

eQuip&Focus

Why our Philosophy of Education

The type of education, seventh-day Adventist missionaries receive has a greater impact on their success in the mission fields and fulfilling their spiritual calling



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VICTOR WERE

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SECTION A.

Introduction.

- I. **ASSUMPTION:** The type of education, seventh-day Adventist missionaries receive has a greater impact on their success in the mission fields and fulfilling their spiritual calling.
- II. **THESIS:** The education received in the schools of the prophets during the early settlement of Israel in the promised land provides the best principles to train Seventh-day Adventist missionaries.

When it come to the philosophy of education, when need to give it in the line of the main three aspects of philosophy, namely metaphysics, Epistemology and axiology. All the great educational institution in the form their education system according to the way they define theses three aspects of philosophy, so claim to give us a better understanding of these three, others claim to have explored all the three and by following their established systems, we shall have a better understanding of education. However, the question to be asked as Christians do we have a while established philosophy of education, to be more specific, do seventh day Adventist missionary institution have a well-established philosophy of education? The many varying dispositions among the different missionary seventh day Adventist institution is a failure to recognize the well-established Christian philosophy of education, in this paper, I reenforce the fact that the education given in the schools of the prophets in the early statement years in the promised land holds the real Biblical philosophy of children education and enriches all the three aspects of Philosophy.

Definition of terms:

For us to better understand the impact of the educational system as used in the schools of the prophets, we must define the terms as used in Philosophy and later see how these were exhibited in the education of the schools of the prophets.

- a. **Philosophy: What is Philosophy?** The word “philosophy” means love of wisdom. As a branch of knowledge philosophy is the study of the fundamental nature of reality, knowledge and existence. The content of philosophy can be described as: meaningful and relevant questions within three fundamental categories, which are: *metaphysics*, *epistemology*, and *axiology*, let us take a brief look at each one of these fundamental content categories. (Knight, 1980)
- b. **Metaphysics** is a transliteration from the Greek that means “beyond physics.” the study of questions concerning the nature of reality. Metaphysical questions can be divided into four subcategories: Cosmology, theology, anthropology and ontology.
 - **Cosmology** consists in the study of theories about the origin, nature, and development of the universe as an orderly system. Questions such as, how did the universe originate? What is the purpose of the universe?
 - **Theology** is the religious theory aspect that deals with conceptions of God. Is there a God? What are the attributes of God? If God is good and omnipotent why does evil exist?
 - **Anthropology** deals with the study of human beings. Questions such as: What is humanity’s moral status? Are people born good? What is the relation between mind and body? Do people have a soul?

- **Ontology** is the study of the nature of existence. It asks questions about what it means for something to *be*. Is existence related to physical matter, physical energy or is it a spirit or spiritual energy? Is it one or the other of these or can it be both? Let us move on to the next content category of philosophy.

c. **Epistemology**. The study of the nature of truth and knowledge and how these are attained and evaluated; this branch of philosophy seeks to answer such questions as “What is true?” and “How do we know truth?” Is knowledge subjective or objective? Is there truth independent of human experience? Here we consider the different **Sources of Knowledge** which include the following.

- **Sensorial knowledge**. Knowledge obtained through the use of our senses allows us to “see” beyond what is visible with the naked eye or hear beyond what can be heard with our ears.
- **Revealed knowledge**. Here Truth is gained through this source is believed to be absolute and uncontaminated. It’s what we can term as inspiration, however, through the process of human interpretation, revealed truth can be distorted.
- **Authoritative knowledge** is considered truth because it comes from experts or has been established over time as tradition. For example, textbooks, teachers and reference works are considered as sources of authoritative knowledge in the classroom.
- **Rationalism**. Knowledge is gained through thought, reasoning and logic. It is believed that through rationalism we can organize the information proven through

our senses into a meaningful system and thus render it as valuable irrefutable knowledge.

- **Intuition.** This is a very personal way of knowing. It is discovering knowledge directly with an intense feeling of conviction. It is sometimes described as a sudden flash of insight. Let's define our last term in the content of philosophy.

d. **Axiology.** The study of questions regarding what is of value. Is the branch of philosophy that seeks to answer the question, "What is of value?" Axiology has two main branches

- **Ethics.** The study of moral values and conduct.
- **Aesthetics.** The study of a search for the principles governing the creation and appreciation of beauty and art. (Knight, 1980)

School of the prophets in relation to education.

The above elaboration of terms looks so modern that one would doubt where the education that was received in the school of the prophets would cater for all these aspects of philosophy, however the other question probably to be more asked is. Did really the Israelites have established schools? And what was the purpose of such schools themselves? Let's begin by the first question, Did the Israelites have schools? We shall begin with the quick answer, then later prove the Point. The quick answer to this question is YES. And this is what we call the school of the prophets. Let's turn to one of the prophetic books found within the Bible. Daniel. In conquering Babylon, the king gave specific instructions of who should be brought to Babylon, note the instructions.

Dan 1:3-4 "And the king spake unto Ashpenaz the master of his eunuchs, that he should bring *certain* of the children of Israel, and of the king's seed, and of the princes;⁴ Children in whom

was no blemish, but well favoured, and skilful in all wisdom, and cunning in knowledge, and understanding science, and such as *had* ability in them to stand in the king's palace, and whom they might teach the learning and the tongue of the Chaldeans. (KJV BIBLE) These are educated children. So then where did Daniel and his three companions obtain the education which enabled them successfully to pass the examination required by King Nebuchadnezzar? Where did they obtain an education which made them "skilful in all wisdom, and cunning in knowledge, and understanding science;" and which gave them "ability" in all these things? -- Without hesitation it can be answered, In a "school of the prophets," the divinely-established schools in Israel.

From A.T JONES. In His Book *The place of the Bible in Education* says. "There was at that time a "college," or "school of the prophets," in Jerusalem. For in the eighteenth year of Josiah, king of Judah, which was only fifteen years before the captivity of Daniel, there is the clear record of such a school in Jerusalem. In the eighteenth year, of Josiah, while at his command the temple was being cleansed and repaired from the abominations of Manasseh and Amen, a copy of the Pentateuch, or "book of the law of the Lord of Moses," was found by Hilkiyah the priest. Hilkiyah "delivered the book to Shaphan" the scribe; and "Shaphan carried the book to the king," and "read it before the king." "And it came to pass, when the king had heard the words of the law, that he rent his clothes," and commanded Hilkiyah the priest, and Shaphan the scribe, and others, "Go, inquire of the Lord for me, and for them that are left in Israel and in Judah, concerning the words of the book that is found." "And Hilkiyah, and they that the king had appointed, went to Huldah the prophetess. . . . Now she dwelt in Jerusalem in the college [margin, "in the school"]; and they spoke to her to that effect." Here was, in Jerusalem, a college, or school, in which "dwelt" the prophetess. This at once shows this school to have been a school of the prophets;

because that which gave to those schools the name schools of the Prophets was the fact that a prophet dwelt with the school, and was, under God, the head of the school. This fact is revealed in the two other instances in which they are mentioned: in 1 Sam. 19:20 "the company of the prophets" was seen, and "Samuel standing as appointed over them." In 2 Kings 6:1-6 we meet again "the sons of the prophets," and Elisha the prophet is dwelling with them; for they said to Elisha, "The place where we dwell with thee is too strait for us." (Jones)"

The writer Ellen G White gives more enlightenment about the establishment of such schools and why where they established." To meet this growing evil, God provided other agencies as an aid to parents in the work of education. From the earliest times, prophets had been recognized as teachers divinely appointed. In the highest sense the prophet was one who spoke by direct inspiration, communicating to the people the messages he had received from God. But the name was given also to those who, though not so directly inspired, were divinely called to instruct the people in the works and ways of God. For the training of such a class of teachers, Samuel, by the Lord's direction, established the schools of the prophets. {Ed 46.1} (White, 1903)."

