harvest; the Sower goes forth to sow the seed, with varying results of good and ill success; the vine dresser carefully prunes his vine that it may bring forth much fruit, etc. The Bible has much in it about agriculture. It is full of wisdom of every kind. Colossians 2:2, 3. These inspired testimonies affirm that the Bible is far more than a religious text—it is the textbook of life. To restore its central place in education is to lay a foundation for character, purpose, and eternal wisdom. Will we, as educators, parents, and students, choose to let God’s Word shape our minds and hearts.

As an educating power the Bible is without a rival. (Here, we see powerful arguments that academic vigor is best cultivated through grappling with eternal truths, not just temporal knowledge).

Protestantism

The principles of Protestantism, as boldly declared at the Diet of Spires in 1529, form a cornerstone in understanding true Christian education. At the heart of the Protestant faith is the conviction that God's Word is the only sure source of truth, and that it must stand above all human tradition, ecclesiastical authority, and civil power.

The German princes, in their historic stand, proclaimed:

“There is no sure doctrine but such as is conformable to the word of God... The Holy Scriptures ought to be explained by other and clearer texts; ... this Holy Book is, in all things necessary for the Christian, easy of understanding, and calculated to scatter the darkness.”

This declaration was not merely a protest against error, but a courageous assertion of the right and duty of every individual to read and follow the Word of God for themselves. The Reformers rejected the yoke of both the magistrate and the institutional church in matters of faith, declaring that the authority of conscience must rise above the state, and that the authority of Scripture must rise above the church.

The Protest of Spires confronted two great abuses:

1. The intrusion of civil government into religious matters, and
2. The arbitrary spiritual domination of church leaders over the conscience.

In contrast to these, Protestantism set forth a new order:

- The crown of Christ above the crown of emperors,
- The Bible above all man-made doctrines, and
- The voice of God above the commands of men.

With unshakable confidence, the Reformers declared:

“We must obey God rather than man.”

They affirmed the individual's sacred right to believe, obey, and teach the truths of Scripture—without interference from priest or prince. In this bold witness, they upheld the principle that truth must never be silenced, and that religious conviction must never be coerced.

In the realm of education, these principles take on deep significance. Protestantism teaches that true education begins and ends with the Word of God. No human theory, church doctrine, or state policy must override the authority of Scripture. All learning must be tested by the Bible, and any system of education that suppresses personal faith, discourages independent study of the Word, or exalts man's authority above God's, must be rejected.

Thus, Christian education, if it is to be truly Protestant, must be rooted in the Bible—nurturing courage, personal conviction, and a living relationship with God. It must prepare students not merely to conform to society or institutions, but to stand faithfully and intelligently for truth, even in the face of opposition. For he who builds on the Word of God “shall stand against all the powers of hell, while all the human vanities that are set up against it shall fall before the face of God.”

The Subjects of One's Education

Proverbs 1:1-7— The proverbs of Solomon the son of David, king of Israel; To know wisdom and instruction; to perceive the words of understanding; To receive the instruction of wisdom, justice, and judgment, and equity; To give subtilty to the simple, to the young man knowledge and discretion. A wise man will hear, and will increase learning; and a man of understanding shall attain unto wise counsels: To understand a proverb, and the interpretation; the words of the wise, and their dark sayings. The fear of the LORD is the beginning of knowledge: but fools despise wisdom and instruction.

Proverbs 2:1-11— My son, if thou wilt receive my words, and hide my commandments with thee; So that thou incline thine ear unto wisdom, and apply thine heart to understanding; Yea, if thou criest after knowledge, and liftest up thy voice for understanding; If thou seekest her as silver, and searchest for her as for hid treasures; Then shalt thou understand the fear of the LORD, and find the knowledge of God. For the LORD giveth wisdom: out of his mouth cometh knowledge and understanding. He layeth up sound wisdom for the righteous: he is a buckler to them that walk uprightly. He keepeth the paths of judgment, and preserveth the way of his saints. Then shalt thou understand righteousness, and judgment, and equity; yea, every good path. When wisdom entereth into thine heart,

and knowledge is pleasant unto thy soul; Discretion shall preserve thee, understanding shall keep thee:

Proverbs 3:1-18 KJV — My son, forget not my law; but let thine heart keep my commandments: For length of days, and long life, and peace, shall they add to thee. Let not mercy and truth forsake thee: bind them about thy neck; write them upon the table of thine heart: So shalt thou find favor and good understanding in the sight of God and man. Trust in the LORD with all thine heart; and lean not unto thine own understanding. In all thy ways acknowledge him, and he shall direct thy paths. Be not wise in thine own eyes: fear the LORD, and depart from evil. It shall be health to thy navel, and marrow to thy bones. Honor the LORD with thy substance, and with the first fruits of all thine increase: So, shall thy barns be filled with plenty, and thy presses shall burst out with new wine...Happy is the man that findeth wisdom, and the man that getteth understanding. For the merchandise of it is better than the merchandise of silver, and the gain thereof than fine gold. She is more precious than rubies: and all the things thou canst desire are not to be compared unto her. Length of days is in her right hand; and in her left-hand riches and honor. Her ways are ways of pleasantness, and all her paths are peace. She is a tree of life to them that lay hold upon her: and happy is every one that retaineth her.

Proverbs 4:1-13— Hear, ye children, the instruction of a father, and attend to know understanding. For I give you good doctrine, forsake ye not my law. For I was my father's son, tender and only beloved in the sight of my mother. He taught me also, and said unto me, Let thine heart retain my words: keep my commandments, and live. Get wisdom, get understanding: forget it not; neither decline from the words of my mouth. Forsake her not, and she shall preserve thee: love her, and she shall keep thee. Wisdom is the principal thing; therefore, get wisdom: and with all thy getting get understanding. Exalt her, and she shall promote thee: she shall bring thee to honor, when thou dost embrace her. She shall give to thine head an ornament of grace: a crown of glory shall she deliver to thee. Hear, O my son, and receive my sayings; and the years of thy life shall be many. I have taught thee in the way of wisdom; I have led thee in right paths. When thou goest, thy steps shall not be straitened; and when thou runnest, thou shalt not stumble. Take fast hold of instruction; let her not go: keep her; for she is thy life.

Proverbs 5:1-13— My son, attend unto my wisdom, and bow thine ear to my understanding: That thou mayest regard discretion, and that thy lips may keep knowledge. For the lips of a strange woman drop as a honeycomb, and her mouth is smoother than oil: But her end is bitter as wormwood, sharp as a two-edged sword. Her feet go down to death; her steps take

hold on hell. Lest thou shouldest ponder the path of life, her ways are moveable, that thou canst not know them. Hear me now therefore, O ye children, and depart not from the words of my mouth. Remove thy way far from her, and come not nigh the door of her house: Lest thou give thine honor unto others, and thy years unto the cruel: Lest strangers be filled with thy wealth; and thy labors be in the house of a stranger; And thou mourn at the last, when thy flesh and thy body are consumed, And say, How have I hated instruction, and my heart despised reproof; And have not obeyed the voice of my teachers, nor inclined mine ear to them that instructed me!

Proverbs 6:20-23— My son, keep thy father's commandment, and forsake not the law of thy mother: Bind them continually upon thine heart, and tie them about thy neck. When thou goest, it shall lead thee; when thou sleepest, it shall keep thee; and when thou awakest, it shall talk with thee. For the commandment is a lamp; and the law is light; and reproofs of instruction are the way of life:

Proverbs 7:1-5— My son, keep my words, and lay up my commandments with thee. Keep my commandments, and live; and my law as the apple of thine eye. Bind them upon thy fingers, write them upon the table of thine heart. Say unto wisdom, Thou art my sister; and call understanding thy kinswoman: That they may keep thee from the strange woman,

from the stranger which flattereth with her words. Read
Proverbs Chapter 8 and 9

2 Corinthians 4:6 KJV — For God, who commanded the light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ.

Ephesians 1:17-23 KJV — That the God of our Lord Jesus Christ, the Father of glory, may give unto you the spirit of wisdom and revelation in the knowledge of him: The eyes of your understanding being enlightened; that ye may know what is the hope of his calling, and what the riches of the glory of his inheritance in the saints, And what is the exceeding greatness of his power to us-ward who believe, according to the working of his mighty power, Which he wrought in Christ, when he raised him from the dead, and set him at his own right hand in the heavenly places, Far above all principality, and power, and might, and dominion, and every name that is named, not only in this world, but also in that which is to come: And hath put all things under his feet, and gave him to be the head over all things to the church, Which is his body, the fulness of him that filleth all in all.

Ephesians 3:14-19 KJV — For this cause I bow my knees unto the Father of our Lord Jesus Christ, Of whom the whole family in heaven and earth is named, That he would grant you,

according to the riches of his glory, to be strengthened with might by his Spirit in the inner man; That Christ may dwell in your hearts by faith; that ye, being rooted and grounded in love, May be able to comprehend with all saints what is the breadth, and length, and depth, and height; And to know the love of Christ, which passeth knowledge, that ye might be filled with all the fulness of God.

Zephaniah 2:3 KJV — Seek ye the LORD, all ye meek of the earth, which have wrought his judgment; seek righteousness, seek meekness: it may be ye shall be hid in the day of the LORD'S anger.

Psalm 95:1-2 KJV — O come, let us sing unto the LORD: let us make a joyful noise to the rock of our salvation. Let us come before his presence with thanksgiving, and make a joyful noise unto him with psalms.

Psalm 98:4-6 KJV — Make a joyful noise unto the LORD, all the earth: make a loud noise, and rejoice, and sing praise. Sing unto the LORD with the harp; with the harp, and the voice of a psalm. With trumpets and sound of cornet make a joyful noise before the LORD, the King.

Psalm 96:1-9 KJV — O sing unto the LORD a new song: sing unto the LORD, all the earth. Sing unto the LORD, bless his name; shew forth his salvation from day to day...Declare his glory among the heathen, his wonders among all people. For

the LORD is great, and greatly to be praised: he is to be feared above all gods.... O worship the LORD in the beauty of holiness: fear before him, all the earth.

Psalm 105:4 KJV — Seek the LORD, and his strength: seek his face evermore.

The verses above delineate a few subjects one is to become knowledgeable of such as wisdom, faith, worship, singing, the law of God, etc. The list is by no means complete.

It may seem that the teaching of God's word has but little effect on the minds and hearts of many students; but, if the teacher's work has been wrought in God, some lessons of divine truth will linger in the memory of the most careless. The Holy Spirit will water the seed sown, and often it will spring up after many days and bear fruit to the glory of God.

Satan is constantly seeking to divert the attention of the people from the Bible. The words of God to men, which should receive our first attention, are neglected for the utterances of human wisdom. How can He, who is infinite in power and wisdom, bear thus with the presumption and effrontery of men!

Through the medium of the press, knowledge of every kind is placed within the reach of all; and yet, how large a share of every community are depraved in morals and superficial in mental

attainments. If the people would but become Bible readers, Bible students, we would see a different state of things.

In an age like ours, in which iniquity abounds and God's character and His law are alike regarded with contempt, special care must be taken to teach the youth to study, to reverence and obey the divine will as revealed to man. The fear of the Lord is fading from the minds of our youth because of their neglect of Bible study.

Principal and teachers should have a living connection with God, and should stand, firmly and fearlessly, as witnesses for Him. Never from cowardice or worldly policy let the word of God be placed in the background. Students will be profited intellectually, as well as morally and spiritually, by its study.

Let parents study less of the world and more of Christ; let them put forth less effort to imitate the customs and fashions of the world, and devote more time and effort to molding the minds and character of their children according to the divine Model. Then they could send forth their sons and daughters, fortified by pure morals and a noble purpose, to receive an education for positions of usefulness and trust. Teachers who are controlled by the love and fear of God could lead such youth still onward and upward, training them to be a blessing to the world and an honor to their Creator.

Connected with God, every instructor will exert an influence to lead his pupils to study God's word and to obey His law. He will

direct their minds to the contemplation of eternal interests, opening before them vast fields for thought, grand and ennobling themes, which the most vigorous intellect may put forth all its powers to grasp and yet feel that there is an infinity beyond.”

Human Capital

Psalm 68:18— Thou hast ascended on high, thou hast led captivity captive: thou hast received gifts for men; yea, for the rebellious also, that the LORD God might dwell among them.

See also Eph. 4:8

Matthew 25:14-30— For the kingdom of heaven is as a man travelling into a far country, who called his own servants, and delivered unto them his goods. And unto one he gave five talents, to another two, and to another one; to every man according to his several abilities; and straightway took his journey. Then he that had received the five talents went and *traded with the same*, and made them other five talents. And likewise, he that had received two, he also gained other two. But he that had received one went and dug in the earth, and hid his lord's money. After a long time, the lord of those servants cometh, and reckoneth with them. And so, he that had received five talents came and brought other five talents, saying, Lord, thou deliveredst unto me five talents: behold, I have gained beside them five talents more. His lord said unto him, Well done, thou good and faithful servant: thou hast been faithful

over a few things, I will make thee ruler over many things: enter thou into the joy of thy lord. He also that had received two talents came and said, Lord, thou deliveredst unto me two talents: behold, I have gained two other talents beside them. His lord said unto him, Well done, good and faithful servant; thou hast been faithful over a few things, I will make thee ruler over many things: enter thou into the joy of thy lord. Then he which had received the one talent came and said, Lord, I knew thee that thou art a hard man, reaping where thou hast not sown, and gathering where thou hast not strawed: And I was afraid, and went and hid thy talent in the earth: lo, there thou hast that is thine. His lord answered and said unto him, Thou wicked and slothful servant, thou knewest that I reap where I sowed not, and gather where I have not strawed: Thou oughtest therefore to have put my money to the exchangers, and then at my coming I should have received mine own with usury. Take therefore the talent from him, and give it unto him which hath ten talents. For unto every one that hath shall be given, and he shall have abundance: but from him that hath not shall be taken away even that which he hath. And cast ye the unprofitable servant into outer darkness: there shall be weeping and gnashing of teeth.

