

Andrews University
Seventh-day Adventist Theological Seminary

E. G. White's Human View and
Its Educational Application to Adventist Education

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Introduction

“A focus on theological anthropology is justified due to the critical, even determinative, significance that assumptions about the nature of human life in relation to God play in all teaching and learning about Christianity.” (Beaudoin, 2005, p.128)

A prominent religious educator, Thomas Groome also argued that there is value for religious educators in heightening their “consciousness about the anthropological assumptions that underlie educating” (Groome, 1980, p.261).

As such, how to understand humans is important in religious education and key concept that determine all teaching and learning in education. Therefore, this study is going to look at the human view that the Seventh-Day Adventist Church believes in. In order to study what kind of teaching and learning will take place in the educational institution of Adventist Church, research on human view of Adventist Church have to precede.

In particular, it seems essential to study a E. G. white’s human view to understand the human view of Adventist education. Because she is the founder of Adventist education and her writings affected to Adventist education. Adventist education has its own unique history of about 145 years since the beginning of Ellen White’s contribution to it and the establishment of the first Adventist school in 1872. (Douglass, 2014. P.794) The Adventist educational system operates within a distinctive framework, one that maintains that biblical truth is central to the pursuit of knowledge and that espouses a special relationship to the writings of Ellen G. White. (Taylor V, 2020. P.27). So, James A. Tucker insisted that the only philosophy of

education we have as Seventh-day Adventists is that which is based on the principles originally presented by Ellen White. (Tucker, 2001. 170)

E. G. White stressed the importance of understanding human beings in education, such as in her book, Education.

"In order to understand what is comprehended in the work of education, we need to consider both the nature of man and the purpose of God in creating him. We need to consider also the change in man's condition through the coming in of a knowledge of evil, and God's plan for still fulfilling His glorious purpose in the education of the human race." (White, 1903, p.15)

According to Ellen G. White, in order to understand what education is, it must precede to understand two aspects of human being. First is what kind of human was created and what purpose human was created for. Second is how the state of human has been changed as evil came in and also how God intends to restore the original purpose by educating this human. Then, we can understand the plan of God to fulfil His glorious purpose and role of education and how can implement the educational work in our institution.

Then, we can achieve the goal of Adventist education which is redemptive aim of education to restore human being into the image of their Maker. (General Conference Policy Manual, 2003)

"To restore in man the image of his Maker, to bring him back to the perfection in which he was created, to promote the development of body, mind, and soul, that the divine purpose in his creation might be realized—this was to be the work of redemption. This is the object of education, the great object of life." (White, 2014, p.10)

Therefore, I first would like to look at White's understanding of human's two aspects before and after sin. With that, I want to study how God had purpose and plan for each conditions of human being. Then, I expect to find educational application including the curriculum and teaching and learning instructions at Adventist Church educational institutions.

Human's statement before sin, God's purpose,

Application to Adventist Education

The Image of God

The concept of image of God appears in Gen 1:26-27 first. "Then God said, 'Let us make humankind in our image, after our likeness... So God created humankind in his own image, in the image of God he created them; male and female he created them'"

According to Richard Rice, Adventist theologian and the author of the book, *Reign of God* inferred those two related questions about this idea have occupied Christian thinkers for centuries. First, just what is the image of God in human being? And second, what happened to the image of God as a result of the fall? (Rice, 1997, p.130)

Adventist theologian, Jon Paulien also said that Adventist educators have attempted to seek out the distinctive characteristics that define Adventist education and it could be derived from the Bible and the writings of Ellen G. White. The educator's conclusion of the search pointed that the distinctive characteristic of Adventist education is to restore human beings into the image of their Maker, which it means to bring him back to the perfection in which he was created. (Paulien, 2001, p.169)

As we have seen, if the goal of education is to return man to the image of God, which God originally created, so first it is needed an understanding of what God's image means. Then, we can recognize how we can restore the image of God through our education.

About this, E. G. White explain the image of God as following.

“When Adam came from the Creator’s hand, he bore, in his physical, mental, and spiritual nature, a likeness to his Maker. “God created man in His own image” (Genesis 1:27), and it was His purpose that the longer man lived the more fully he should reveal this image—the more fully reflect the glory of the Creator. (White, 1903, p.15).

According to E. G. White, the image of God means that as beings of physical, mental, and spiritual nature. In a statement of Seventh-day Adventist educational philosophy, Adventist church stated that God created perfect human beings in His own image with power to think, to choose, and to do. (General Conference Policy Manual, 2003)

Human being has the power with think, choose, and do because they were made of image of God of physical, mental, and spiritual nature. These abilities can make human being fulfil the purpose of God for creating them and reflect the glory of the Creator.

The Purpose of God and Education

E. G. White stressed that they could recognize the mysteries and wonders of visible universe with using their intellectual and spiritual abilities. And through this, they could understand their moral responsibilities and duties.