In Samuel's day there were two of these schools,--one at Ramah, the home of the prophet; and the other at Kirjath-jearim, where the ark then was. Two were added in Elijah's time, at Jericho and Bethel, and others were afterward established at Samaria and Gilgal. (Review and Herald, 1900)"

So then it's a well-established fact that the school of the prophets where already in existence when the Israelites settled in the land of Canaan. The first person to confidently establish them as public schools is Samuel under the direction God, So then we can answer the next question, what was the purpose of these schools? As we read from the above statement, this was an agency to

meet the growing evil, but this can be a very wide term to understand, what does the writer Ellen G White mean when she says to meet the growing evil?

There is no doubt she is refereeing to the education of the society back on those days, when God brought the Israelites out of Egypt, they were to conquer and destroy all the inhabitants of the land of Canaan, but actually because of human reasons, they did not accomplish this, they left some inhabitants later whose form of education and culture influenced their children too, they received a worldly philosophy of education. So God want to give Israel a strong foundation of the divine philosophy of education. And on this foundation, seventh-day Adventist missionaries should build.

To fully comprehend the relationship between the type of education that was given in the schools of the prophets and the kind of education seventh-day Adventist missionaries should receive, we must explore it's philosophy and see how it fits with the calling of a missionary

1) [Biblical View of Reality of education received in the school of prophets.](#) (*Metaphysics*)

[Its Origin, development, and purpose for the Universe](#) (*Cosmology*)

Who gave the blueprint of this kind of education? As much as the human beings established these schools, it's very clear that God himself gave the instructions and blue print of how they should be established through prophet Samuel.” These schools were intended to serve as a barrier against the wide-spreading corruption, to provide for the mental and spiritual welfare of the youth, and to promote the prosperity of the nation by furnishing it with men qualified to act in the fear of God as leaders and counselors. To this end, Samuel gathered companies of young men who were pious, intelligent, and studious. These were called the sons of the prophets. As

they studied the word and the works of God, His life-giving power quickened the energies of mind and soul, and the student's received wisdom from above. (White, 1903)"

We clearly see that the purpose of this kind of education was not just enrich the students only spiritually but also economically, physically and mentally. This was for one reason. Mission work. The entire universe is all together working for the eradication of sin, which enmity in God's plan of creation, it's a strange thing, each missionary called in any line, it's to be line with this plan of restoring the harmony in the universe, for this purpose God gave this kind of education to help them reach the heathens they decided to settle with without compromising their divine calling.

The fact is that if we understand God's call or purpose for establishing Israel for the world then we can try to understand why God gave them the type of education they received. There has been a misconception of who the Israelites were, as we look from the Bible, the nation of Israel is traced to a man called Jacob, after He ran away from home because of His seen, Jacob bitterly repented of His sins, and as a result, God forgave his sin and changed his name from Jacob to Israel.

Names in the Bible are not just names but they describe the character of the individual who possesses them. Jacob was named Jacob meaning thief because we see in his actions towards his brother but not only even before birth, Jacob came out attaching the brother's heel. The name Israel was a description of the new character that God would give him, it was a heaven Culture, God through ages had been trying to help the world witness and understand His character but none could comprehend it, so from this He built a nation that would portray His character unto the word.

Through the twelve sons of Jacob, he brought a nation mighty and strong into the world, this nation would be a light to the entire world and through them many people who come to the might of God, In describing Israel, Jesus Referred to them as the light of the world, They were known as the vein set at a hill, bearing good fruit. Many would look at them and accept to be part of the name, in other words, Israel was an evangelistic nation that the Lord had set in the world, it was a missionary nation to reach the world.

So the education they received and all the training that was involved was connected to the calling that the Lord had given unto them, so understanding the education of Israel would help us understand what indeed how originally God wished us to carry out mission work, and the best way to train missionaries that would get involved in such a work. The fact that we hold a heaven mission whose blue prints or road maps are in heaven and the planner Himself self in heaven, it would be disrespect to start establishing our own kinds of education to fit people for such a holy calling which humanity has no knowledge of its depth. For this reason the education given in the school of the prophets would be the only model to help us understand God's mission for the universe. He instructed Israel Himself.

“ The Lord reserved to himself the education and instruction of Israel. His care was not restricted to their religious interests. Whatever affected their mental or physical well-being, became also an object of divine solicitude, and came within the province of divine law. (Review and Herald, 1900) “

But then that takes to the second aspect of the metaphysics of the kind of education received in the schools of the prophets, Theology.

How does it help missionaries to develop God's character? (*Theology*)

More than anything else, probably the chief reason for the establishment of the schools of the prophets was to help a child or an Israelite understand the character of God, and in turn them being transformed in the image of God.

The chief subjects of study in these schools were the law of God, with the instructions given to Moses, sacred history, sacred music, and poetry. The manner of instruction was far different from that in the theological schools of the present day, from which many students graduate with less real knowledge of God and religious truth than when they entered. In those schools of the olden time, it was the grand object of all study to learn the will of God, and man's duty toward him. In the records of sacred history were traced the footsteps of Jehovah. The great truths set forth by the types were brought to view, and faith grasped the central object of all that system, -- the Lamb of God that was to take away the sin of the world. Not only were students taught the duty of prayer, but they were taught how to pray, how to approach their Creator, how to exercise faith in him, and how to understand and obey the teachings of his Spirit. Sanctified intellects brought forth from the treasure-house of God, things new and old, and the Spirit of God was manifested in prophecy and sacred song. (white, 1903)"

What more can be said about the training of a missionary today? Isn't this the very experience we are always searching for to instill our missionaries, this is what the school of the prophets provided. How to get acquainted with God and His character was top priority. A.T. Jones in his book *The Place of the Bible in Education* says "It must be borne in mind, too, that the fear of the Lord was distinctly taught there. The teaching with respect to the Lord was not merely in the teaching of doctrines, or subjects, in the Scriptures; it was not in the teaching of theology, or things about the Lord. The fear of the Lord itself, as a distinctive thing in the individual

experience, was taught. The students were instructed as to what the fear of the Lord is, how to approach unto Him, how to pray to Him, how to submit themselves to Him, how to commune with Him, how to court His Holy Spirit, how to be led of the Spirit, how to live with God, how to walk with Him, how to have the Lord dwell in their lives, how to know that they were ever in His presence, how to have Him their companion in everything that they did in their daily lives, -- in short, how to glorify God in body, soul, and spirit, in every thought and word and deed.

(Jones)”

Today we have sought add in scientific methods of the world to train missionaries in our schools, but in no way is this possible, from time passed this has been the case, for example we read from the **pacific Union Recorder December 5, 1901 True Independence**. “A knowledge of the attributes of the character of Christ Jesus cannot be obtained by means of the highest education in the most scientific schools. This wisdom is learned from the Great Teacher alone. The lessons of Christ-like meekness, lowliness of heart, reverence for sacred things, are taught nowhere effectively except in the school of Christ. (SDA union, 1901)” What more do we need than the education that was given in the schools of the prophets when it comes to understanding and building God’s character? This would be the best education to give unto a missionary, for they are ambassadors of God’s character, they are a glimpse of light to dying world. The apostle Paul put it this way.