Luke 19:12-27— He said therefore, A certain nobleman went into a far country to receive for himself a kingdom, and to return. And he called his ten servants, and delivered them ten

pounds, and said unto them, Occupy till I come. But his citizens hated him, and sent a message after him, saying, We will not have this man to reign over us. And it came to pass, that when he was returned, having received the kingdom, then he commanded these servants to be called unto him, to whom he had given the money, that he might know how much every man had gained by trading. Then came the first, saying, Lord, thy pound hath gained ten pounds. And he said unto him, Well, thou good servant: because thou hast been faithful in a very little, have thou authority over ten cities. And the second came, saying, Lord, thy pound hath gained five pounds. And he said likewise to him, Be thou also over five cities. And another came, saying, Lord, behold, here is thy pound, which I have kept laid up in a napkin: For I feared thee, because thou art an austere man: thou takest up that thou layedst not down, and reapest that thou didst not sow. And he saith unto him, Out of thine own mouth will I judge thee, thou wicked servant. Thou knewest that I was an austere man, taking up that I laid not down, and reaping that I did not sow: Wherefore then gavest not thou my money into the bank, that at my coming I might have required mine own with usury? And he said unto them that stood by, Take from him the pound, and give it to him that hath ten pounds. (And they said unto him, Lord, he hath ten pounds.) For I say unto you, That unto every one which hath shall be given; and from him that hath not, even that he hath

shall be taken away from him. But those mine enemies, which would not that I should reign over them, bring hither, and slay them before me.

1 Thessalonians 3:12-13— And the Lord make you to increase and abound in love one toward another, and toward all men, even as we do toward you: To the end he may stablish your hearts unblameable in holiness before God, even our Father, at the coming of our Lord Jesus Christ with all his saints.

1 Thessalonians 4:3-4— For this is the will of God, even your sanctification, that ye should abstain from fornication: That every one of you should know how to possess his vessel in sanctification and honor;

1 Thessalonians 4:9-10— But as touching brotherly love ye need not that I write unto you: for ye yourselves are taught of God to love one another. And indeed, ye do it toward all the brethren which are in all Macedonia: but we beseech you, brethren, that ye increase more and more;

2 Peter 3:18— But grow in grace, and in the knowledge of our Lord and Savior Jesus Christ. To him be glory both now and forever. Amen.

2 Thessalonians 1:3— We are bound to thank God always for you, brethren, as it is meet, because that your faith groweth

exceedingly, and the charity of every one of you all toward each other aboundeth;

Proverbs 4:18— But the path of the just is as the shining light, that shineth more and more unto the perfect day.

Ecclesiastes 5:9— Moreover the profit of the earth is for all: the king himself is served by the field. Consider also 1 Cor. 12; for the benefiting of the body (all).

Psalm 92:12-15 KJV — The righteous shall flourish like the palm tree: he shall grow like a cedar in Lebanon. Those that be planted in the house of the LORD shall flourish in the courts of our God. They shall still bring forth fruit in old age; they shall be fat and flourishing; To shew that the LORD is upright: he is my rock, and there is no unrighteousness in him.

CAPITAL, a.

5. Great, important, though perhaps not chief; as, a town possesses capital advantages for trade.

Capital stock, is the sum of money or stock which a merchant, banker or manufacturer employs in his business; either the original stock, or that stock augmented. Also, the sum of money or stock which each partner contributes to the joint fund or stock of the partnership; also, the common fund or stock of the company, whether incorporated or not.

CAPITAL, n. The uppermost part of a column, pillar or pilaster, serving as the head or crowning, and placed immediately over the shaft, and under the entablature.

3. A stock in trade, in manufactures, or in any business requiring the expenditure of money with a view to profit.

STOCK, n. [G., a stem, a staff, a stick, a block. This word coincides with stake, stick, stack; that which is set or fixed.]

11. A fund; capital; the money or goods employed in trade, manufactures, insurance, banking, &c.; as the stock of a banking company; the stock employed in the manufacture of cotton, in making insurance and the like. Stock may be individual or joint.

13. Supply provided; store. Every one may be charitable out of his own stock. So, we say, a stock of honor, a stock of fame.

Add to that stock which justly we bestow.

In political economy, that portion of the produce of industry existing in a country, which may be made directly available, either for the support of human existence, or the facilitating of production. (from Black's Law Dictionary 4th edition)

These verses clearly show that God gave every man gift, talents, abilities both physically, mentally and spiritually, which I have defined as Human Capital. The word Capital is used in the definition. The word capital incorporates value, assets (tangible and intangible, investment and profit/increase. Intangible assets include such things as wisdom and knowledge. Further, God's

purpose of giving each person human capital was for the benefiting of all. Consider this thought in the light of the building of the sanctuary and the tithe. Exodus 36:1-2 (Bezalel and Oholiab and others filled with wisdom for tabernacle construction).

Education is a lifelong investment meant to enhance this capital. To be good stewards is to grow and wisely invest what God has given—continually learning, serving, and living for His glory. However, any education or influence that diminishes our physical, mental, or moral vigor should be shunned. Consider the comprehensiveness, breadth, seriousness and importance of this subject in light of chapter 12 of Paul’s first letter to the Corinthian Church. In this chapter, Paul not only defines the spiritual gifts and their diversities, but stresses the fact that their purpose is for the benefit of all.

Stewardship

1 Corinthians 4:1-2 KJV — Let a man so account of us, as of the ministers of Christ, and stewards of the mysteries of God. Moreover, it is required in stewards, that a man be found faithful.

Titus 1:7 KJV — For a bishop must be blameless, as the steward of God; not self-willed, not soon angry, not given to wine, no striker, not given to filthy lucre;

1 Peter 4:10 KJV — As every man hath received the gift, even

so minister the same one to another, as good stewards of the manifold grace of God.

Man has been entrusted by God with gifts, human capital, money, real estate, intellectual, the gospel and more. Closely connected with entrustment is the principle of stewardship. Every person is a steward of the assets entrusted to him by God. As stated above, God expects man to improve the capital bestowed to him. Further, each person will be called to give an account of the manner in which one did or did not improve the capital given. This principle is seen in the parables of the talents in Matthew 25 and ten pounds in Luke 19. The solemnity of this principle is clearly illustrated in Luke 16:1-13 of the unjust steward.

Stewardship is not optional—it is a divine expectation. Every man is both *gifted* and *held accountable*

THE EDUCATIONAL JOURNEY

The Great Teacher and the Student

1 John 5:20— And we know that the Son of God is come, and hath given us an understanding, that we may know him that is true, and we are in him that is true, even in his Son Jesus Christ. This is the true God, and eternal life.

Job 12:7-12— But ask now the beasts, and they shall teach thee; and the fowls of the air, and they shall tell thee: Or speak to the earth, and it shall teach thee: and the fishes of the sea shall declare unto thee. Who knoweth not in all these that the hand of the LORD hath wrought this? In whose hand is the soul of every living thing, and the breath of all mankind. Doth not the ear try words? and the mouth taste his meat? With the ancient is wisdom; and in length of days understanding.

Psalms 32:8— I will instruct thee and teach thee in the way which thou shalt go: I will guide thee with mine eye.

Psalms 94:12-13— Blessed is the man whom thou chastenest, O LORD, and teachest him out of thy law; That thou mayest give

him rest from the days of adversity, until the pit be dug for the wicked.

Psalm 25:4-5 KJV — Shew me thy ways, O LORD; teach me thy paths. Lead me in thy truth, and teach me: for thou art the God of my salvation; on thee do I wait all the day.

Psalm 25:8-10 KJV — Good and upright is the LORD: therefore, will he teach sinners in the way. The meek will he guide in judgment: and the meek will he teach his way. All the paths of the LORD are mercy and truth unto such as keep his covenant and his testimonies.

Psalm 34:11-16 KJV — Come, ye children, hearken unto me: I will teach you the fear of the LORD. What man is he that desireth life, and loveth many days, that he may see good? Keep thy tongue from evil, and thy lips from speaking guile. Depart from evil, and do good; seek peace, and pursue it. The eyes of the LORD are upon the righteous, and his ears are open unto their cry. The face of the LORD is against them that do evil, to cut off the remembrance of them from the earth.

Psalm 50:23 ...to him that ordereth his conversation aright will I shew the salvation of God...Psalm 97:11 Light is sown for the righteous, and gladness for the upright in heart.

1 Chronicles 28:9 KJV — And thou, Solomon my son, know thou the God of thy father, and serve him with a perfect heart and with a willing mind: for the LORD searcheth all hearts, and

understandeth all the imaginations of the thoughts: if thou seek him, he will be found of thee; but if thou forsake him, he will cast thee off forever.

Prov. 3:11-12 My son, despise not the chastening of the LORD; neither be weary of his correction: For whom the LORD loveth he correcteth; even as a father the son in whom he delighteth.

John 14:26 But the Comforter, which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you... 16:13-14 Howbeit when he, the Spirit of truth, is come, he will guide you into all truth: for he shall not speak of himself; but whatsoever he shall hear, that shall he speak: and he will shew you things to come. He shall glorify me: for he shall receive of mine, and shall shew it unto you.

These verses highlight that the Godhead, especially the Holy Spirit, serves as the primary teacher in the life of a believer. It is through the guidance and instruction of the Holy Spirit that one is led into all truth, illuminated by divine wisdom, and prepared for a life of obedience.

Accountability and Responsibility

We see from the scriptures that God gave all created beings the power of choice and free will to serve Him and follow His laws (Josh. 24:15, Deut. 30:19, Psalms 54:6). If the individual chooses to freely follow the law, the result will be blessings, goodness,

right, benevolence, love, life etc. If the individual freely chooses to disobey the law, the result/consequence will be cursing, injury, damage, sadness, death, etc. We see this principle in the second commandment, the section which states: “...*visiting the iniquity of the fathers upon the children unto the third and fourth generation of them that hate me; And shewing mercy unto thousands of them that love me, and keep my commandments.*” The Bible is filled with numerous other scriptures that validate this point, which we suggest the reader study on their own. This treatise strongly recommends reading Deuteronomy chapter 28, which outlines the blessings for obedience and the curses for disobedience. This passage vividly illustrates the principle that the outcomes of our choices—whether for good or ill—are directly tied to our response to God's commandments.

Genesis 3, God required an account from Adam for his choice to eat from the tree, and Adam was responsible for his act/choice to eat from the tree. (See also 2 Cor. 5:10) In addition 1 Thes. 4:3-4, demonstrate that each person is responsible for himself. Parents are to be the first educators, but when man reaches maturity, each person becomes responsible for one's education. No person should allow another to dictate one's education. This includes colleges, universities, churches, etc. This is one failure of education today. Colleges/universities direct the content of one's education, rather than the person purchase a service from the college/university.

When considering educational choices, it is crucial to evaluate whether the option will fulfill the desired goals—both immediate and long-term. This involves more than just a financial cost/benefit analysis; time, personal well-being, spiritual growth, and moral integrity must also be factored in. Money should not be the primary or sole consideration when deciding on an educational path. Remember, that money is not the only, nor prime consideration when evaluating the different options. The Biblical principles for this are found in Luke 14:28-31 *“For which of you, intending to build a tower, sitteth not down first, and counteth the cost, whether he have sufficient to finish it? Lest haply, after he hath laid the foundation, and is not able to finish it, all that behold it begin to mock him, Saying, This man began to build, and was not able to finish. Or what king, going to make war against another king, sitteth not down first, and consulteth whether he be able with ten thousand to meet him that cometh against him with twenty thousand?”* Many fail to do this, especially when choosing a college education. The education costs hundreds of thousands of dollars and years of one’s life which the benefits received don’t exceed.

The Sabbath in Education

We must briefly discuss the importance of the Sabbath in one’s education. Consider the following scriptures:

And on the seventh day God ended his work which he had made; and he rested on the seventh day from all his work which

he had made. And God blessed the seventh day, and sanctified it: because that in it he had rested from all his work which God created and made.

Mark 2:27-28— And he said unto them, The sabbath was made for man, and not man for the sabbath: Therefore, the Son of man is Lord also of the sabbath.

Revelation 1:13— And in the midst of the seven candlesticks one like unto the Son of man, clothed with a garment down to the foot, and girt about the paps with a golden girdle.

Revelation 5:6— And I beheld, and, lo, in the midst of the throne and of the four beasts, and in the midst of the elders, stood a Lamb as it had been slain, having seven horns and seven eyes, which are the seven Spirits of God sent forth into all the earth.

Leviticus 24:5-9— And thou shalt take fine flour, and bake twelve cakes thereof: two tenth deals shall be in one cake. And thou shalt set them in two rows, six on a row, upon the pure table before the LORD. And thou shalt put pure frankincense upon each row, that it may be on the bread for a memorial, even an offering made by fire unto the LORD. Every sabbath he shall set it in order before the LORD continually, being taken from the children of Israel by an everlasting covenant. And it shall be Aaron's and his sons'; and they shall eat it in the holy place: for it is most holy unto him of the offerings of the LORD made by

fire by a perpetual statute.

Exodus 20:8-10— Remember the sabbath day, to keep it holy. Six days shalt thou labour, and do all thy work: But the seventh day is the sabbath of the LORD thy God: in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy manservant, nor thy maidservant, nor thy cattle, nor thy stranger that is within thy gates:

Exodus 31:13-17 KJV — Speak thou also unto the children of Israel, saying, Verily my sabbaths ye shall keep: for it is a sign between me and you throughout your generations; that ye may know that I am the LORD that doth sanctify you. Ye shall keep the sabbath therefore; for it is holy unto you: every one that defileth it shall surely be put to death: for whosoever doeth any work therein, that soul shall be cut off from among his people. Six days may work be done; but in the seventh is the sabbath of rest, holy to the LORD: whosoever doeth any work in the sabbath day, he shall surely be put to death. Wherefore the children of Israel shall keep the sabbath, to observe the sabbath throughout their generations, for a perpetual covenant. It is a sign between me and the children of Israel for ever: for in six days the LORD made heaven and earth, and on the seventh day he rested, and was refreshed.

2 Corinthians 3:17-18 KJV — Now the Lord is that Spirit: and where the Spirit of the Lord is, there is liberty. But we all, with

open face beholding as in a glass the glory of the Lord, are changed into the same image from glory to glory, even as by the Spirit of the Lord.