2Co 3:1-3 Do we begin again to commend ourselves? or need we, as some *others*, epistles of commendation to you, or *letters* of commendation from you? 2 Ye are our epistle written in our hearts, known and read of all men: 3 *Forasmuch as ye are* manifestly declared to be the epistle of Christ ministered by us, written not with ink, but with the Spirit of the living God; not in

tables of stone, but in fleshy tables of the heart. (KJV BIBLE)” And only an education that can turn missionaries into living epistles for God’s character can transform them.

What relationship does it have in the development of mind and body? (Anthropology)

One of the great aspects to consider while training missionaries, is the development of mind and body, this is because missionaries have a sacred responsibility to help others develop their minds and bodies. This may enter areas of psychology. And this would raise questions of whether the education received in the schools of the prophets back then considered these schools. Mental science, or psychology, if any, would rather deal with it as an "ology," is the science of the mind. And as it is the mind with which every conscious or intelligent thing is done, in things the knowledge and training of the mind lie first in all teaching. Again: the only true object of education "is to restore the image of God in the soul."

If in the schools of prophets as earlier seen dealt with restoration of character or God’s image in man, then sure we know that mental science was taught as we shall discuss this in detail in this article. But here is something to notice about the mind, With the mind we investigate all other things. But to investigate and to know the mind itself we must have another mind, as really as in order to investigate and to know anything else we must have the mind itself.

In the school of the prophets, a creator mind more than human mind was studied, the mind of God, in thus studying the mind of God, they understood the state of our mind. You ask where can we study about the mind of God? The Bible. The whole Bible is HIS WORD (His mind expressed in written form), for this cause, the Children of Israel were to memorize and study the divine scriptures for mental sciences. This is the very essence of Christian education

“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 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. (Jones)”

How does it help missionaries to examine reality from nonreality? (*Ontology*)

One may ask, how did this kind of education help the Israelites distinguish between right and wrong, where they are even able to tell between reality and none reality? For seventh day Adventist missionaries, they end up with many theories from diverse cultures and sometimes they need to understand or be able to distinguish between right and wrong. So, we design our curriculums to include the aspects of critical thinking and problem analysis. I would say that if we are to train people to be able to distinguish between the fake and genuine currencies, we wouldn't focus on educating them about all the fake currencies on the market, we would focus on education of the genuine, and as they behold the true and original currency, they become more and more familiar with the that which is genuine and error becomes obvious, in the school of the prophets, they understood that human reasoning and discernment needed divine help, the children were implanted with truth, that when times of diversity came, they were able to tell between right and wrong. A good example once again would be that of Daniel and his three friends. From the verse we read, we can see what was included in the education that would help them non-realities. Let's go back to the verse.

Dan 1:3-4 “And the king spake unto Ashpenaz the master of his eunuchs, that he should bring *certain* of the children of Israel, and of the king's seed, and of the princes;⁴ Children in whom *was* no blemish, but well favoured, and skilful in all wisdom, and cunning in knowledge, and understanding science, and such as *had* ability in them to stand in the king's palace, and whom they might teach the learning and the tongue of the Chaldeans. (KJV BIBLE)

Let's begin by the king's characteristic description of who to bring.

- **"No blemish" and "well favored."** This would require that they should be physically sound, in other words well-built and symmetrical.
- **Skilfull in all wisdom.** Heb. חכמה chokmâh The words translated "wisdom," "knowledge," and "science," in verse 4 -- Hebrew daath, madda, and chokmah -- are closely related, though the second is an extension of the first, and the third an extension of the second. The word translated "wisdom" signifies "knowledge, understanding, and intelligence." It implies the faculty to discern what is valuable knowledge, and the ability and capacity to acquire such knowledge.
- **Cunning in knowledge.** Heb. דעת (da'ath) The word translated "knowledge" relates to "the mind or thought," and implies knowledge acquired by thinking and application.
- **Understanding science.** Heb. מדע / מדע (maddâ' / madda') The word translated "science" signifies "skill, dexterity, sagacity, shrewdness, ability to judge;" and is well translated in our word "science," which signifies "skilful in knowledge." It implies a selected and systematized knowledge.

- **Ability to stand in king's palace.** This means that mean of integrity with firm character, in simple words they possessed what we may public influence. From this we can draw conclusions of the characteristics of the men King Nebuchadnezzar was looking for.
 - ❖ Skillful in discerning what is valuable knowledge, and skillful in the ability to acquire such knowledge.
 - ❖ Cunning in the acquisition of knowledge by thinking and application.
 - ❖ Understanding how to correlate, classify, and systematize the knowledge which they had the faculty to discern was valuable knowledge, and which they were cunning in gathering.
 - ❖ Must have "ability" in all above things and be an influence on others.

To put it clearer, what they knew was not to be mere head-knowledge; or just memorized theories but they must have the faculty of observation and adaptation so trained that what they had learned could be practically applied in their experience in every-day affairs. For they were to help the king conquer more kingdoms. so, this qualified them to be practical men wherever they were, they could adapt themselves to any circumstances or situation, and be the master and not the slave of either circumstances or situation. Where could Daniel and his three friends have received such an education apart from the school of the prophets? This is what the kind of education in the schools of the prophets qualified them for. If seventh day Adventist missionaries received this kind of education, then indeed their call would be fulfilled, truly it would help them distinguish reality from no reality. We see plainly that the education received in the school of the

prophets covered the metaphysics of philosophy, then this would take us to the next category Epistemology, did the education received in the school of prophets include this aspect of life?

Nature, Sources and Validity of Knowledge (*Epistemology*)

How would it help Seventh-day Adventist missionaries define truth and error?

A very important feature of the education Daniel and his three companions received in the school of the prophets is knowledge. They were "cunning in knowledge." As we have seen, the word translated "knowledge" implies information acquired by thinking and application, by study, inquiry, and search. Modern today seventh day Adventist missionaries are faced the crisis of the validity of Knowledge, questions like Is truth relative or absolute? Is there truth that is relative but still is truth? How do we distinguish absolute truth? Is Knowledge subjective or objective? Is there truth independent of human awareness? Etc. are being encountered by missionaries all over the world. I believe this was addressed in the previous paragraphs, so we won't have to go into that direction with more details, here we may perhaps handle the important question, what lied the found of such education in the school of prophets that made them giants in the validity of knowledge?

In most cases we may be told that which is veritably true like the essential truth of God; yet if we doubt it, and with all our energies bend so long to doubt, then most likely it will cease to be true in our lives, as long as we doubt it, we never can know it. This is because we shall not have any interest in the topic we doubt, we tend to ignore it and hence hindering further knowledge, here we conclude that doubt is essentially and only the open door to ignorance. However, on the other hand, we may be told that which is altogether false, an outright lie; yet though we believe it. A

good example would be the different religious beliefs some hold, they are a pure lie and its simply plain lies but they believe them, imagine somebody worships another human being as God, another may believe an Ido they themselves have made can become God and them protection! We see this all over the world, a man can believe is a woman and a woman believe is a man, but we know with established facts these are pure lies.

But sometimes it is impossible to know what is not so. How then can we know right from wrong? There are just two things which are essential to knowing. These two things are truth and faith. Truth and faith are the two essentials to knowledge: and the first of these in order is truth. (Jones). This, for the reason already stated, that however implicitly we may believe that which is not so, we never can know it. Therefore, since that which is believed must be true to be known, it follows that truth is the first essential to knowledge. And since even the sincerest truth, when told, cannot be known without our believing it, it follows that the second essential to knowledge is faith. Truth and faith, therefore, working together -- the truth believed -- is the way to knowledge. (Jones)

That means in the school of the prophets, the right culture of genuine faith was taught, the growth of such faith helped them to open doors for other forms of knowledge but with a high standard of test for the true and pure. How did they instill this kind of faith in the students? Paul unlocks the mystery in romans.” **Rom 10:17** So then faith *cometh* by hearing, and hearing by the word of God. (KJV BIBLE)” In every verse, we see already some of the sources for knowledge being enlightened. Understanding that there is absolute truth helped the students then to know what wasn’t true because it could not line with the absolute truth, so faith in the absolute

truth made everything possible to tell between truth and lies. Then that gives us a very important question at this point, what is the absolute truth? The word of God, John.17:17

Now the Word of God because it is the Word of God is essential, original, ultimate truth because that is what God is. That Word is therefore the open and sure way to certitude of knowledge. "Knowledge" that is derived from guesses and hypothesizes is not true knowledge; it is but a guess and a hypothesis standing on human assumption but without foundation. For all that can ever be derived from a guess is a guess. "Knowledge" that is gathered from a "working hypothesis" is not genuine knowledge: it is not certainty. All that can ever be evolved from a hypothesis, "working" or other, is a hypothesis. And even though upon the theory of probabilities the conclusion derived from a hypothesis may be considered as established to "a high degree of probability;" yet its essential nature is that of "probability" only, and not absolute certainty. With all such "knowledge" there goes a "painful uncertainty" and the consciousness of it, which puts it in a position it being questioned being real knowledge.

Everyone else who stands on such knowledge stands only to surely fall, for he has no foundation to stand upon, soon other theories may be formulated and his or her Knowledge proved wrong, on the other hand, he who in the fear of God begins with the truth of God for his basis, by this very means begins with the certainty of knowledge. As the Word and the works of God are thus studied, "the Holy Spirit flashes conviction into the mind., this is what is known as discernment, among the sources of knowledge, we call it intuition, It is not the conviction which logical reasoning produces; unless the mind has become too dark to know God, the eye too dim to see

Him, the ear too dull to hear His voice, then a deeper meaning is not grasped. That's why health was essential in the school of the prophets, what they ate allowed them for the clearness of mind and a deep comprehension of the Holy Spirit's voice and working, thus they were guided and knew how to tell right from wrong. Isn't this the same kind of knowledge which our missionaries would have today?

What is the hierarchy of the different Sources of Knowledge as used in the schools of the prophets?

Having or obtaining knowledge is a task that really involves almost all our energies, and the question would be asked, what are the sources of knowledge and how would we rank that knowledge? Which sources can we take supreme and superior to others? In the scriptures, surely, we find rays of these of these sources of knowledge, lets look and see what source of knowledge is highest as ranked in the scriptures. "Pro 2:3-6 Yea, if thou criest after knowledge, *and* liftest up thy voice for understanding; 4 If thou seekest her as silver, and searchest for her as *for* hid treasures; 5 Then shalt thou understand the fear of the LORD, and find the knowledge of God. 6 For the LORD giveth wisdom: out of his mouth *cometh* knowledge and understanding. (KJV BIBLE)"

It's important to note that before one even acquires knowledge there should be an earnest search for it, this is expressed in the words, "if thou criest after knowledge." Then Verse 6 gives us the highest source of knowledge, God. This kind of knowledge comes to us us through Revelation or inspiration. Thus, in the schools of the prophets this was unquestionable knowledge. Prov 2:6 He "teacheth man knowledge." The prophets who dwelt with the students in the school of the prophets where the main vessels through

whom the lord would communicate, this was later written down in form of scrolls and today we have it as Scripture, in addition to the scriptures, seventh-day Adventist missionaries have a higher advantage to even help them more in this age, for the Lord was pleased to give us a prophet who would throw light to us in our modern age, thus we are more privileged. For us, knowledge from revelation or inspiration includes the spirit of prophecy and the Bible.

At the beginning of the establishment of our missionary schools, we see the same principle was highly upheld, they had begun with a revival of going back to the foundations as used in the schools of the prophets. Revelation was the highest source of knowledge. Let's move on to see other sources of knowledge.

Psa 94:8 Understand, ye brutish among the people: and ye fools, when will ye be wise? 9 He that planted the ear, shall he not hear? he that formed the eye, shall he not see? 10 He that chastiseth the heathen, shall not he correct? he that teacheth man knowledge, *shall not he know?* 11 The LORD knoweth the thoughts of man, that they *are* vanity. First the question is put (Ps. 94:9), "He that planted the **ear**, shall He not hear?" Hearing is one of our senses. Next the question is, "He that formed the eye, shall He not see?" The eye is a wonderful instrument, adapted to the light. Seeing is another sense. And finally, the question is, "He that teacheth man knowledge, shall not He know?" The mind of man is wonderful creation, adapted to knowledge. This brings all other aspects like Reasoning and thought and intuition. However, also in the school of the prophets they respected those who gave them the education as higher authority.

The writer Ellen G White gives a brief description of the instructors in these schools of the prophets and most likely we can tell why they were considered as higher authority.

” Further provision was made for the instruction of the young, by the establishment of the schools of the prophets. If a youth desired to search deeper into the truths of the word of God, and to seek wisdom from above, that he might become a teacher in Israel, these schools were open to him. ... The instructors were men not only well versed in divine truth, but those who had themselves enjoyed communion with God, and had received the special endowment of his Spirit. They enjoyed the respect and confidence of the people, both for learning and for piety. {CE 61.1} (white, 1903)”

Here is the from the above we can see the primary sources of knowledge. Revelation, The senses, Reason, Intuition, Authority. However, hierarchy was key in how these sources were considered, below is the order of how

- i) Revelation
- ii) The senses
- iii) Reason
- iv) Intuition
- v) Authority.

How can this kind of education help Seventh-day Adventist missionaries apply the knowledge?

This kind of education and the hierarchy of the sources of knowledge probably was the secret behind all the success and intelligence of men who received such an education. But how does this kind of hierarchy apply to the situation. Today the hierarchy in modern Seventh-day Adventist schools would be Revelation, Authority, Reason, the senses and lastly intuition. This kind of hierarchy does not really leave much room for development.

To understand this better let's go back to what the knowledge meant for Daniel and his three companions.

Daniel.1:4. The word translated "wisdom" signifies "knowledge, **understanding**, and **intelligence (*High reasoning*)**." It implies the faculty to discern (*very high intuition*) what is valuable knowledge, and the ability and capacity to acquire (*Input of knowledge through the senses*) such knowledge. The word translated "knowledge" relates to "the mind or thought (*again reasoning*)" and implies knowledge acquired by thinking and application. The word translated "science" signifies "skill, dexterity, sagacity, shrewdness, ability to judge; (*Intuition abilities*)" and is well translated in our word "science," which signifies "skilful in knowledge." It implies a selected and systematized knowledge.