We first notice, that God created the heaven and earth in six days (Exo. 20:11), yet Genesis 2:2 states that God ended His work on the seventh day. Mark 2:27 states that the Sabbath *was made for man*. When was the Sabbath made? Whether God made the Sabbath Day on the seventh day or the Sabbath was established back in eternity is irrelevant. The point to be emphasized is that God made the day for man to fellowship with (1 John 1:1-3) and to behold (John 1:29) his creator, Jesus Christ as part of man's education. Revelation 1:13 states that the Sabbath Day is the only day that Jesus walks among His church (the candlesticks, which Rev. 1:20 states are the church). Consider in Revelation 5:6, that in a certain portion of the Sabbath Day all of heaven beholds, contemplates Jesus as the Lamb of God. Finally, the Sabbath Day is the day that fresh bread is placed on the table of shewbread.

The Sabbath, as instituted by God, is not only a day of physical rest but also a necessary component of spiritual and intellectual restoration. It provides a pause from the demands of work, allowing individuals to reflect on their purpose, their Creator, and their place in His plan. By observing the Sabbath, individuals gain the mental and spiritual clarity needed to pursue their educational journey with renewed focus and purpose.

One's education should integrate both practical skills and spiritual wisdom, recognizing that the ultimate purpose of learning is not only to secure earthly success but to fulfill God's calling. Whether in the classroom or in the workplace, we are called to reflect God's image, serving others and stewarding creation faithfully. As Christians, we must actively advocate for an education that equips future generations to engage in work that glorifies God, promotes justice, and fosters community.

ROLE OF FAMILY AND COMMUNITY

Parents: The First Educators

Deuteronomy 6:1-25— Now these are the commandments, the statutes, and the judgments, which the LORD your God commanded to teach you, that ye might do them in the land

whither ye go to possess it: That thou mightest fear the LORD thy God, to keep all his statutes and his commandments, which I command thee, thou, and thy son, and thy son's son, all the days of thy life; and that thy days may be prolonged. Hear therefore, O Israel, and observe to do it; that it may be well with thee, and that ye may increase mightily, as the LORD God of thy fathers...And these words, which I command thee this day, shall be in thine heart: And thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up. And thou shalt bind them for a sign upon thine hand, and they shall be as frontlets between thine eyes. And thou shalt write them upon the posts of thy house, and on thy gates...Thou shalt fear the LORD thy God, and serve him, and shalt swear by his name...And when thy son asketh thee in time to come, saying, What mean the testimonies, and the statutes, and the judgments, which the LORD our God hath commanded you? Then thou shalt say unto thy son, We were Pharaoh's bondmen in Egypt; and the LORD brought us out of Egypt with a mighty hand: And the LORD shewed signs and wonders, great and sore, upon Egypt, upon Pharaoh, and upon all his household, before our eyes: And he brought us out from thence, that he might bring us in, to give us the land which he swore unto our fathers. And the LORD commanded us to do all these statutes, to fear the LORD our God, for our good

always, that he might preserve us alive, as it is at this day. And it shall be our righteousness, if we observe to do all these commandments before the LORD our God, as he hath commanded us.

Psalm 78:1-7— Maschil of Asaph. Give ear, O my people, to my law: incline your ears to the words of my mouth. I will open my mouth in a parable: I will utter dark sayings of old: Which we have heard and known, and our fathers have told us. We will not hide them from their children, shewing to the generation to come the praises of the LORD, and his strength, and his wonderful works that he hath done. For he established a testimony in Jacob, and appointed a law in Israel, which he commanded our fathers, that they should make them known to their children: That the generation to come might know them, even the children which should be born; who should arise and declare them to their children: That they might set their hope in God, and not forget the works of God, but keep his commandments:

Isaiah 38:19 The living, the living, he shall praise thee, as I do this day: the father to the children shall make known thy truth.

Importance of Home Training

While Parents are the first educators, they are but a small part of one's first education. The home, which the parents form the nucleus, is the broader domain where one is first educated. The

home environment has a major influence on one's upbringing. Hence the home, which is founded on the fifth commandment, is the main building block of society, should be one of the subjects of one's education.

The home is the child's first school, and parents are the first teachers. It is here that the foundation of physical, mental, and moral character is laid—training meant to prepare the child not just for life, but for eternity.

The Bible emphasizes this responsibility:

- “He that spareth his rod hateth his son: but he that loveth him chasteneth him betimes.” (Proverbs 13:24)
- “Apply thine heart unto instruction... thou shalt deliver his soul from hell.” (Proverbs 23:12–14)
- “Foolishness is bound in the heart of a child; but the rod of correction shall drive it far from him.” (Proverbs 22:15)

These verses highlight the need for loving correction and consistent guidance. When applied with grace and wisdom, discipline becomes a tool for shaping the heart and training the will.

Yet, home training faces serious opposition. Satan knows the home is society's foundation, and he seeks to distract parents and corrupt the spiritual atmosphere. In such a time, parents must stand firm in

their God-given role, creating homes where truth is lived and taught.

True education begins at home. No school or system can replace the influence of godly parents who teach, correct, and nurture according to the Word of God. The Bible provides parents with excellent counsel, guidelines, and instruction regarding the education of children, however they are not without challenges. Satan knows the family/home is the building block of human society. Hence, Satan has been hard at work introducing many distractions and worldly allurements to hinder both parents and children from obtaining the true education.

The following is an extract from the Fifth Volume of the Testimonies by Ellen White which contains excellent counsel concerning the Home Influence in Education.

One great cause of the existing deplorable state of things is that parents do not feel under obligation to bring up their children to conform to physical law. Mothers love their children with an idolatrous love and indulge their appetite when they know that it will injure their health and thereby bring upon them disease and unhappiness. This cruel kindness is manifested to a great extent in the present generation. The desires of children are gratified at the expense of health and happy tempers because it is easier for the mother, for the time being, to gratify them than to withhold that for which they clamor.

Thus, mothers are sowing the seed that will spring up and bear fruit. The children are not educated to deny their appetites and restrict their desires. And they become selfish, exacting, disobedient, unthankful, and unholy.

The managers and teachers of schools should have been those who understood physiology and who had an interest, not only to educate the youth in the sciences, but to teach them how to preserve health so that they might use their knowledge to the best account after they had obtained it. There should have been connected with the schools, establishments for carrying on various branches of labor, that the students might have employment and the necessary exercise out of school hours.

The students' employment and amusements should be regulated with reference to physical law and should be adapted to preserve to them the healthy tone of all the powers of body and mind. Then a practical knowledge of business should be obtained. Students at school should have their moral sensibilities aroused to see and feel that society has claims upon them and that they should live in obedience to natural law so that they can, by their existence and influence, by precept and example, be an advantage and blessing to society. It should be impressed upon the youth that all have an influence that is constantly telling upon society to improve and elevate or to lower and debase.

Many parents keep their children at school nearly the year round. These children go through the routine of study mechanically, but do not retain that which they learn. Many of these constant students seem almost destitute of intellectual life. The monotony of continual study wearies the mind, and they take but little interest in their lessons; and to many the application to books becomes painful. They have not an inward love of thought and an ambition to acquire knowledge. They do not encourage in themselves habits of reflection and investigation.

Instructing, cultivating, polishing, and refining youth and children should be the main burden with both parents and teachers. Close reasoners and logical thinkers are few for the reason that false influences have checked the development of the intellect. The supposition of parents and teachers that continual study would strengthen the intellect has proved erroneous, for in many cases it has had the opposite effect.

In the early education of children many parents and teachers fail to understand that the greatest attention needs to be given to the physical constitution, that a healthy condition of body and brain may be secured. It has been the custom to encourage children to attend school when they are mere babies, needing a mother's care. When of a delicate age they are frequently crowded into ill-ventilated schoolrooms, where they sit in wrong positions upon

poorly constructed benches, and as the result the young and tender frames of some have become deformed.

The disposition and habits of youth will be very likely to be manifested in mature manhood. You may bend a young tree into almost any shape that you choose, and if it remains and grows as you have bent it, it will be a deformed tree and will ever tell of the injury and abuse received at your hand. You may, after years of growth, try to straighten the tree, but all your efforts will prove unavailing. It will ever be a crooked tree. This is the case with the minds of youth. They should be carefully and tenderly trained in childhood. They may be trained in the right direction or in the wrong, and in their future lives they will pursue the course in which they were directed in youth. The habits formed in youth will grow with the growth and strengthen with the strength, and will generally be the same in afterlife, only continually growing stronger.

We are living in an age when almost everything is superficial. There is but little stability and firmness of character, because the training and education of children from their cradle is superficial. Self-denial and self-control have not been molded into their characters. They have been petted and indulged until they are spoiled for practical life. The love of pleasure controls minds, and children are flattered and indulged to their ruin. Children should be so trained and educated that they will expect temptations and

calculate to meet difficulties and dangers. They should be taught to have control over themselves and to nobly overcome difficulties; and if they do not willfully rush into danger and needlessly place themselves in the way of temptation; if they shun evil influences and vicious society, and then are unavoidably compelled to be in dangerous company, they will have strength of character to stand for the right and preserve principle, and will come forth in the strength of God with their morals untainted. If youth who have been properly educated make God their trust, their moral powers will stand the most powerful test.

But few parents realize that their children are what their example and discipline have made them, and that they are responsible for the characters their children develop. If the hearts of Christian parents were in obedience to the will of Christ, they would obey the injunction of the heavenly Teacher: "But seek ye first the kingdom of God, and His righteousness, and all these things shall be added unto you."

If Christian parents lived in obedience to the requirements of the divine Teacher, they would preserve simplicity in eating and in dressing, and would live more in accordance with natural law. They would not then devote so much time to artificial life, in making for themselves cares and burdens that Christ has not laid upon them, but that He has positively bid them shun. If the kingdom of God and His righteousness were the first and all-

important consideration with parents, but little precious time would be lost in needless outward ornamentation. The precious time devoted by many parents to dressing their children for display in their scenes of amusement would better, far better, be spent in cultivating their own minds in order that they may be competent to properly instruct their children. It is not essential to the salvation or happiness of these parents that they use the precious probationary time that God has lent them, in dressing, visiting, and gossiping.

Many parents plead that they have so much to do that they have no time to improve their minds, to educate their children for practical life, or to teach them how they may become lambs of Christ's fold. Not until the final settlement, when the cases of all will be decided, and the acts of our entire lives will be laid open to our view in the presence of God and the Lamb and all the holy angels, will parents realize the almost infinite value of their misspent time. Very many will then see that their wrong course has determined the destiny of their children. And they themselves also receive the denunciation: Depart, "thou wicked and slothful servant." Jesus will never say "Well done" to those who have not earned the "Well done" by their faithful lives of self-denial and self-sacrifice to do others good and to promote His glory. Those who live principally to please themselves instead of to do others good will meet with infinite loss.

Much study and earnest prayer for heavenly wisdom are needed to know how to deal with youthful minds, for very much depends upon the direction parents give to the minds and wills of their children. To balance their minds in the right direction and at the right time is a most important work, for their eternal destiny may depend on the decisions made at some critical moment. How important, then, that the minds of parents be as free as possible from perplexing, wearing care in temporal things, that they may think and act with calm consideration, wisdom, and love, and make the salvation of the souls of their children the first and highest consideration! The great object which parents should seek to attain for their dear children should be the inward adorning.

We should give time to the culture of our own hearts and minds in order that we may be qualified for our lifework. By neglecting these essential duties and conforming to the habits and customs of fashionable, worldly society, we do ourselves and our children a great wrong.

Mothers who have youthful minds to train and the characters of children to form should not seek the excitement of the world in order to be cheerful and happy. They have an important lifework, and they and theirs cannot afford to spend time in an unprofitable manner. Time is one of the important talents which God has entrusted to us and for which He will call us to account. A waste of time is a waste of intellect. The powers of the mind are susceptible

of high cultivation. It is the duty of mothers to cultivate their minds and keep their hearts pure. They should improve every means within their reach for their intellectual and moral improvement, that they may be qualified to improve the minds of their children. Those who indulge their disposition to be in company will soon feel restless unless visiting or entertaining visitors. Such have not the power of adaptation to circumstances. The necessary, sacred home duties seem commonplace and uninteresting to them. They have no love for self-examination or self-discipline. The mind hungers for the varying, exciting scenes of worldly life; children are neglected for the indulgence of inclination.

But parents [have] become more and more careless in the education of their children in the useful branches. Many parents allow their children to form wrong habits and to follow their own inclination, and fail to impress upon their minds the danger of their doing this and the necessity of their being controlled by principle.

Children frequently begin a piece of work with enthusiasm, but, becoming perplexed or wearied with it, they wish to change and take hold of something new. Thus, they may take hold of several things, meet with a little discouragement, and give them up; and so, they pass from one thing to another, perfecting nothing. A few words of encouragement or timely support can make a lasting difference in a child's life. Helping them through moments of difficulty not only eases their burden but also builds confidence.

The joy of completing a task, especially one they once struggled with, can inspire perseverance and a willingness to take on greater challenges.

Without this support, children may become easily discouraged and lose focus, frequently shifting from one activity to another. Over time, this can make it harder for them to follow through with responsibilities, even into adulthood. Patterns formed in early life often extend into future endeavors, including work and faith.

Encouragement, coupled with patient discipline, helps young people develop resilience. The training received in childhood shapes character and influences how individuals face challenges, pursue goals, and respond to the spiritual call of God throughout life.

Whom One Associates With

Proverbs 13:20 KJV — He that walketh with wise men shall be wise: but a companion of fools shall be destroyed.

Deuteronomy 7:1-4 KJV — When the LORD thy God shall bring thee into the land whither thou goest to possess it, and hath cast out many nations before thee, the Hittites, and the Girgashites, and the Amorites, and the Canaanites, and the Perizzites, and the Hivites, and the Jebusites, seven nations greater and mightier than thou; And when the LORD thy God shall deliver them before thee; thou shalt smite them, and utterly

destroy them; thou shalt make no covenant with them, nor shew mercy unto them: Neither shalt thou make marriages with them; thy daughter thou shalt not give unto his son, nor his daughter shalt thou take unto thy son. For they will turn away thy son from following me, that they may serve other gods: so will the anger of the LORD be kindled against you, and destroy thee suddenly.