The students were trained to be able to confront the established authorities, hence the more efforts to the development of senses to enhance higher observation abilities, development of the mind for better reasoning abilities and a clear connection with the Spirit of God for better intuition or discernment, hence they be able to affirm the truthfulness of the knowledge coming from the authorities or the disapproval of the knowledge if it doesn't align with truth. Now if the Bible or in the school of the prophet's authority was regarded as second to revelation, then by all means Moses was ready to lead Israel out of bondage, notice what the Bible says about Moses.

“**Act 7:22** And Moses was learned in all the wisdom of the Egyptians, and was mighty in words and in deeds. (KJV BIBLE).” The fact that Moses was learned in all the wisdom of the Egyptians, this made him an authority not to be questioned. Since the world puts

authority first, and he was being prepared to take over a worldly empire, then he must be invested with all authority first, that his words, actions and deeds are not to be questioned but obeyed, however, in the eyes of the Lord, Moses was not yet qualified, he must be re-educated the right way in order to lead a chosen and peculiar people. Speaking of the education of Moses, Ellen G White put it this way. “Moses had been taught to expect flattery and praise because of his superior abilities; but now he was to learn a different lesson. As a shepherd of sheep, *Moses was taught to care for the afflicted*, to nurse the sick, to seek patiently after the straying, to bear long with the unruly, to supply with loving solicitude the wants of the young lambs and the necessities of the old and feeble. As these phases of his character were developed, he was drawn nearer to his Chief Shepherd. *He became united to, submerged in, the Holy One of Israel*. He believed in the great God. He held communion with the Father through humble prayer. He looked to the Highest for an education in spiritual things, and for a knowledge of his duty as a faithful shepherd. His life became so closely linked with heaven that God talked with him face to face. {SpTEd 116.2} (WHITE)”

Simply what God did was to change he hierarchy of his sources of knowledge. The same is seen with Paul after conversation, before was invested with all kinds of authority and power but he counted all this as dang, humbled himself and taught of those who had been in the school of Christ for the 3 years. Modern seventh-day Adventist are to be trained for this purpose, for they will find themselves in places or in the hands of different authorities where they will have to defend the truth and disapprove authorities. What best tool could prepare them than the education received in the schools of the prophets? No

other way than this, it's the best education you can give unto a Seventh-day Adventist missionary. This would prepare them to test truth according to the modern today tests of truth which are - the correspondence, coherence, and pragmatic theories.

The *correspondence theory* states that truth is faithfulness to **objective reality**. It is verifying statements through empirical investigation. Science often uses this test of truth.

The *coherence theory* compares a **judgment with other judgments** that have previously been accepted as truth. It checks for consistency of thought and harmony of system.

Pragmatic theory tests truth based on is utility, workability, or satisfactory results. In other words, truth is what works. (Knight, 1980) let's see more directly how this education would prepare them.

vi) **The correspondence theory** and its application to prove Biblical truth? How would we apply it in other fields of knowledge? The fact that in the school of the prophets they were taught absolute truth and absolute realities in divine things, then in common knowledge it was of superior application, notice what the Bible says of Daniel and His their friends. Dan 1:20 And in all matters of wisdom *and* understanding, that the king enquired of them, he found them ten times better than all the magicians *and* astrologers that *were* in all his realm. (KJV BIBLE)" In all others forms of wisdom they were found ten times wise, none of the worldly scholars was next to them.

vii) **Coherence theory:** It mainly compares a **judgment with other judgments** that have previously been accepted as truth. We would say it reasons out with other sources of

truth mainly the established authorities, we have discussed already above that the education received in the schools of the prophets prepared them mainly for this cause, the well-developed senses of observation, reasoning and intuition (Judgement) was a great tool for them in this field.

- viii)** Pragmatic theory: It mainly tests truth on the basis of its utility, workability, or satisfactory **results**. Since education handed them clear facts and systematic ways to arrive at conclusions, they would produce results that would establish their beheld beliefs too. In the case study of Daniel and his three companions, this is the theory that they actually used to establish freedom for their diet.

“Dan 1:11-14 Then said Daniel to Melzar, whom the prince of the eunuchs had set over Daniel, Hananiah, Mishael, and Azariah,¹² *Prove thy servants*, I beseech thee, ten days; and let them give us pulse to eat, and water to drink.¹³ *Then let our countenances be looked upon before thee*, and the countenance of the children that eat of the portion of the king's meat: and *as thou seest, deal with thy servants*.¹⁴ So he consented to them in this matter, and proved them ten days. (KJV BIBLE)” The words “as thou seest, deal with thy servants” this means after you have seen the results, then affirm with us that this is the most truthful diet for us. The education received in the schools of the prophets prepared them for the most excellent work out there. Then what about the last part of the contentment of philosophy, did the education received in the schools of the prophets enrich Axiology?

How does it contribute to the development of society? (*Axiology*)

When we discuss Axiology, we are mainly dealing with the morals and beauty of society, which we always classify as the ethics and aesthetics of society. Does the education given in the school of the prophets have an impact on society? For us to fully understand this then we must understand the aims of educating society. Teachmint an established multinational corporation and creator of the integrated school platform(ISP) in their article What are the aims and objectives of education? They state the following. “The aims of education or Its primary goal is to promote a child's holistic development. (Teachmint, 2021)” They further break everything into simpler understandable aims of education according to the society. “It is therefore to understand how education can contribute towards our well-being before outlining the aims of education. Education teaches us to distinguish between fair and evil, unethical and ethical. Education provides a person with the hope that they will be able to address the difficulties that humanity is currently facing. Education empowers you to challenge everything that appears to be incorrect. Education teaches you how to conduct yourself correctly and effectively. Education assists you in discovering the truth and challenges you to think in new ways. Illusions get dispelled by proper education. It increases your awareness and confidence. Education aims to develop children into good citizens. Responsible citizens apply their learning and gain skills to help themselves and others. They help to move the human race ahead in areas such as equality, justice, and harmony. (Teachmint, 2021)”

This is what the world is looking for as they seek to educate society, this is what they take as moral and beautiful. it seems they have the right motives but the wrong methods. The world economic forum addresses the question what education is, they bring out the main

aspects of what education should be and how this is its main goals for society. Notice what the emphasis is about. “However, in looking at how our public conversations about education are transforming, it is deeply worrisome that we are focusing *on the wrong things*, moving farther and farther away from a world where equal opportunity between individuals is possible. In a society where education is *seen to a job*, and where higher education is seen as a path to a particular kind of employment, *we miss what education is actually for*.

Moreover, the things that *contribute to the full development* of a person, such as an *appreciation for philosophy, science and history*, fall to the wayside as we place greater emphasis on subjects with short-term returns. (WORLD ECONOMIC FORUM, 2015)”

Furthermore, the emphasis was made that when a person focuses on achieving a particular end goal, they narrow themselves to the opportunities for exploration and experimentation around them. In other words, the opportunity should be granted to try many other things. All in all, what society is looking for as ethics of education, is a holistic well-developed citizen who adds value to the community hence bring about beauty. With this background, then we can try answer the question whether the education given in the schools of the prophets really addressed this issue. We shall begin with the first part.