1 Kings 11:1-4 KJV — But king Solomon loved many strange women, together with the daughter of Pharaoh, women of the Moabites, Ammonites, Edomites, Zidonians, and Hittites; Of the nations concerning which the LORD said unto the children of Israel, Ye shall not go in to them, neither shall they come in unto you: for surely, they will turn away your heart after their gods: Solomon clave unto these in love. And he had seven hundred wives, princesses, and three hundred concubines: and his wives turned away his heart. For it came to pass, when Solomon was old, that his wives turned away his heart after other gods: and his heart was not perfect with the LORD his God, as was the heart of David his father.

Proverbs 28:7 Whoso keepeth the law is a wise son: but he that is a companion of riotous men shameth his father.

1 Corinthians 15:33 Be not deceived: evil communications corrupt good manners.

Psalms 1:1 KJV Blessed is the man that walketh not in the

counsel of the ungodly, nor standeth in the way of sinners, nor sitteth in the seat of the scornful.

Psalm 26:4-5 I have not sat with vain persons, neither will I go in with dissemblers. I have hated the congregation of evil doers; and will not sit with the wicked.

Proverbs 1:10-11 My son, if sinners entice thee, consent thou not. If they say, Come with us, let us lay wait for blood, let us lurk privily for the innocent without cause... 1:15 KJV My son, walk not thou in the way with them; refrain thy foot from their path... 19 So are the ways of every one that is greedy of gain; which taketh away the life of the owners thereof.

Proverbs 21:19 KJV — It is better to dwell in the wilderness, than with a contentious and an angry woman.

Ecclesiastes 7:26 KJV — And I find more bitter than death the woman, whose heart is snares and nets, and her hands as bands: whoso pleaseth God shall escape from her; but the sinner shall be taken by her.

Amos 3:3 KJV — Can two walk together, except they be agreed?

1 Corinthians 10:21-22 KJV — Ye cannot drink the cup of the Lord, and the cup of devils: ye cannot be partakers of the Lord's table, and of the table of devils. Do we provoke the Lord to jealousy? are we stronger than he?

James 4:4 KJV — Ye adulterers and adulteresses, know ye not that the friendship of the world is enmity with God? whosoever therefore will be a friend of the world is the enemy of God.

Proverbs 22:1 KJV — A good name is rather to be chosen than great riches, and loving favor rather than silver and gold.

Ecclesiastes 7:1 KJV — A good name is better than precious ointment; and the day of death than the day of one's birth.

Luke 2:52 KJV — And Jesus increased in wisdom and stature, and in favor with God and man.

These verses show the effects, consequences which result from the ones whom one chooses to associate with on one's education.

Consider Job and his friends, Jonathan and David, Rehoboam and his friends in 1 Kings 12. The associations includes choosing a spouse. Consider Ahab and Jezebel. How different would Ahab have been if he had chosen an Abigail instead of Jezebel for his wife.

Marriage, Family

Exodus 20:12 KJV — Honor thy father and thy mother: that thy days may be long upon the land which the LORD thy God giveth thee.

Ephesians 6:1 KJV — Children, obey your parents in the Lord: for this is right.

Malachi 2:15 KJV — And did not he make one? Yet had he the

residue of the spirit. And wherefore one? That he might seek a godly seed. Therefore, take heed to your spirit, and let none deal treacherously against the wife of his youth.

Psalm 127:3 KJV — Lo, children are a heritage of the LORD: and the fruit of the womb is his reward.

Genesis 4:25-26— And Adam knew his wife again; and she bare a son, and called his name Seth: For God, said she, hath appointed me another seed instead of Abel, whom Cain slew. And to Seth, to him also there was born a son; and he called his name Enos: then began men to call upon the name of the LORD. 5:1-4 This is the book of the generations of Adam. In the day that God created man, in the likeness of God made he him; Male and female created he them; and blessed them, and called their name Adam, in the day when they were created. And Adam lived a hundred and thirty years, and begat a son in his own likeness, after his image; and called his name Seth: And the days of Adam after he had begotten Seth were eight hundred years: and he begat sons and daughters:

Genesis 18:17-19 KJV — And the LORD said, Shall I hide from Abraham that thing which I do; Seeing that Abraham shall surely become a great and mighty nation, and all the nations of the earth shall be blessed in him? For I know him, that he will command his children and his household after him, and they shall keep the way of the LORD, to do justice and

judgment; that the LORD may bring upon Abraham that which he hath spoken of him.

1 Timothy 3:1-7 This is a true saying, If a man desire the office of a bishop... A bishop then must be blameless...One that ruleth well his own house, having his children in subjection with all gravity; (For if a man know not how to rule his own house, how shall he take care of the church of God?) Not a novice, lest being lifted up with pride he fall into the condemnation of the devil. Moreover, he must have a good report of them which are without; lest he fall into reproach and the snare of the devil.

The first conclusion drawn from the verses, is that these verses establish man as a social being (it is not good that man be alone). The verses above highlight how marriage and family are integral to God's educational plan for mankind. The marriage covenant is the first institution God established for human relationships, and through family, children are nurtured in wisdom and understanding. In these familial structures, God's principles of love, respect, and discipline are learned, laying the foundation for developing a character that would qualify each person to reign with Jesus forever.

Work

Work, as defined in Scripture, is not merely the physical labor that sustains us but also the spiritual endeavor that aligns us with

God's original purpose for humanity. It is through work that we partner with God in bringing order and flourishing to creation, reflecting His image in the process.

Exodus 20:9 Six days shalt thou labour, and do all thy work:

Psalm 90:17 And let the beauty of the LORD our God be upon us: and establish thou the work of our hands upon us; yea, the work of our hands establish thou it.

Psalm 57:2— I will cry unto God most high; unto God that performeth all things for me.

Isaiah 26:12— LORD, thou wilt ordain peace for us: for thou also hast wrought all our works in us.

Genesis 2:15— And the LORD God took the man, and put him into the garden of Eden to dress it and to keep it.

Genesis 3:17-19 (because of thy disobedience)...*cursed is the ground for thy sake*; in sorrow shalt thou eat of it all the days of thy life; Thorns also and thistles shall it bring forth to thee; and thou shalt eat the herb of the field; In the sweat of thy face shalt thou eat bread, till thou return unto the ground; for out of it wast thou taken: for dust thou art, and unto dust shalt thou return.

Deuteronomy 30:9 KJV — And the LORD thy God will make thee plenteous in every work of thine hand, in the fruit of thy body, and in the fruit of thy cattle, and in the fruit of thy land,

for good: for the LORD will again rejoice over thee for good, as he rejoiced over thy fathers:

John 6:29 KJV — Jesus answered and said unto them, This is the work of God, that ye believe on him whom he hath sent.

John 9:4 KJV — I must work the works of him that sent me, while it is day: the night cometh, when no man can work.

John 17:4 KJV — I have glorified thee on the earth: I have finished the work which thou gavest me to do.

Prov. 24:33-34 Yet a little sleep, a little slumber, a little folding of the hands to sleep: So shall thy poverty come as one that travelleth; and thy want as an armed man.

Proverbs 13:19 KJV — The desire accomplished is sweet to the soul: but it is abomination to fools to depart from evil.

The fourth commandment instructs one that man work six days, but more than this that man accomplish his work in six days. When man sinned, God cursed the ground for man's sake or welfare.

One's education should include a trade or skill in which one may contribute to the economy of society. Since we are co-laborers with God and will be co-reigning with Christ, we should also consider the work of God when considering our education. Beyond personal fulfillment, work is also meant to serve society. In 1 Corinthians 12:7, we learn that each person is given a gift to benefit others.

Work, therefore, is an avenue through which individuals contribute

to the common good, advancing God's purposes on earth. As such, work should never be done in isolation but in the context of communal responsibility. (communal responsibility meaning freewill service/blessing to others)

True education goes beyond theoretical knowledge—it must be practical, experienced, and lived out in one's life. It should equip individuals with the skills and wisdom necessary for meaningful, productive work. Whether physical or intellectual, such work is not merely for personal sustenance but is intended to bless others and advance the purposes of God's kingdom. Thus, education must not only inform the mind but also train the heart and hands, providing the tools and conviction to live purposefully and act faithfully in the world.

While the Fall introduced hardship and toil into the work that was meant to bring fulfillment, Christ's redemption restores the purpose of work. The labor that once brought sorrow now becomes an opportunity for partnership with God in His redemptive work. As believers, we are called to view our labor not just as toil but as part of God's ongoing work of restoration in the world.

Commerce

1 Kings 5:5-12 KJV — And, behold, I purpose to build a house unto the name of the LORD my God, as the LORD spake unto David my father, saying, Thy son, whom I will set upon thy throne in thy room, he shall build a house unto my name. Now

therefore command thou that they hew me cedar trees out of Lebanon; and my servants shall be with thy servants: and unto thee will I give hire for thy servants according to all that thou shalt appoint: for thou knowest that there is not among us any that can skill to hew timber like unto the Sidonians.... And Hiram sent to Solomon, saying, I have considered the things which thou sentest to me for: and I will do all thy desire concerning timber of cedar, and concerning timber of fir. My servants shall bring them down from Lebanon unto the sea: and I will convey them by sea in floats unto the place that thou shalt appoint me, and will cause them to be discharged there, and thou shalt receive them: and thou shalt accomplish my desire, in giving food for my household. So, Hiram gave Solomon cedar trees and fir trees according to all his desire. And Solomon gave Hiram twenty thousand measures of wheat for food to his household, and twenty measures of pure oil: thus gave Solomon to Hiram year by year...and there was peace between Hiram and Solomon; and they two made a league together.

Genesis 11:2-5 KJV — And it came to pass, as they journeyed from the east, that they found a plain in the land of Shinar; and they dwelt there. And they said one to another, Go to, let us make brick, and burn them thoroughly. And they had brick for stone, and slime had they for mortar. And they said, Go to, let us build us a city and a tower, whose top may reach unto heaven; and let us make us a name, lest we be scattered abroad

upon the face of the whole earth. And the LORD came down to see the city and the tower, which the children of men builded.
(Man's disobedience)

Proverbs 24:27 KJV — Prepare thy work without, and make it fit for thyself in the field; and afterwards build thine house.

Deuteronomy 8:18 KJV — But thou shalt remember the LORD thy God: for it is he that giveth thee power to get wealth, that he may establish his covenant which he swore unto thy fathers, as it is this day.

Leviticus 19:36 KJV — Just balances, just weights, a just ephah, and a just hin, shall ye have: I am the LORD your God, which brought you out of the land of Egypt.

Ezekiel 45:10 KJV — Ye shall have just balances, and a just ephah, and a just bath.

Amos 8:5 KJV — Saying, When will the new moon be gone, that we may sell corn? and the sabbath, that we may set forth wheat, making the ephah small, and the shekel great, and falsifying the balances by deceit?

Proverbs 11:1 KJV — A false balance is abomination to the LORD: but a just weight is his delight. (Prov. 16:11)

Consider parable of labors in Matthew 20, particularly verses 2 and 8-15. The earth was to yield an increase, a surplus, which would provide man a means and incentive to trade/ contract/exchange

his/her surplus with others. Consider the account in Jeremiah 32, all the details delineated when Jeremiah purchase the field from Hanameel; when Abraham purchased the burial plot in Genesis 23, and when David purchased the threshing floor from Ornan in 1 Chron. 21:15-29.

Commerce, when conducted with integrity, allows for the exchange of goods and services, creating a thriving economy. Just as importantly, it fosters social interactions—opportunities to practice honesty, patience, humility, and responsibility—through which character is tested and developed.. The Scriptures continually stress the importance of fairness in trade, as seen in Leviticus 19:36 and Proverbs 11:1.

These principles remind us that commerce is not just about profit but also about the responsible stewardship of resources for the common good. Education in commerce, therefore, should prepare individuals not only for financial success but also for ethical responsibility in business practices."

METHODS OF LEARNING AND GROWTH:

God's Means For Man Obtaining An Education

Genesis 2:4— These are the generations of the heavens and of the earth when they were created, in the day that the LORD God made the earth and the heavens,

Genesis 2:9— And out of the ground made the LORD God to grow every tree that is pleasant to the sight, and good for food; the tree of life also in the midst of the garden, and the tree of knowledge of good and evil.

Genesis 2:21-24— And the LORD God caused a deep sleep to fall upon Adam, and he slept: and he took one of his ribs, and closed up the flesh instead thereof; And the rib, which the LORD God had taken from man, made he a woman, and brought her unto the man. And Adam said, This is now bone of my bones, and flesh of my flesh: she shall be called Woman, because she was taken out of Man. Therefore, shall a man leave his father and his mother, and shall cleave unto his wife: and they shall be one flesh.

The primary means/ways that God originally ordained man to obtain his/her education is found in the verses above, along with Genesis 1:28

The foundation for human education and formation is set in the creation narrative, where God ordained both work and relationships as the primary means for man to grow in knowledge and wisdom. Through His creation of Adam and Eve, God provided the first lesson in the importance of family, work, and mutual interdependence. These elements were part of God's original design for human learning and understanding.

As outlined in the creation narrative, God established four fundamental means for humans to gain knowledge and

wisdom: work, family, population of the earth, and the Sabbath. These are not only the pillars of human existence but also of divine education, each contributing to the development of godly character and understanding.

Hope, Faith and Divine Love

1 Corinthians 13:1-9, 13— Though I speak with the tongues of men and of angels, and have not charity (Divine Love), I am become as sounding brass, or a tinkling cymbal. And though I have the gift of prophecy, and understand all mysteries, and all knowledge; and though I have all faith, so that I could remove mountains, and have not charity, I am nothing. And though I bestow all my goods to feed the poor, and though I give my body to be burned, and have not charity, it profiteth me nothing. Charity suffereth long, and is kind; charity envieth not; charity vaunteth not itself, is not puffed up, Doth not behave itself unseemly, seeketh not her own, is not easily provoked, thinketh no evil; Rejoiceth not in iniquity, but rejoiceth in the truth; Beareth all things, believeth all things, hopeth all things, endureth all things. Charity never faileth...

Romans 5:3-5— And not only so, but we glory in tribulations also: knowing that tribulation worketh patience; And patience, experience; and experience, hope: And hope maketh not ashamed; because the love of God is shed abroad in our hearts by the Holy Ghost which is given unto us.

1 Peter 1:3 KJV — Blessed be the God and Father of our Lord Jesus Christ, which according to his abundant mercy hath begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead...21 Who by him do believe in God, that raised him up from the dead, and gave him glory; that your faith and hope might be in God.

1 Timothy 1:1-2 KJV — Paul, an apostle of Jesus Christ by the commandment of God our Savior, and Lord Jesus Christ, which is our hope;

Titus 1:2 KJV — In hope of eternal life, which God, that cannot lie, promised before the world began...Titus 2:13 Looking for that blessed hope, and the glorious appearing of the great God and our Savior Jesus Christ;

Romans 12:3— For I say, through the grace given unto me, to every man that is among you, not to think of himself more highly than he ought to think; but to think soberly, according as God hath dealt to every man the measure of faith.

1 John 5:4 For whatsoever is born of God overcometh the world: and this is the victory that overcometh the world, even our faith.

Romans 10:17— So then faith cometh by hearing, and hearing by the word of God.

1 Cor. 13:13 states: *And now abideth faith, hope, charity, these three; but the greatest of these is charity (translated from the Greek word Agape, Divine Love).* Hebrews 11:6 states “...*that without faith it is impossible to please God.* 1 John 4:8 states “*He that loveth not knoweth not God; for God is love.*” Ephesians 2:12 states “*That at that time ye were without Christ, being aliens from the commonwealth of Israel, and strangers from the covenants of promise, having no hope, and without God in the world:*” Hope, faith, and divine love are not isolated virtues but a threefold cord that binds the Christian to Christ and to the life of heaven. In God’s original design for education, these virtues are both the curriculum and the outcome. Hope lifts the heart toward eternity, faith sustains the journey, and love fulfills the law (Romans 13:10). Together, they reflect the character of Christ and prepare the soul for eternal communion with God, for “love never fails” (1 Corinthians 13:8).

Hope, faith, and divine love are among the highest Christian virtues—core graces that the Holy Spirit actively cultivates in the life of every believer. As fruits of the Spirit (Galatians 5:22–23), they are evidences of regeneration, the new birth, and continual growth in sanctification.

These three virtues are interrelated and inseparable, forming the triad of Christian maturity described in 1 Corinthians 13:13: “Now abideth faith, hope, love, these three; but the greatest of these is love.” Each plays a vital role in spiritual formation and deepening the believer’s relationship with God.

Humility and Service

Matthew 11:28-30 KJV — Come unto me, all ye that labour and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls. For my yoke is easy, and my burden is light.

Mark 10:13-15 KJV — And they brought young children to him, that he should touch them: and his disciples rebuked those that brought them. But when Jesus saw it, he was much displeased, and said unto them, Suffer the little children to come unto me, and forbid them not: for of such is the kingdom of God. Verily I say unto you, Whosoever shall not receive the kingdom of God as a little child, he shall not enter therein.

Mark 10:41-46 (James and John just asked to sit on His right and left hand)...And when the ten heard it, they began to be much displeased with James and John. But Jesus called them to him, and saith unto them, Ye know that they which are accounted to rule over the Gentiles exercise lordship over them; and their great

ones exercise authority upon them. But so shall it not be among you: but whosoever will be great among you, shall be your minister: And whosoever of you will be the chiefest, shall be servant of all. For even the Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many.

Romans 12:3 KJV — For I say, through the grace given unto me, to every man that is among you, not to think of himself more highly than he ought to think; but to think soberly, according as God hath dealt to every man the measure of faith.

Jesus taught, and His life reflected the principle, that it is loving service, meekness and true humility which constitutes greatness. Loving service, meekness and humility are the motivating influences which govern all the interactions between the citizens of heaven. Hence, one's education should include the instruction and development of these characteristics, without which no person shall enter into heaven.

Humility, meekness, and service are not only essential to the Christian life but are the bedrock of all other virtues. These qualities are reflections of the divine character, demonstrated perfectly by Jesus in His earthly ministry, and they become the hallmark of Christ-like living.

Humility involves a proper understanding of oneself before God—recognizing our complete dependence on His grace and mercy. It is not self-deprecation but a realistic view of one's position before God and others. True humility neither elevates nor diminishes our God-given dignity; it aligns our heart with God's will. (Phil. 2:5-8)

Service is the natural outworking of humility and meekness. Jesus taught that greatness in His kingdom is not measured by one's position or power but by the willingness to serve others (Mark 10:43–45). His life and death were the ultimate

demonstration of sacrificial service, and He calls His followers to emulate Him in this.

Meekness, often misunderstood as weakness, is, in reality, strength under control. It is the divine power to choose gentleness, patience, and restraint in difficult circumstances. Jesus exemplified this meekness (Matthew 11:29), choosing the way of peace, even at great personal cost.

CHARACTER DEVELOPMENT

Examination, Tests, Trials

Proverbs 14:6 KJV — A scorner seeketh wisdom, and findeth it not: but knowledge is easy unto him that understandeth.

Proverbs 8:8-9 KJV — All the words of my mouth are in righteousness; there is nothing forward or perverse in them. They are all plain to him that understandeth, and right to them that find knowledge.

Psalms 17:3 KJV — Thou hast proved mine heart; thou hast visited me in the night; thou hast tried me, and shalt find nothing; I am purposed that my mouth shall not transgress.

Job 23:10 KJV — But he knoweth the way that I take: when he hath tried me, I shall come forth as gold.

Colossians 1:25-29 — Whereof I am made a minister, according to the dispensation of God which is given to me for you, to fulfil the word of God; Even the mystery which hath been hid from ages and from generations, but now is made manifest to his saints: To whom God would make known what

is the riches of the glory of this mystery among the Gentiles; which is Christ in you, the hope of glory: Whom we preach, warning every man, and teaching every man in all wisdom; that we may present every man perfect in Christ Jesus: Whereunto I also labour, striving according to his working, which worketh in me mightily.

Psalm 105:16-19 KJV — Moreover he called for a famine upon the land: he brake the whole staff of bread. He sent a man before them, even Joseph, who was sold for a servant: Whose feet they hurt with fetters: he was laid in iron: Until the time that his word came: the word of the LORD tried him.

Jude 1:24 KJV — Now unto him that is able to keep you from falling, and to present you faultless before the presence of his glory with exceeding joy,

When God created man, before God would fulfill Eph. 1:10, man would have to have been judged or evaluated whether he (man) was faithful and qualified to sit on the throne with God for eternity. If man had been faithful walking in the works in Eph. 2:10 and 1 Tim 1:9-12, then Psalms 8:4-5 would be fulfilled, man would have been exalted to the throne and crowned with glory and honor. Further, man would sit and judge the penalty, sentence due to the evil angels and Satan for disobeying/ violating God's law (Jude 6, 1 Cor. 6:3 and 2 Peter 2:4). The judgment determined would have been pronounced and executed by Jesus. In conjunction with this

event, every knee would bow to Jesus (Isa. 45:23, Rom. 14:11, Phil 2:9), heaven would have come down to earth, and heaven and earth would be one (per Revelation Chapter 21), and the evil angels, Satan and sin would have burned out of existence. Then, the eternal reign of God and Jesus with man as the representatives of the government would begin.

A few brief comments about the subjects examines: tests and trials. The final outcome of education is the imparting of knowledge, the imbibing of a particular subject. Toward this end, the student must demonstrate his understanding and mastery of the subject matter taught. Knowledge is not the only criteria which prepares and qualifies one to reign with Christ.

Another criterion is faithfulness. In the great controversy between Jesus and Satan, Satan was given the opportunity to tempt man, to solicit man to his side or government (1 Thes. 3:5, James 1:12-18, Matt. 4:1-11, Luke 4:1-13). Hence the purpose of examinations, tests, trials is the means of one to demonstrate his mastery of the subject(s) and one's faithfulness to God. However, they are not to be a source of competition, preference or honor of one above another, a standard for superiority, privileged, elites, castes, classes or anything else that brings divisions among the brethren.

Patience, Endurance, Temperance, Suffering for Righteousness

James 1:1-5 KJV — James, a servant of God and of the Lord Jesus Christ, to the twelve tribes which are scattered abroad,

greeting. My brethren, count it all joy when ye fall into the devil's temptations; Knowing this, that the trying of your faith worketh patience. But let patience have her perfect work, that ye may be perfect and entire, wanting nothing. If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not; and it shall be given him.

1 Peter 5:8-10 KJV — Be sober, be vigilant; because your adversary the devil, as a roaring lion, walketh about, seeking whom he may devour: Whom resist steadfast in the faith, knowing that the same afflictions are accomplished in your brethren that are in the world. But the God of all grace, who hath called us unto his eternal glory by Christ Jesus, after that ye have suffered a while, make you perfect, stablish, strengthen, settle you.

Matthew 5:10-12 KJV — Blessed are they which are persecuted for righteousness' sake: for theirs is the kingdom of heaven. Blessed are ye, when men shall revile you, and persecute you, and shall say all manner of evil against you falsely, for my sake. Rejoice, and be exceeding glad: for great is your reward in heaven: for so persecuted they the prophets which were before you.

Proverbs 24:10 KJV — If thou faint in the day of adversity, thy strength is small.

Hebrews 10:36 KJV — For ye have need of patience, that, after

ye have done the will of God, ye might receive the promise.

1 Corinthians 9:24-27 KJV — Know ye not that they which run in a race run all, but one receiveth the prize? So run, that ye may obtain. And every man that striveth for the mastery is temperate in all things. Now they do it to obtain a corruptible crown; but we are incorruptible. I therefore so run, not as uncertainly; so, fight I, not as one that beateth the air: But I keep under my body, and bring it into subjection: lest that by any means, when I have preached to others, I myself should be a castaway.

Jesus stated “Matthew 10:22 KJV — *And ye shall be hated of all men for my name's sake: but he that endureth to the end shall be saved.*” This quote, along with the scriptures above show the importance and necessity of one to incorporate these qualities in one’s education, and to master them in their physical, mental and moral being. (see Matt. 24:13; Mark 13:13)

Patience is the ability to wait without frustration, trusting in God’s perfect timing and sovereignty over all situations. As James instructs, “Be patient therefore, brethren, unto the coming of the Lord” (James 5:7–8).

Endurance is the strength to persevere under pressure or suffering, keeping our eyes fixed on the eternal rewards promised by God. Hebrews 12:1–2 exhorts us to “run with endurance the race that is set before us,” looking to Jesus, the author and finisher of our faith.

The Christian virtues of hope, faith, love, humility, meekness, patience, endurance, temperance, and justice form the foundation of Christian living and are the core of true Christian education. These virtues shape the character, conduct, and purpose of the believer, preparing them to live in harmony with God's will and to serve others in His name.

Comments on True Education by W. W. Prescott

The following is an excerpt from the biography of William Prescott from Adventist Encyclopedia:

A highly influential writer, scholar and administrator among Seventh-day Adventism's second generation of leaders, William Warren Prescott served the church for a total of fifty-two years, holding numerous senior leadership roles in education and publishing and at the General Conference. He was a member of the General Conference Executive Committee for forty-two years.

At the 1897 General Conference Session, during a debate/discussion on education, Prescott spoke the following, which is highly worth considering:

A THING of life must be permitted to express itself; only dead things can be carved and molded and fixed and kept there. Our attention has been emphatically called in our study of this question, to the fact that there is but one work; and that it is all educational work, while the circumstances give a different mold to each one in his department; and the school work is but one department of this general effort to give the gospel for this time to the people of the world.

And so in presenting these resolutions to the Conference, it is impossible to do anything further than simply to call attention in a general way to the principles. It is no use to lay down any definite application; it is no use to legislate into harmony any one who is not in harmony with these things. It cannot be done any more than you can vote people into the truth or into the church. If they are converted, they are there, and you do not need any voting; you can accept them. If they are not converted, you cannot convert them by vote. It is just so with this matter, and that is the reason why the recommendation is presented in this general form, - that attention may be called anew to these principles, and that those who are engaged in this work are requested to study anew, and to make the effort to apply these principles as they shall have light in their own work.

Now, that it is necessary that we should all be educated upon this, not simply those who are here, but the people at large, is well illustrated by the experience which I have had since being here. I have received two letters, one is from a college graduate, who has had experience in teaching; the other is from a mother, who is a representative woman, and who will answer perhaps for many in our different churches. And it was curious to me that they both wrote from different quarters of the country, calling my attention to this thing.

The whole tendency of this time is to disregard the importance of the individual, and to magnify the importance of the mass. In the subject of education that plan has been followed, and one mold, as it were, has been prepared for every student - not absolutely so, but [223] in a general way.

Now, my own thought is this: that the individual should be treated as an individual. He stands before God, whether he is young or old; when he is in the school, he

is to be treated according to the circumstances in which he is placed, his age, and all that. And the principle is true of us all at any age. We stand before God, to be trained for the heavenly kingdom. The defect is that the image of God has been lost. All other evil consequences follow from that. The case is to be cured on one principle as was presented to us yesterday morning: Restore the image of God in the soul, and that itself will be the cure for all the defects.

But as we begin to look in detail, there are defects in the mental make-up, defects in the power of thinking, defects in judgment, physical defects - not simply deformities, but physical defects -physical weaknesses; and of course above all, and, in a sense, as a cause of all moral defects. Now, it has seemed to me that the individual should be considered with reference to what God wants him to be, and, noticing the defects that exist, noticing what is lacking in his make-up as an individual, that he may meet the idea that God has in that particular person, in view of the talents that he has given to him, that the effort of every teacher should be to open the way, or to assist him to reach God's remedy for these defects, and that will develop not simply the mind, or simply the body, but will develop the man, will develop the whole being. And the aim will not be to make every one fit the same mold, it will not be expected that every one will be able to meet the same standard, but the ideal for each individual should be the highest point of excellence that he is able to reach, in view of his talents with which God has endowed him, and the opportunities afforded him. God holds us responsible for the light we receive in religious matters. We are responsible, first, in view of the talents we have; second, for the opportunities afforded for the development of those talents.