What is moral and good (*Ethics*)

Did education produce moral citizens that would help the community, and be compassionate to the surrounding people? The answer is saying, speaking of the education they received in the schools of the prophets in relation to society. Eleen G white had this to say. “Let those who believe the word of the Lord read the instruction contained in Leviticus and Deuteronomy. There they will learn what kind of *education was given to the families of Israel*. While God's chosen people were to stand forth distinct and holy, separate from the

nations that knew Him not, they were to *treat the stranger kindly*. He was not to be looked down upon because he was not of Israel. The Israelites were to love the stranger because Christ died as verily to save him as He did to save Israel. At their feasts of thanksgiving, when they recounted the mercies of God, the *stranger* was to be made welcome. At the time of harvest, they were to leave in the field a *portion for the stranger* and *the poor*. The strangers were to share also in God's spiritual blessings. The Lord God of Israel commanded that they should be received if they chose the society of those who knew and acknowledged Him. *In this way they would learn the law of Jehovah and glorify Him by their obedience.* {6T 273.4} (White, Medical missionary work, 1901)”

In modern today society, this is what seventh-day Adventist missionaries should be getting involved in, we should be educating them in this line. Here is more reference to what we should be doing now. “So today God desires His children, both in spiritual and in temporal things, to impart blessings to the world. For every disciple of Christ in every age were spoken those precious words of the Saviour: Out of him "shall flow rivers of living water." But instead of imparting the gifts of God, many who profess to be Christians are wrapped up in their own narrow interests, and they selfishly withhold God's blessings from their fellow men. {6T 274.2} (White, Medical missionary work, 1901)”

Aren't this what society calls that which is moral and good? Isn't this the integrity of what society expects from those that are educated? Isn't this the reason society sends their children to schools? You see the God who sees the end from the beginning enriched the education given in the schools of the prophets that it would indeed fully reach the society in the most

wholistic way, us finding other philosophies of education of the world standards is limiting our capacity to enrich the people.

What is beautiful and meaningful (*Aesthetics*)

From the Oxford Research encyclopedias, we find the true description of aesthetics as it applies to society and education, the main objectives are outlined. “The intersection of aesthetics and education offers space to understand how the study of perception, sensuous experience, beauty, and art provide the potential for learning and human emancipation. These domains have been persistently understood as necessary to cultivate democratic societies by *shaping citizens’ moral, ethical, and political sensibilities*. Aesthetics is often considered a dangerous and paradoxical concept for educators because it offers the means for both political transformation as well as political manipulation through disruptive, engrossing, all-consuming aesthetic experiences. In short, aesthetic experiences are *powerful experiences that make one think, interpret, and feel beyond the certainty of facts and the mundane parts of existence*. Aesthetics offers humans the means to *heighten our awareness of self and other*. Thus, the study of aesthetics in education suggests there is a latent potential that exists in learning beyond simply acquiring *objective information to logically discern reality*. (Heybach, 2020)”

From the above we see what society considers beautiful in the product of education; the students should be able to think, interpret, feel beyond facts but make application, heighten the awareness of self and others. As we already discussed above, this is the chief objective of the education that was given in the schools of the prophets, this education is second to none,

our missionaries being educated this way then the world would be yearning for them everywhere, this would be a powerful way to open up their hearts for evangelism.

SECTION B.

[How a Biblical philosophy and worldview should impact educational practice:](#)

From what we discussed above, we see that the world is fighting to produce wholistic human beings that are useful in today's society by having the ability to solve emerging problems and providing opportunities for the development of society. As much as the world has the right motives, the has the wrong methods, this is where the Bible-believing Christians have the opportunity, for they have the right methods of how the world should be impacted to achieve that which it's looking for. The world has the right motives for wrong use and being attained by wrong methods, we have the right methods and understand the right use of education, but we need maybe to somehow change our motivations. Below we shall be describing what we should mainly focus on to have the right impact on educational practice today.

[Educational Practice](#)

[Nature of the Student.](#)

Being a student in most cases means you are not sufficient in everything and still need improvement, the existence of schools or colleges and universities for higher learning confirms the fact that the world agrees there is need for improvement of our wellbeing, every line of education is an external means by which they wish to make society a better place to be, but this is not possible, the world view of the nature of the students that receive the

education is incorrect, as much as they account for the external changes, the issue goes beyond the physical, its internal, this is where the Biblical view of education is of great help, it opens our eyes about the fallen nature of students and addresses the right methods to correct this fallen nature, thus our education, focuses more developing the internal than the external, if the internal is right, then also the external will be right. Concerning the transforming of the human nature Ellen G White in the book, Steps to Christ makes it very clear that the external forms of education have no power.

“It is *impossible for us, of ourselves*, to escape from the pit of sin in which we are sunken. Our hearts are evil, and *we cannot change them*. . . . *Education, culture, the exercise of the will, human effort, all have their proper sphere, but here they are powerless*. They may produce an **outward correctness of behavior, but they cannot change the heart**; they cannot purify the springs of life. There must be a power working from within, a new life from above, before men can be changed from sin to holiness. That power is Christ. His grace alone can quicken the lifeless faculties of the soul, and attract it to God, to holiness. (White, Steps to Christ, 1892)”

This proves the fact why in the school of the prophets the education was much more focused inward rather than the outward, the missionaries came out with affirm stand, men of integrity, if we give this kind of education to the seventh-day Adventist missionaries, then real transforming of society would take place, a better impact will be made.

Role of the Teacher.

From the world point of view, a teacher is simply somebody capable of transferring knowledge to next person in the most efficient way, this means they must have a prior

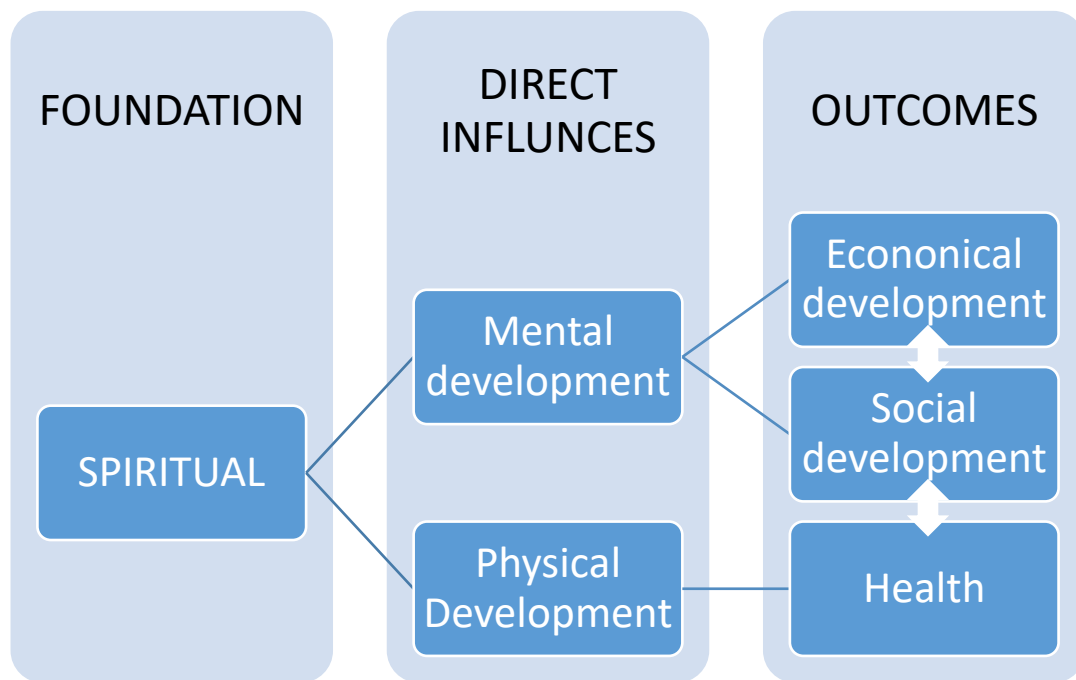
theory qualification of the subject, as much as this may be fine with the outward look, it's in this very practice that the worldly educational system has less power on the transformation of the student's character. The Bible's educational view describes the role of the teacher as being the living physical transcript of God's character, as seen above, they are to be living epistles from whom the students cannot only obtain a theory of the classes but also an example. They are to be men of word as well as in character. Young minds are confused and discouraged when things are spoken but actions are contrary to the words, this lessens character building which is the primary role of education. An article to the teachers "Appeal to Teachers in our Schools" from the pamphlets gives key points of a teacher.