Sweeping aside the question of technical courses of study, as though a certain length of time spent in the study of certain subjects would educate one, I just turn to the idea of development, the idea of bringing to each individual the remedy that he needs, presented to him in such a way that he can avail himself of it in developing, building up; and if that does not bring to him the technical knowledge of certain branches of study, yet, if he is growing, building up, developing in the right lines toward the ideal that God has in mind for him, it seems to me that that is the best thing that can be done for him. And the test should not be, Have you studied this? have you studied that? have you passed an examination, with a certain percent in such subjects? have you a diploma from such a course for such a course? but, What are you? what are you? That should be the constant test. The examination should be the application of God's ideal for that individual, to him personally. Then his ability to meet that, or his failure to meet that, would decide what he is, and would decide his fitness for God's work.

Now, this calls for an experience on the part of instructors such as is not required to carry on the ordinary and somewhat mechanical routine of book study and recitation. It calls for an adaptation to the work such as is not demanded of one, who even to a considerable degree depends upon what others have laid out, to assign routine lessons, to ask questions merely, and to have answers that may be largely from memory. The purpose to be aimed at is the development of the being, the growth of the being; and this demands the right kind of food, the right kind of conditions, just as plants require certain conditions that they may grow. No human being can make the mind of another human being grow, but he can supply the conditions of growth, and then it will grow. But the great difficulty has been that this has been reversed, and to a lamentably large degree the conditions

supplied have been such as to stunt rather than to develop the mind.

Here is something which will bear much thought:-

It is not the highest work of education to communicate knowledge merely, but to impart that vitalizing energy which is received from the contact of mind with mind, of soul with soul. It is only life that can beget life.

The significance of that brief sentence after this statement, shows that this is a matter of life. It is not imparting a mechanical round; it is not simply imparting facts; it is begetting life, and only life can beget life. So it is not to impart knowledge merely, but to impart that vitalizing energy which is received from the contact of mind with mind.

Now this thought:-

In the educational system [that is, in the time of Christ] there was no place for that personal experience in which the soul learns for [224] itself the power of a "Thus saith the Lord," and gains that reliance upon the divine word which alone can bring peace and power with God. Busy with the round of forms, students in these schools found no quiet hours in which to commune with God and hear his voice speaking to their hearts. That which the rabbis regarded as superior education was, in reality, the greatest hindrance to true education. It was opposed to all real development. Under their training, the powers of the youth were repressed, and their minds were cramped and narrowed.

We have not fully emerged from the principles of education that were in vogue in the Dark Ages. The principle then was that one mind should control another mind, - the submission of one human mind to another. God never intended that one human mind should control

another human mind, because the only consequence of such control is evil.

Now, these principles are not narrow in their application. These are the principles that apply in all our organization and work. This is why God has been speaking so decidedly to us with reference to the course that we have been pursuing in all our general work. The principle is the same in the educational work. What God wants is, that the creatures shall be regarded as creatures of life, and given an opportunity for individual growth and development; not to destroy individuality, but every one should be regarded as one of God's creatures, endowed with life and the power of growth, and no human mind can properly control that mind without stunting, narrowing, and cramping it.

So our present system has not entirely emerged from this idea of stunting the mind rather than supplying the conditions for letting the mind grow.

All this instruction which we have received upon the subject of education, is in this direction, that it should be a thing of life, of growth, of character, and that many of the forms, many of the ceremonies, many of the outward mechanical appliances, should be dispensed with as tending to cramp and narrow, rather than to give the opportunity for development.

The life of this educational work is to be the same that is the life of all - the Spirit of God. And God's Spirit, when allowed to have its place and do its work, will develop our educational work just as much as it will develop all our work. Give God his place. And this thought that we are studying in our Bible lessons, "I will put my trust in Him," applies in the school work just as much as in the work of the minister in the field.

THE SANCTUARY INTRODUCED

Psalm 77:13— Thy way, O God, is in the sanctuary: who is so great a God as our God?

Psalm 73:16-17— When I thought to know this, it was too painful for me; Until I went into the sanctuary of God; then understood I their end.

Psalm 63:2 KJV — To see thy power and thy glory, so as I have seen thee in the sanctuary. (See also Psalm 73:17)

Zechariah 6:15— And they that are far off shall come and build in the temple of the LORD, and ye shall know that the LORD of hosts hath sent me unto you. And this shall come to pass, if ye will diligently obey the voice of the LORD your God.

Hebrews 8:1-6— Now of the things which we have spoken this is the sum: We have such a high priest, who is set on the right hand of the throne of the Majesty in the heavens; A minister of the sanctuary, and of the true tabernacle, which the Lord pitched, and not man. For every high priest is ordained to offer gifts and sacrifices: wherefore it is of necessity that this man have somewhat also to offer. For if he were on earth, he should not be a priest, seeing that there are priests that offer gifts according to the law: Who serve unto the example and shadow of heavenly things, as Moses was admonished of God when he

was about to make the tabernacle: for, See, saith he, that thou make all things according to the pattern shewed to thee in the mount. But now hath he obtained a more excellent ministry, by how much also he is the mediator of a better covenant, which was established upon better promises.

Malachi 3:1— Behold, I will send my messenger, and he shall prepare the way before me: and the Lord, whom ye seek, shall suddenly come to his temple, even the messenger of the covenant, whom ye delight in: behold, he shall come, saith the LORD of hosts.

Psalms 91:16— With long life will I satisfy him, and shew him my salvation.

2 Corinthians 5:17-21 KJV — Therefore if any man be in Christ, he is a new creature: old things are passed away; behold, all things are become new. And all things are of God, who hath reconciled us to himself by Jesus Christ, and hath given to us the ministry of reconciliation; To wit, that God was in Christ, reconciling the world unto himself, not imputing their trespasses unto them; and hath committed unto us the word of reconciliation. Now then we are ambassadors for Christ, as though God did beseech you by us: we pray you in Christ's stead, be ye reconciled to God. For he hath made him to be sin for us, who knew no sin; that we might be made the righteousness of God in him.

Isaiah 11:11 And it shall come to pass in that day, that the Lord shall set his hand again the second time to recover the remnant of his people, which shall be left, from Assyria, and from Egypt, and from Pathros, and from Cush, and from Elam, and from Shinar, and from Hamath, and from the islands of the sea.

1 Cor. 15:51 Behold, I shew you a mystery; We shall not all sleep, but we shall all be changed, 52 In a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed. 53 For this corruptible must put on incorruption, and this mortal must put on immortality. 54 So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up in victory. 55 O death, where is thy sting? O grave, where is thy victory?

We notice from Genesis 1 to 3, that man in tilling the garden, his interaction(s) with His fellow beings, and observation of the Sabbath would provide man an education and training that would fit him and provide him the expertise, skills, qualities necessary for the position to sit on the throne of God.

Exodus 31:3 KJV — And I have filled him with the spirit of God, in wisdom, and in understanding, and in knowledge, and in all manner of workmanship,

Ecclesiastes 2:4-10 KJV — I made me great works; I builded me houses; I planted me vineyards: I made me gardens and orchards, and I planted trees in them of all kind of fruits: I made me pools of water, to water therewith the wood that bringeth forth trees: I got me servants and maidens, and had servants born in my house; also I had great possessions of great and small cattle above all that were in Jerusalem before me: I gathered me also silver and gold, and the peculiar treasure of kings and of the provinces: I got me men singers and women singers, and the delights of the sons of men, as musical instruments, and that of all sorts. So, I was great, and increased more than all that were before me in Jerusalem: also, my wisdom remained with me. And whatsoever mine eyes desired I kept not from them, I withheld not my heart from any joy; for my heart rejoiced in all my labour: and this was my portion of all my labour.

Jeremiah 29:1-7 KJV — Now these are the words of the letter that Jeremiah the prophet sent from Jerusalem unto the residue of the elders which were carried away captives, and to the priests, and to the prophets, and to all the people whom Nebuchadnezzar had carried away captive from Jerusalem to Babylon; (After that Jeconiah the king, and the queen, and the eunuchs, the princes of Judah and Jerusalem, and the carpenters, and the smiths, were departed from Jerusalem;) By the hand of Elasah the son of Shaphan, and Gemariah the son

of Hilkiah, (whom Zedekiah king of Judah sent unto Babylon to Nebuchadnezzar king of Babylon) saying, Thus saith the LORD of hosts, the God of Israel, unto all that are carried away captives, whom I have caused to be carried away from Jerusalem unto Babylon; Build ye houses, and dwell in them; and plant gardens, and eat the fruit of them; Take ye wives, and beget sons and daughters; and take wives for your sons, and give your daughters to husbands, that they may bear sons and daughters; that ye may be increased there, and not diminished. And seek the peace of the city whither I have caused you to be carried away captives, and pray unto the LORD for it: for in the peace thereof shall ye have peace.

2 Kings 18:5-7 KJV — He (Hezekiah) trusted in the LORD God of Israel; so that after him was none like him among all the kings of Judah, nor any that were before him. For he clave to the LORD, and departed not from following him, but kept his commandments, which the LORD commanded Moses. And the LORD was with him; and he prospered whithersoever he went forth: and he rebelled against the king of Assyria, and served him not.

1 Samuel 8:13 KJV — And he will take your daughters to be confectionaries, and to be cooks, and to be bakers.

John 15:8 KJV — Herein is my Father glorified, that ye bear much fruit; so shall ye be my disciples.

Deuteronomy 14:24-26 KJV — And if the way be too long for thee, so that thou art not able to carry it; or if the place be too far from thee, which the LORD thy God shall choose to set his name there, when the LORD thy God hath blessed thee: Then shalt thou turn it into money, and bind up the money in thine hand, and shalt go unto the place which the LORD thy God shall choose: And thou shalt bestow that money for whatsoever thy soul lusteth after, for oxen, or for sheep, or for wine, or for strong drink, or for whatsoever thy soul desireth: and thou shalt eat there before the LORD thy God, and thou shalt rejoice, thou, and thine household,

Psalms 107:33-43 KJV — He turneth rivers into a wilderness, and the water springs into dry ground; A fruitful land into barrenness, for the wickedness of them that dwell therein. He turneth the wilderness into a standing water, and dry ground into water springs. And there he maketh the hungry to dwell, that they may prepare a city for habitation; And sow the fields, and plant vineyards, which may yield fruits of increase. He blesseth them also, so that they are multiplied greatly; and suffereth not their cattle to decrease. Again, they are minished and brought low through oppression, affliction, and sorrow. He poureth contempt upon princes, and causeth them to wander in the wilderness, where there is no way. Yet setteth he the poor on high from affliction, and maketh him families like a flock. The righteous shall see it, and rejoice: and all iniquity shall

stop her mouth. Whoso is wise, and will observe these things, even they shall understand the lovingkindness of the LORD.

“The book of nature, which spread its living lessons before them, afforded an exhaustless source of instruction and delight. On every leaf of the forest and stone of the mountains, in every shining star, in earth and sea and sky, God’s name was written. With both the animate and the inanimate creation—with leaf and flower and tree, and with every living creature, from the leviathan of the waters to the mote in the sunbeam—the dwellers in Eden held converse, gathering from each the secrets of its life. God’s glory in the heavens, the innumerable worlds in their orderly revolutions, “the balancing of the clouds” (Job 37:16), the mysteries of light and sound, of day and [22] night—all were objects of study by the pupils of earth’s first school.

The laws and operations of nature, and the great principles of truth that govern the spiritual universe, were opened to their minds by the infinite Author of all. In “the light of the knowledge of the glory of God” (2 Corinthians 4:6), their mental and spiritual powers developed, and they realized the highest pleasures of their holy existence.” Education, Chapter 2, by Ellen White

Man was to expand the garden of Eden to cover the earth. The home of our first parents was to be a pattern for other homes as their children. Genesis 2 states that garden was made for a usefulness and beauty. Man was to subdue, bring the earth into

subjection to man. Ephesians 1:10 informs us that man has a certain time period to accomplish this. Through and in carrying out this commission, man would obtain a knowledge of God, develop a divine character in their body, mind and soul that would qualify them to reign with Jesus for eternity.

While the original mandate was to steward and cultivate the earth, the New Testament adds the dimension of spreading the gospel of salvation to all nations. The Great Commission expands humanity's role from stewardship of the earth to spiritual redemption of the world (Mark 16).

As God's original creation was designed to teach and equip humanity, the early study of nature was meant to foster both spiritual and intellectual growth. This divine partnership in creation requires human engagement with nature not only to subdue it but also to learn from it.

The following is an extract from a series of lectures/talks (Number 3) given by Steven Haskell at the 1893 General Conference Session on January 29, 1893 titled "How to Study the Bible:"

p.31.6...Let us go back to the beginning and read Genesis 2:5, "And every plant of the field before it was in the earth, and every herb of the field before it grew: for the Lord God had not caused it to rain upon the earth, and there was not a man to till the ground" etc. All these things were in the mind of Christ even before they grew. He knew every plant of the field and every herb before it grew out of the

earth. There was nothing in the earth to make anything grow until God spake and made them grow. It was the power of God that made them grow. The same power makes them grow now. God gave everything power to reproduce its kind and man was to have dominion over all.

Then God made the garden in which he placed the man he had formed. In that garden was every tree that was pleasant to the sight and good for food, an example of what the earth should be under the subduing influence of man. God created man in his own image, which is not simply the form of God but of the nature of God in intelligence, and he said to man “Be fruitful and multiply and replenish the earth and subdue it.”

He had given the man a sample of what he wanted the whole earth to be and expected him to make it so. Then God must have given him a knowledge of the nature of trees, - the nature of plants and their properties, and the art of cultivating them. If Adam did not have the knowledge, then God in commanding him to make the earth like Eden, was telling him to do what he could not do. This would have been as inconsistent as it would be to take a man from the city, who had never seen a farm and place him upon a large tract of wild but productive land and expect him to make out of it a landscape garden. Adam was indeed a landscape gardener in the highest sense of the word. How much intelligence then did Adam need, to rule over all the earth, and bring it into such a perfect condition? He knew enough on the first day of his existence to name all the beasts, fowls and every living creature. As primitive names are always expressive of

the nature, appearance or habits of the thing named, Adam must have known of the nature of everything he named. He understood about the trees and shrubs. That is what we call botany. He knew all about the beasts, that is, he was a zoologist. As he would subdue the earth, his knowledge of what it contained, of its fruits, flowers and minerals, would have increased by his experience.

Adam's knowledge was not an end in itself but a means to fulfill God's command to bring the earth into its intended state of harmony and beauty. His understanding of the plants, animals, and earth was part of his divine calling to steward and develop God's creation.

Genesis Chapter 3 accounts how Lucifer, now Satan the adversary of God, deceived, seduced our first parents to eat of the tree which they were forbidden to eat. As a result, the earth suffered the blight of man's sin (Rom. 8:22). The earth no longer bore fully the divine attributes of its creator, but bore many of the attributes of its new steward, Satan. Thorns came into existence, weeds, etc. Also, predatory instincts and the maxim the survival of the fittest were introduced into the animal kingdom. The earth was no longer the perfect training environment for man. A replacement was needed.

Also, the human race became subject unto death. Another consequence of man's sin was that he became separated from God (Isa. 59:1-2, Psalms 18:21, Jer. 2:5-3:1). As a result of the death sentence and separation from God, a need for a means for man to be restored to God became necessary, the plan of salvation, what Ellen White labeled "The Science of Salvation."

The phrase “The Science of Salvation” does not appear in the Bible. When analyzes the phrase, beginning with the word ‘science,’ one will discover that ‘science’ literally means knowledge. If we substitute ‘knowledge’ in the place of Science, the phrase “knowledge of salvation” is found in the Bible:

Luke 1: 76 And thou, child, shalt be called the prophet of the Highest: for thou shalt go before the face of the Lord to prepare his ways; 77 To give knowledge of salvation unto his people by the remission of their sins, 78 Through the tender mercy of our God; whereby the dayspring from on high hath visited us, 79 To give light to them that sit in darkness and in the shadow of death, to guide our feet into the way of peace.

A T Jones wrote an article titled “The Science of Salvation” which appeared in Present Truth March 25, 1897 which he stated:

SALVATION is not simply a science; it is the chief, the key, the center of all sciences. It is the most scientific of all things that are dealt with by the minds of men in this world.

When God’s people take the salvation of God as it is in God; when His cause of salvation in the world shall stand as representing indeed His ideas of salvation, then there will be revealed to the world the science that is above all other sciences.

The word “science” means, literally, knowledge. The science of botany is the knowledge of botany. So that one scientist has

defined science to be “the product of thinking.” All the knowledge—the science—that the world has is the product of the world’s thinking.

God’s Thinking

Now salvation is the knowledge of God:

[John 17:3](#) This is life eternal, that they might know You the living and true God, and Jesus Christ whom You have sent.

It is therefore science. But this knowledge is not the product of man’s thinking: it is the product of God’s thinking. For

[1 Corinthians 2:9](#) Eye has not seen, nor ear heard, neither has entered into the heart of man, the things which God has prepared for them that love Him. ¹⁰ But God has revealed them unto us by His Spirit; for the Spirit searches all things, yea, the deep things of God.

Therefore salvation, being the product of God’s thinking, is not only science, but is the highest of all sciences. Again: That which is recognized by the world as science is the product of men’s thinking. It is with the mind that men think. It is with the mind, then, that men deal with all these sciences. And salvation deals with the mind itself. And who is it that in salvation deals with the mind? It is God Himself.

Then as it is God Himself who works out, who makes known, this science; and as this science is the product of God’s thinking; it

follows again that the science of salvation is the highest, the deepest, the broadest science that is known, not only to the mind of man, but to the whole universe.

The first statement of the plan of salvation (mercy) is found in Genesis 3:15; *“And I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel.”* The next account is in Genesis Chapter 4:3-7, when we see Cain and Abel bringing an offering to God. Abel’s offering was accepted and Cain’s rejected. Here we see the exercise of the plan of salvation, which would be more fully outlined beginning in Exodus 25:8-9 with the instituting of the sanctuary service.

The sanctuary, instituted in Exodus 25-40, was a pattern of the ministrations of Jesus (prophet, priest and king), the outline of the steps necessary for man to be restored back to God and qualify him to a position in His government. The ultimate purpose of the heavenly sanctuary is not only that God shall dwell in the hearts of His people but that through the sanctuary's ministry, believers are transformed morally and spiritually. The sanctuary outlines the pathway by which believers are led to perfection—reflecting God’s holiness and preparing them for a position in His eternal kingdom. “Therefore,” that is, because of this, for this reason, “leaving the principles of the doctrine of Christ, let us go on unto perfection”

(Heb. 6:1, 8:10-12, 10:16-17, Col. 1:27, Rev. 10:6-7, Matt. 5:48, 1 Peter 1:16, Rom. 8:9-11).

The Sanctuary Service is a divinely ordained pathway, a step-by-step guide designed to lead the believer back into full reconciliation with God. Each stage represents a significant aspect of spiritual transformation: from repentance and forgiveness to complete restoration and sanctification. The sanctuary is a model of the journey a believer must take to be made whole again, reflecting Christ's redemptive work in every detail. A quick review and summary of the sanctuary service is as follows:

The Outer Court: The Cross

The first door is the door of repentance, which when one passes through and enters into the section called the outer court. In the outer court we see the altar and laver. These articles symbolize/represent the means by which one is reconciled to God. The altar symbolically represents the cross, redemption. The laver represents baptism, justification. These two articles symbolizes the work Jesus does in making one a new creation in the inner man, where one's nature is restored back in the inner man to the moral state which Adam and Eve possessed before sin.

In the sanctuary service, the person must confess his/her sins when he/she places his/her hands upon the head of the sacrifice (which transfers them to the sacrifice), slays the sacrifice (a representation of Christ, 1 Cor. 5:7), by which act, the individual accepts Christ's

death for his/her sins. The sin is transferred through the blood, which is caught by the priest. The priest then sprinkles the blood, before the veil in the inner tabernacle, signifying the nature and record of sin transferred to heaven. Paroled is place before his/her name in the books of heaven. The person must endure to the end before pardon can be written.

This is the new birth experience, which is an instantaneous work done by our Great High Priest (Zech. 3, John 3:3, 7, Psalms 51:10, Ezek. 36:25-27, 1 Cor. 5:17, Titus 3:5-6). Notice, the new birth experience of the sanctuary service is a new birth in the inner man, not outer man. Man, still has sinful flesh, which will not be made new until Christ comes the second time (Eph. 4:17-25, 3:16, Col. 3:10, Rom. 12:2, 1 Cor. 15:51-54).

The Sanctified Life

Once one passes through the outer court experience, and made right, the next object in the pathway is a door to a tent/structure that one cannot see inside. This tent is a representation/symbol of heaven. Once one is made a new creature (righteous, holy, without sin) in the inner man, the person can now enter through this door into heaven by faith (John 3:3,7, Heb. 4:14-16, 6:16-20, 8:1-5).

When one first enters the door, one sees the first compartment, called the Holy Place. In this compartment, one sees three articles: the altar of Incense (prayer), the table of showbread (Bible Study), and the candlestick (symbolic of the church which you are now a

member, the gospel work, the light of the world, the Holy Spirit in you, Rev. 1:20, 22:17). The Holy Place represents a daily experience in one's life.

Sanctification is not merely a process; it is an experience, lived out every day in the life of the believer in Jesus (Gal. 2:20).

Sanctification (the sanctified life) is a daily experience, characterized by daily walking in the newness of life with Jesus (Col. 2:6), growing in holiness and purity, and growing in the knowledge of God. This walk is literally an intimate relationship, one of intimacy, and fellowship with God. This intimacy is accomplished by reading the word of God (symbolized by the showbread, Deut. 8:3), prayer (Symbolized by the altar of incense, Psalms 141:3, Rev. 5:8), and the fellowship in the church (symbolized by the candlestick, Rev. 1:20). David described this love as one that surpasses a love for a woman (2 Samuel 1:26). Abraham was called a friend of God (Gen. 15:6, James 2:23, 2 Peter 3:18, 1 Thes. 3:12-13, 4:9-10, Eph. 4:15, read all of Romans 6, 1 John 1:3). This experience has augmented God's original plan for man's education in the knowledge of God to qualify man to sit on the throne of God for eternity.

The final experience

The daily walk (sanctification) leads the believing one to the final door (experience), the final step on the pathway which is called glorification or perfection. In this step, one who has demonstrated

in his sanctification experience a blameless, flawless life (without blemish) is sealed in that state forever. This step (which began in 1844) is referenced as the Day of Atonement, which literally means at-one-ment with God.

This compartment of the sanctuary is called the most holy place. Paul references it in Heb. 9:2 after the second veil, and in verse 7 as the second tabernacle. The contents after the second veil are described in verses 4-5:

Heb. 9:4 Which had the golden censer, and the ark of the covenant overlaid roundabout with gold, wherein [was] the golden pot that had manna, and Aaron's rod that budded, and the tables of the covenant; 5 And over it the cherubims of glory shadowing the mercy seat; of which we cannot now speak particularly.

Verse 7 continues: “*But into the second [went] the high priest alone once every year...*” The High Priest in the type is a reference to Jesus. Notice the garments that Jesus is wearing, referenced in Exodus 28 and 29, giving special notice to the ephod. The ephod contained:

Exo. 28:12 two stones upon the shoulders of the ephod [for] stones of memorial unto the children of Israel: and Aaron shall bear their names before the LORD upon his two shoulders for a memorial.

Exo. 28:15 And thou shalt make¹ the breastplate of judgment...21 And the stones shall be with the names of the children of Israel, twelve, according to their names, [like] the engravings of a signet; every one with his name shall they be according to the twelve tribes...29 And Aaron shall bear the names of the children of Israel in the breastplate of judgment upon his heart, when he goeth in unto the holy [place], for a memorial before the LORD continually. 30 And thou shalt put in the breastplate of judgment the Urim and the Thummim; and they shall be upon Aaron's heart, when he goeth in before the LORD: and Aaron shall bear the judgment of the children of Israel upon his heart before the LORD continually.

Isaiah 59:17 For he put on righteousness as a breastplate, and a helmet of salvation upon his head; and he put on the garments of vengeance [for] clothing, and was clad with zeal as a cloke. (See Eph. 6:14)

1 Thes. 5:8 But let us, who are of the day, be sober, putting on the breastplate of faith and love; and for a helmet, the hope of salvation.

1 Cor. 15:23 But every man in his own order: Christ the first fruits; afterward they that are Christ's at his coming.

John 5:21 For as the Father raiseth up the dead, and quickeneth [them]; even so the Son quickeneth whom he will. 26 For as the Father hath life in himself; so hath he given to the Son to have

life in himself;

2 Tim. 4:1 I charge [thee] therefore before God, and the Lord Jesus Christ, who shall judge the quick and the dead at his appearing and his kingdom;

Acts 17:31 Because he hath appointed a day, in the which he will judge the world in righteousness by [that] man whom he hath ordained; [whereof] he hath given assurance unto all [men], in that he hath raised him from the dead.

The purpose of this discourse is not a complete dissertation on the sanctuary, but only to provide details necessary for our topics of resurrections and judgments. One can study the significance of the two onyx stones on Jesus' shoulders (Isaiah 40:11), 4 rows of stones (which are over Jesus' heart, Exo. 28:30), and the breast plate of judgment on their own. The point of the discussion of the Most Holy place, including the High Priest's garments, is that these represent in the type the restoration of the harmony and unity between God and man, man with God's law, and man with heaven. This unity is accomplished in Jesus. This is a fulfillment of God's original intent defined above.

The Great Commission, often associated with Christ's command to His disciples in the New Testament, finds its roots in the very beginning of human history, in Genesis 1:28. This verse sets forth God's purpose for humanity: to steward and cultivate the earth, fulfilling a divine mandate that extends through creation.

Genesis 1:28 Be *fruitful*, and *multiply*, and *replenish* the earth, and *subdue* it: and have dominion over the fish of the sea, and over the fowl of the air, and over every living thing that moveth upon the earth. And God said, Behold, I have given you every herb bearing seed, which is upon the face of all the earth, and every tree, in the which is the fruit of a tree yielding seed; to you it shall be for meat.

Fruitful is translated from parah (Strong's H6509) a primitive root; to bear fruit (literally or figuratively):--bear, bring forth (fruit), (be, cause to be, make) fruitful, grow, increase.

Multiply is translated from rabah (Strong's H7235) a primitive root; to increase (in whatever respect):--(bring in) abundance (X -antly), + archer (by mistake for 'rabab' (7232)), be in authority, bring up, X continue, enlarge, excel, exceeding(-ly), be full of, (be, make) great(-er, -ly, X -ness), grow up, heap, increase, be long, (be, give, have, make, use) many (a time), (any, be, give, give the, have) more (in number), (ask, be, be so, gather, over, take, yield) much (greater, more), (make to)

multiply, nourish, plenty(-eous), X process (of time), sore, store, thoroughly, very.

Replenish is translated from male' (Strong's H4390) or malae (Esth. 7:5) {maw-law'}; a primitive root, to fill or (intransitively) be full of, in a wide application (literally and figuratively):--accomplish, confirm, + consecrate, be at an end, be expired, be fenced, fill, fulfil, (be, become, X draw, give in, go) full(-ly, -ly set, tale), (over-)flow, fulness, furnish, gather (selves, together), presume, replenish, satisfy, set, space, take a (hand-)full, + have wholly.

Subdue is translated from kabash (Strong's H3533) a primitive root; to tread down; hence, negatively, to disregard; positively, to conquer, subjugate, violate:--bring into bondage, force, keep under, subdue, bring into subjection.