"I ask the teachers in the school to consider carefully, prayerfully, have you individually watched for your soul as one who is co-operating with God for its purification from all sin, and for its **entire sanctification** unto God? Can you by *precept and example teach the youth, sanctification, not devotion to the arch-deceiver*, but sanctification through the truth, unto holiness, obedience to God? ... The *teacher may understand many things* in regard to the physical universe; he may know *all* about the structure of living things, the inventions of mechanical art, and the discoveries of natural science; **but he cannot be called educated unless he has a knowledge of the only true God and Jesus Christ whom he has sent.** (white, An appeal to the teachers, 1896)"

The role of the teacher according to the Christian point of view must be a holy sanctified vessels through whom the LORD can reach the youth.

Curriculum.

The world’s education view is mainly focused on improving mental powers, the higher your IQ the smarter you are considered, the world believes you by obtaining more information on various subjects, then indeed you can be able to apply it, to a certain degree this may be correct but only if a person will remain in the academia lines of study. The Biblical viewpoint brings out the balanced education system as given in the schools of the prophets, The three aspects of one’s life must be considered, the mental, the physical, and spiritual. The spiritual took the highest priority, which in turn had a higher influence on the mental and the physical was influence which in turn gave fruits to better social and economic situations.



The above chart shows the main target of the curriculum from the Biblical point of view. This this the concept that Christ emphasized in Mathew.6:33. Seeking first the kingdom of God and then the rest are a result of thus doing. This is one reason why the curriculum

was much focused on more spiritual development than the rest. Ellen G White in her book *Steps to Christ* confirms this truth. “Education, culture, the exercise of the will, human effort, all have their proper sphere, but here they are powerless. They may produce an outward correctness of behavior, but they cannot change the heart; they cannot purify the springs of life. There must be a power working from within, a new life from above, before men can be changed from sin to holiness. That power is Christ. His grace alone can quicken the lifeless faculties of the soul, and attract it to God, to holiness. {SC 18.1} (White, *Steps to Christ*, 1892)”

The curriculum of the world aims at transforming the outward appearance, all the education, culture the mental practices of the world tend to this direction, but they are powerless, then the curriculum in the school of the prophets was in way that it just didn’t aim at the outward appearance alone but would solve the real issues from the inner wellbeing of a person. All the activities were aimed in this direction. What did they teach in the school of the prophets, what made up their curriculum?

We have already seen that Daniel and his three companions were "skillful in all wisdom, and cunning in knowledge, and understanding science." This education was acquired in the school of the prophets, therefore, certifies that wisdom, knowledge, and science were taught in those schools.

Another thing that was taught there was work, or "manual training" as it would be called today. "And the sons of the prophets said unto Elisha, behold now, the place where we dwell with thee is too strait for us. Let us go, we pray thee, unto Jordan, and take thence every man a beam, and let us make us a place there, where we may dwell. And he answered, Go ye. And

one said, be content, I pray thee, and go with thy servants. And he answered, "I will go. So, he went with them. And when they came to Jordan, they cut down wood." 2 Kings 6:1-4.

Another thing that was taught there was temperance -- healthful living. This is shown by the fact that Daniel and his companions refused the king's dainties and royal food, and the wine which he drank, and asked for a simple fare, a vegetarian diet. Dan. 1:5, 12-16. Notice when " Elisha, giving directions to prepare food, said, "Set on the great pot, and seethe pottage."

And in following this direction, "one went out into the field to gather herbs." 2 Kings 4:38, 39. When herbs were gathered in response to the ordinary direction to prepare food, and this when "there was a dearth in the land," surely this is strong evidence that a vegetarian diet was the regular diet in the school.

Another thing taught there was law -- statutes, justice, and judgment. This was directly commanded to be taught: "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 you're 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. . . . 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 in all the days of thy life; but teach them thy sons, and thy sons' sons." Deut. 4:5-9.

Another thing taught there was history: "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 showed signs and wonders, great and sore, upon Egypt, upon Pharaoh, and upon all his household, before our eyes." Deut. 6:20-22.

Another thing taught there was poetry. This was an essential accompaniment of the teaching of music, and the songs of worship of which their music was composed. With all this, of course, the fundamentals of knowledge, reading and writing and numbers, were taught. In summary the curriculum composed of Wisdom, Temperance, Knowledge, Morals, Science, Law, Manual labor, History, Music, Reading, Poetry, Writing, and Numbers. (Jones)

This kind of curriculum produced students whom the world is yearning to produce but they have failed to, in one the President Eliot of Harvard University made this very clear.

“Advocating the expenditure of more money for education in the United States on the ground that the shortcomings and failures in American education have been many and grievous.

(Eliot, 1902)” The main earlier of failure he discussed were Drunkenness. Gambling. Bad Government, Crime, Mob, and Riot. Bad Reading. The Popular Theater. Medical Delusions. Labor Strikes. These the curriculum at the school of the prophets put to an end

Different Learning Environments.

The learning environment in the school of the prophets wasn't the same thing again and again, it very clear that it catered for all the different learning styles since it was not just theory given but also other practical aspects of life involved. The center of education to be able to administer this kind of education should be established on a property big

enough to allow the students get involved in all the different activities but also should not be too far from communities to bless humanity.

Other Agents of Learning.

Not everything was just taken from book knowledge, but nature, manual labor, experience, established science were all appreciated agents of learning, so this should be with our schools of learning for missionaries.

SECTION C.

How would you cope with *contextual modifying factors* in a way that would not alter your educational goals?

Modifying Factors

b) Legal Requirements.

The government will always favor that which adds to the social, economic and political solutions in the most tangible ways. Quality is what always they look for and excuses or exceptions can always be granted under certain circumstances. The legal requirements are to ensure that the minimum standards are being met. However, obtaining those requirements that do not allow us to compromise principles is okay, in situations where principles are to be compromised, the Lord is not leading and it's not his will for the established of such centers in such a place.

c) Economic Conditions

The world is always; looking for people who can add unto their economy and develop the country, the system in used in the schools of the prophets could favor this condition when

it comes to economic challenges both to the institution and the students, or this could be even the economic condition the country where the school is to be established. How then were the economic conditions catered for that made it more favorable in the schools of the prophets? You see the pupils of these schools sustained themselves by their own labor in tilling the soil or in some mechanical employment. In the book *Christian Education* Ellen G white states.” In Israel this was not thought strange or degrading; indeed, it was regarded a crime to allow children to grow up in ignorance of useful labor. By the command of God, every child was taught some trade, even though he was to be educated for holy office. Many of the religious teachers supported themselves by manual labor. Even so late as the time of the apostles, Paul and Aquila were no less honored because they earned a livelihood by their trade of tent-making. CE 61.3 (White, *Christian Education*, 1894).” The same author in the periodical *Review and Herald* said this about the economic condition of the students in these schools.