Job 28:2— Iron is taken out of the earth, and brass is molten out of the stone.

Genesis 3:14-24— And the LORD God said unto the serpent, Because thou hast done this, thou art cursed above all cattle, and above every beast of the field; upon thy belly shalt thou go, and dust shalt thou eat all the days of thy life: And I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel. Unto the woman he said, I will greatly multiply thy sorrow and thy conception; in sorrow thou shalt bring forth

children; and thy desire shall be to thy husband, and he shall rule over thee. And unto Adam he said, Because thou hast hearkened unto the voice of thy wife, and hast eaten of the tree, of which I commanded thee, saying, Thou shalt not eat of it: cursed is the ground for thy sake; in sorrow shalt thou eat of it all the days of thy life; Thorns also and thistles shall it bring forth to thee; and thou shalt eat the herb of the field; In the sweat of thy face shalt thou eat bread, till thou return unto the ground; for out of it wast thou taken: for dust thou art, and unto dust shalt thou return. And Adam called his wife's name Eve; because she was the mother of all living. Unto Adam also and to his wife did the LORD God make coats of skins, and clothed them. And the LORD God said, Behold, the man is become as one of us, to know good and evil: and now, lest he put forth his hand, and take also of the tree of life, and eat, and live forever: *Therefore, the LORD God sent him forth from the garden of Eden, to till the ground from whence he was taken. So, he drove out the man; and he placed at the east of the garden of Eden Cherubims, and a flaming sword which turned every way, to keep the way of the tree of life.*

Genesis 4:16-17— And Cain went out from the presence of the LORD, and dwelt in the land of Nod, on the east of Eden. And Cain knew his wife; and she conceived, and bare Enoch: and he builded a city, and called the name of the city, after the name of his son, Enoch.

Genesis 8:15-17— And God spake unto Noah, saying, Go forth of the ark, thou, and thy wife, and thy sons, and thy sons' wives with thee. Bring forth with thee every living thing that is with thee, of all flesh, both of fowl, and of cattle, and of every creeping thing that creepeth upon the earth; that they may breed abundantly in the earth, and be fruitful, and multiply upon the earth.

Genesis 9:1-10— And God blessed Noah and his sons, and said unto them, Be fruitful, and multiply, and replenish the earth. And the fear of you and the dread of you shall be upon every beast of the earth, and upon every fowl of the air, upon all that moveth upon the earth, and upon all the fishes of the sea; into your hand are they delivered... And you, be ye fruitful, and multiply; bring forth abundantly in the earth, and multiply therein. And God spake unto Noah, and to his sons with him, saying, And I, behold, I establish my covenant with you, and with your seed after you; And with every living creature that is with you, of the fowl, of the cattle, and of every beast of the earth with you; from all that go out of the ark, to every beast of the earth.

Here, God reiterates the command given to Adam, underscoring the continuity of humanity's role to 'be fruitful and multiply.' In this new world after the flood, the mission remains unchanged: to steward and cultivate the earth.

CONCLUSION

What May We Conclude, Deduce. Final Thoughts

Proverbs 31:10-31— Who can find a virtuous woman? for her price is far above rubies. The heart of her husband doth safely trust in her, so that he shall have no need of spoil. She will do him good and not evil all the days of her life. She seeketh wool, and flax, and worketh willingly with her hands. She is like the merchants' ships; she bringeth her food from afar. She riseth

also while it is yet night, and giveth meat to her household, and a portion to her maidens. She considereth a field, and buyeth it: with the fruit of her hands, she planteth a vineyard. She girdeth her loins with strength, and strengtheneth her arms. She perceiveth that her merchandise is good: her candle goeth not out by night. She layeth her hands to the spindle, and her hands hold the distaff. She stretcheth out her hand to the poor; yea, she reacheth forth her hands to the needy. She is not afraid of the snow for her household: for all her household are clothed with scarlet. She maketh herself coverings of tapestry; her clothing is silk and purple. Her husband is known in the gates, when he sitteth among the elders of the land. She maketh fine linen, and selleth it; and delivereth girdles unto the merchant. Strength and honor are her clothing; and she shall rejoice in time to come. She openeth her mouth with wisdom; and in her tongue is the law of kindness. She looketh well to the ways of her household, and eateth not the bread of idleness. Her children arise up, and call her blessed; her husband also, and he praiseth her. Many daughters have done virtuously, but thou excellest them all. Favor is deceitful, and beauty is vain: but a woman that feareth the LORD, she shall be praised. Give her of the fruit of her hands; and let her own works praise her in the gates.

Psalm 90:12— So teach us to number our days, that we may apply our hearts unto wisdom.

2 Timothy 2:15— Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth.

Psalm 95:7-11 Today if ye will hear his voice, Harden not your heart, as in the provocation, and as in the day of temptation in the wilderness: When your fathers tempted me, proved me, and saw my work. Forty years long was I grieved with this generation, and said, It is a people that do err in their heart, and they have not known my ways: Unto whom I swore in my wrath that they should not enter into my rest.

Ecclesiastes 2:26 For God giveth to a man that is good in his sight wisdom, and knowledge, and joy: but to the sinner he giveth travail, to gather and to heap up, that he may give to him that is good before God. This also is vanity and vexation of spirit.

Exodus 28:2— And thou shalt make holy garments for Aaron thy brother for glory and for beauty. (Exo. 28:40)

Jeremiah 45:4— Thus shalt thou say unto him, The LORD saith thus; Behold, that which I have built will I break down, and that which I have planted I will pluck up, even this whole land.

Ecclesiastes 4:8-12— There is one alone, and there is not a second; yea, he hath neither child nor brother: yet is there no

end of all his labour; neither is his eye satisfied with riches; neither saith he, For whom do I labour, and bereave my soul of good? This is also vanity, yea, it is a sore travail. Two are better than one; because they have a good reward for their labour. For if they fall, the one will lift up his fellow: but woe to him that is alone when he falleth; for he hath not another to help him up. Again, if two lie together, then they have heat: but how can one be warm alone? And if one prevail against him, two shall withstand him; and a threefold cord is not quickly broken.

Matthew 10:8 ...freely ye have received, freely give.

“WHATSOEVER is not Christian, is not becoming to Christians. A Christian education is the only education that can possibly be becoming to Christians. In Christian education the Book of Christianity must be preeminent. The Bible is the Book of Christianity.

The purpose of Christian education is to build up Christians. Nothing that is not Christian can ever properly be brought into the education of a Christian, any more than can anything that is not Christian be properly brought into any other phase of the life of the Christian. Therefore, the Book of Christianity, -- the Bible, -- must be the standard of Christian education; it must be the test of everything that enters into the education of a Christian; and it must supply all that is needed in the education of the Christian. And this contemplates education in the highest, broadest, and best sense -- the all-round,

practical development of the individual, mentally, physically, and morally.

It has been, and it is, too much supposed that Christianity has to do only with a sort of spiritualized existence, apart from the real occupations and practical things of life. This will never do.

Christianity belongs in the deepest sense as a vital working force, in all that ever rightly can go to make up the sum of human life upon the earth. And Christian education is true to its name and profession only when it demonstrates this all-pervading power of Christianity as a vital element in all that can properly enter into the course of human life..." Christian Education, Chapter One by A. T. Jones

This shows that true self-government does not mean do-as-you-please; it means that self shall be governed by the Word of God. E A Sutherland, Studies in Christian Education, p.59

Christian Education is to develop and prepare men and women to be disciples; totally and symmetrically mature in the qualities of divine characters in their body, mind and soul; approved by God, that will qualify them to reign with Christ for eternity.

Individuality, originality and independence of thought and action are developed by Christian education. This system is intended to develop disciples capable of being guided by the Holy Spirit.

Education comprehends all instruction and discipline which is intended to enlighten one's knowledge and understanding of God, God's purpose for man, and to prepare one for usefulness in this world and the eternal kingdom hereafter.

The foundation for education is the family, the church, and the Sanctuary. This treatise serves only as a foundation for discussion on the subject of Christian Education. This treatise is by no means complete. God's purpose and the creation of man has been the method, approach which was employed to organize, to guide us through the infinite different aspects of education within a limited time and space. The Bible presents various other approaches and frameworks that could be used to study and apply Christian education. While not all could be addressed here, these additional insights offer valuable opportunities for deeper exploration and could meaningfully enrich future discussions such as the Beatitudes in Matthew Chapters 5 to 7, the divine nature outlined in 2 Peter Chapter 1, 1 Corinthians 13, the book of Proverbs, the book of Psalms (particularly 119), the life of Jesus found in the gospels, and more. We will leave that to the reader to pursue on their own. The reader might also want to consider and further study the education of John the Baptist, Jesus, Elisha, Joseph, Daniel, Joshua, Moses as examples of Christian Education.

At the heart of true Christian education are the Christian virtues—hope, faith, love, humility, meekness, patience, endurance, temperance, and justice. These qualities form the foundation of Christian living. They are not merely ideals to admire but essential elements to cultivate, shaping the character, conduct, and purpose of the believer.

Through these virtues, education becomes more than knowledge; it becomes transformation. The goal is not simply to inform the mind but to form a Christlike life—one prepared to live in harmony with God’s will and to serve others with compassion, courage, and integrity.

Ultimately, the education begun on earth is a preparation for eternity. Its true value will be revealed in the joy of hearing the Savior’s commendation:

“Well done, thou good and faithful servant... enter into the joy of your Lord.” (Matthew 25:21)

May each of us pursue this education with purpose, and by God’s grace, be there to hear those words.

In conclusion, consider:

Hebrews 13:20-21 KJV — Now the God of peace, that brought again from the dead our Lord Jesus, that great shepherd of the sheep, through the blood of the everlasting covenant, Make you perfect in every good work to do his will, working in you that which is well pleasing in his sight, through Jesus Christ; to whom be glory for ever and ever. Amen.

Reflections

We have seen how every science and institution God has established has a role in our education. One can see the perfect harmony that exists between all the areas defined. Ponder seriously

God's testimony of Abraham, whom God called His friend (James 2:23, Isaiah 41:3), regarding the importance of the home in education. One reason the scriptures account for this is found in Genesis 18:19:

For I know him, that he will command his children and his household after him, and they shall keep the way of the LORD, to do justice and judgment; that the LORD may bring upon Abraham that which he hath spoken of him.

Consider the book of Proverbs chapter 1. The chapter begins with God's purpose "To know wisdom and instruction; to perceive the words of understanding;" and concludes in verse 7 with "The fear of the LORD [is] the beginning of knowledge." To obtain this knowledge what is the first thing God states in verse 8, the first? "My son, hear the instruction of thy father, and forsake not the law of thy mother:" Also a similar observation may be made in Proverbs Chapter 10. What is the first thing mentioned regarding the proverbs of Solomon? "A wise son maketh a glad father: but a foolish son [is] the heaviness of his mother."

True Christian education is more than academic instruction—it is the development of the whole person: physically, mentally, morally, and spiritually. Grounded in the Word of God, it prepares individuals not only for usefulness in this life but for eternal fellowship with God.

This treatise has explored the biblical foundations of education, the role of the home, the church, and meaningful work, and the importance of stewardship, character formation, and lifelong learning. It has emphasized that education must be practical, guided by Scripture, and centered on cultivating the virtues that reflect the character of Christ.

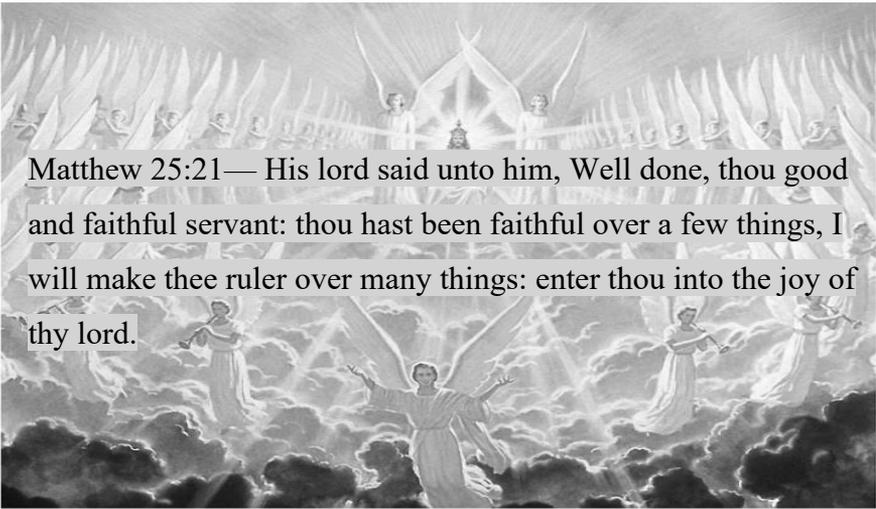
At its core, Christian education is a preparation for heaven. It teaches us to think deeply, live faithfully, serve others, and grow continually in the knowledge and likeness of God. May each of us pursue this path with diligence and joy, keeping eternity ever in view.

God be with you toward this end. Amen.

Additional Suggested Reading

- The Bible in Education by A.T. Jones

- Christian Education by Ellen White
- Education by Ellen White
- Counsels to Parents, Teachers and Students by Ellen White
- Studies in Christian Education by E. A. Sutherland
- The Story of Oberlin; the Institution, by Delavan Levant Leonard
- Thomas Jefferson and the University of Virginia by H. B. Adams,
- Education in the United States by Richard G. Boone,
- Melanchthon: Orations on Philosophy and Education (Cambridge Texts in the History of Philosophy)



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Revelation 21:24, 26—And the nations of them which are saved shall walk in the light of it: and the kings of the earth do bring their glory and honor into it...And they shall bring the glory and honor of the nations into it.

Revelation 22:3-6— And there shall be no more curse: but the throne of God and of the Lamb shall be in it; and his servants shall serve him: And they shall see his face; and his name shall be in their foreheads. And there shall be no night there; and they need no candle, neither light of the sun; for the Lord God giveth them light: and they shall reign for ever and ever. And he said unto me, These sayings are faithful and true: and the Lord God of the holy prophets sent his angel to shew unto his servants the things which must shortly be done.