“The pupils of these schools sustained themselves by their own labor as husbandmen and mechanics. In Israel this was not thought strange or degrading; it was regarded a crime to allow children to grow up in ignorance of useful labor. In obedience to the command of God, every child was taught some trade, even though he was to be educated for holy office. Many of the religious teachers supported themselves by manual labor. Even so late as the time of Christ, it was not thought anything degrading that Paul and Aquila earned a livelihood by their labor as tentmakers. (White, *Review and Herald*, 1900).”

To a big extent we can say the schools produced independent self-employed students and Job creators rather than Job seekers, this I believe put them on a higher market for service

as missionaries, they were both a blessing to the economy of the country and counties around them and so were able to meet all the difficult economic situations a head of them.

d) Expectations of Family and Community.

Most the family members always send their children to be educated expecting something in return, to put it but in simple words, they expect them to be of help to them and community, which actually the schools of the prophets delivered, they produced products that were not just helpful to the family members and meant beyond their expectations but also that of the community, they were counted valuable, imagine the value of Daniel and the three friends in Babylon, imagine Joseph in Egypt. Quoting from the book acts of the apostles.

“This was God’s original plan, that His people be a blessing to those surrounding them. From the beginning God has wrought through His people to bring blessing to the world. To the ancient Egyptian nation God made Joseph a fountain of life. Through the integrity of Joseph, the life of that whole people was preserved. Through Daniel God saved the life of all the wise men of Babylon. And these deliverances are as object lessons; they illustrate the spiritual blessings offered to the world through connection with the God whom Joseph and Daniel worshiped. Everyone in whose heart Christ abides, everyone who will show forth His love to the world, is a worker together with God for the blessing of humanity. As he receives from the Savior grace to impart to others, from his whole being flows forth the tide of spiritual life. (White E.)”

This will put to an end where family sometimes have seen those joining missionary work as a loss rather than a blessing.

e) Tradition, Customs and Culture.

The training offered was to help students understand that when we are called to Biblical standards, we are being called to change our world view based on the previous traditions, customs and culture. Many of our training programs have failed due to this process, sometimes things have been water down and along the way the Biblical culture is lost.

This is the mistake that our forefathers committed, tradition was added to that which was sacred and soon it lost meaning and power for influence. The question is why should we consider tradition, Culture and customs? We consider these not to change our philosophy of teaching, but to understand the fact that their worldview (the people we are going to reach out to) has been formulated according to the customs, traditions and cultures that surround them. Theologian Kevin J. Vanhoozer said, “A worldview is a way of thinking and living that pursues a way of life intended to achieve or maintain wellness in as many domains as possible: physical, financial, psychological, professional, social, and religious.”

S. Joseph Kidder, DMin, a professor of pastoral theology and discipleship, Seventh-day Adventist Theological Seminary, Andrews University. In His article “World views transformed: How God and His people can transform worldview” proves this fact.

“*Worldview* can be defined as the basic assumptions and beliefs we hold about life that help us interpret and engage with the world around us. *Culture* has been defined as “the ideas and physical objects (or ‘things’) that represent a group or society.”⁴ Many aspects

that influence worldview can be included in the overarching concept of culture.⁵ Sociology professor Diana Kendall expounds, “Whereas a society is composed of people, a culture is composed of ideas, behavior, and material possessions. Culture expresses and influences ideas, knowledge, behavior, and attitudes. While a worldview is made up of the deep assumptions of a group of people, every individual has personal variations. Our worldview is shaped through many factors, such as relationships, media, education, and religion (see chart below). The culture around us can influence our thoughts and behaviors, but as Christians, we want to be sure God is our primary influencer. (S. Joseph Kidder, 2022)”

Therefore the main object of missionary work is to change this kind of worldview which has been formed to a Biblical worldview. The same author continues to say.

“A biblical worldview is grounded in “the infallible Word of God. When you believe the Bible is entirely true, then you allow it to be the foundation of everything you say and do.”⁷ A biblical worldview is a way of thinking that identifies and explores the biblical paradigm, builds a biblical truth framework, develops a biblical philosophy of life, and evaluates any new input through the biblical worldview grid one has developed. Simply put, a biblical worldview is a scripturally based outlook on life. The more grounded you are in a biblical worldview, the less likely you are to partially or completely adopt assumptions found in other worldviews. (S. Joseph Kidder, 2022)”

The education received in the schools of the prophets was to help achieve this goal, to winsomely change peoples’ worldviews into the most perfect Biblical worldviews, for this the real worldview we shall be living throughout eternity.

f) Needs of the Labor Market.

As much as today everybody may believe that we have labor shortage, this may not be true as it sounds because we are living in an educated era than before, with lots of skilled labor, however the problem is due the fact that education producing these skilled labors is in a crisis, they producing the right products for the wrong century or period. As much as the industrial revolution looked for more labor force, this is not what the labor force is looking out for today, but our education system was built on this philosophy of the industrial era. Today the main need is labor that will boost the world economy through job creation and innovations. Regarding our education today. The **World economic forum in their article Our education system is losing relevance, On Apr 13, 2020 stated**

“Education today is in crisis. Even before the coronavirus pandemic struck, in many parts of the world, children who should be in school aren’t; for those who are, their schools often lack the resources to provide adequate instruction. At a time when quality education is arguably more vital to one’s life chances than ever before, these children are missing out on the education needed to live be fulfilling lives as adults and to participate in and contribute to the world economy. Historically, education has been the shortest bridge between the haves and the have-nots, bringing progress and prosperity for both individuals and countries, but the current education system is showing its age. Founded at a time when industries needed workers with a relatively fixed set of skills and knowledge, it is losing its relevance in an era of innovation, disruption and constant

change, where adaptability and learning agility are most needed. (WORLD ECONOMIC FORUM, 2020)”

Furthermore, they expounded on the fact that our current education system is built on the industrial revolution which focused on the development of IQ rather than other forms of intelligence which is not what we most likely need today. This very need or the crisis which the world’s education system is facing, is the very strength of the education system in the schools of the prophets, so even if the students from these schools decide to add themselves to the labor force, they will be premium class that everyone out there is looking out for.

D. Mention the expected outcomes of such an educational practice, and the goals that would be reached.

2) **Outcomes:** What results are you expecting to reap in the youth, families, church, community and society at large with this Christian educational philosophy and practice?

My aim would be to produce thinkers and not reflector of other people’s thoughts, in other words, this kind of education will produce students Skillful in discerning what is valuable knowledge, and the ability to acquire such knowledge. Cunning in the acquisition of knowledge by thinking and application. Understanding how to correlate, classify, and systematize knowledge with high discerning abilities. Then lastly to have the “ability” to be an influence on others in their spiritual, mental and physical development.

Conclusion.

The education received in the schools of the prophets is the best edition system that can be used today to train missionaries and fully fit them for their calling to the full potential.

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