“Vast was the scope offered for their exercise, glorious the field opened to their research. The mysteries of the visible universe—the “wondrous works of Him which is

perfect in knowledge” (Job 37:16)—invited man’s study. Face to-face, heart-to-heart communion with his Maker was his high privilege. Had he remained loyal to God, all this would have been his forever. Throughout eternal ages he would have continued to gain new treasures of knowledge, to discover fresh springs of happiness, and to obtain clearer and yet clearer conceptions of the wisdom, the power, and the love of God. More and more fully would he have fulfilled the object of his creation, more and more fully have reflected the Creator’s glory.” (White, 1903, p.15)

“Endowed with high mental and spiritual gifts, Adam and Eve were made but “little lower than the angels” (Hebrews 2:7), that they might not only discern the wonders of the visible universe but comprehend moral responsibilities and obligations.” (White, 1903, p.21)

As we know, in the Desire of Ages, she explain the God’s principle that rules the whole universe.

“All things both in heaven and in earth declare that the great law of life is a law of service. The infinite Father ministers to the life of every living thing. Christ came to the earth “as He that serveth.” Luke 22:27. The angels are “ministering spirits, sent forth to minister for them who shall be heirs of salvation.” Hebrews 1:14. The same law of service is written upon all things in nature. The birds of the air, the beasts of the field, the trees of the forest, the leaves, the grass, and the flowers, the sun in the heavens and the stars of light—all have their ministry. Lake and ocean, river and water spring—each takes to give.” (White, 1898, p.78)

The Adventist education deals very deeply with the importance of this law. Because it refers to the governing principle of God, who rules the whole universe. God revealed it

in all the works of creation, and it is the message of the Father's love. (White, 1898, p.20) So, when we study this law more deeply, we can see what God's character of love is and what the purpose of life man should have.

According to White, this law is the law of service. she described the law as "the law of self-sacrifice is the law of self-preservation" in other parts of education, calling it "the law of self-preservation." (White, 1903, p.74) She also describes the way the law works in Chapter I of Desire of Ages as 'circuit of beneficence'. (White, 1898, p.11) All living things are able to sustain life by receiving life from God who gives life, and to live by giving life to another being. So, when the self-sacrificing service of love continues to circulate, God's law is completed.

In particular, we have to understand the terms of rule, principle, and law. In this concept, the key to God's purpose for creating human. E. G. White explained this concept in her book, Education.

“The same power that upholds nature, is working also in man. The same great laws that guide alike the star and the atom control human life. The laws that govern the heart's action, regulating the flow of the current of life to the body, are the laws of the mighty Intelligence that has the jurisdiction of the soul. From Him all life proceeds. Only in harmony with Him can be found its true sphere of action. For all the objects of His creation the condition is the same—a life sustained by receiving the life of God, a life exercised in harmony with the Creator's will. To transgress His law, physical, mental, or moral, is to place one's self out of harmony with the universe, to introduce discord, anarchy, ruin.” (White, 1903, p.100)

In theological defining, this concept is called “Moral government of God.” It means God governs humans according to the same laws as the laws governing the natural world. Moral rule is that God governs humans as moral will according to the purpose of creating the world. God has created humans into beings that resemble God's figures, so God wants humans who resemble him to realize God's law and live according to it. Then, men and women were moral agents whose sinfulness was worthy of divine condemnation as well as empirically inevitable, but that human sin was in no way preordained or necessary to the prevailing System of moral government. (Sutton. 2018, p.47)

Therefore, this principle have to be the core of education. Then, the perspective of students to see the nature, world, and life can be changed. He can live in harmony with God.

“To him who learns thus to interpret its teachings, all nature becomes illuminated; the world is a lesson book, life a school. The unity of man with nature and with God, the universal dominion of law, the results of transgression, cannot fail of impressing the mind and molding the character.” (White, 1903, p.100)

Application to Adventist Education

According to E. G. White, God devised and educational system in Eden for them to learn the God’s governing law and can live according to it.

“The system of education instituted at the beginning of the world was to be a model for man throughout all after time. As an illustration of its principles a model school was established in Eden, the home of our first parents. The Garden of Eden was the schoolroom,

nature was the lesson book, the Creator Himself was the instructor, and the parents of the human family were the students.” (White, 1903, p.21)

What is noteworthy about the educational system is that the natural world was an instructor. As we have seen earlier, they learned God's law through the natural world, including the universe created by God.

“Created to be “the image and glory of God” (1 Corinthians 11:7), Adam and Eve had received endowments not unworthy of their high destiny. Graceful and symmetrical in form, regular and beautiful in feature, their countenances glowing with the tint of health and the light of joy and hope, they bore in outward resemblance the likeness of their Maker. Nor was this likeness manifest in the physical nature only. Every faculty of mind and soul reflected the Creator’s glory. Endowed with high mental and spiritual gifts, Adam and Eve were made but “little lower than the angels” (Hebrews 2:7), that they might not only discern the wonders of the visible universe, but comprehend moral responsibilities and obligations.” (White, 1903, p.21)

Therefore, the natural world becomes a very important textbook in Adventist education, and the very important purpose of Adventist education is to allow students to discover the principles of God through the natural world. Then, they can reflect the image of God by their whole existence.

“These are lessons that our children need to learn. To the little child, not yet capable of learning from the printed page or of being introduced to the routine of the schoolroom, nature presents an unfailing source of instruction and delight. The heart not yet hardened by contact with evil is quick to recognize the Presence that pervades all created things. The ear as yet undulled by the world’s clamor is attentive to the Voice that speaks through

nature's utterances. And for those of older years, needing continually its silent reminders of the spiritual and eternal, nature's teaching will be no less a source of pleasure and of instruction. As the dwellers in Eden learned from nature's pages, as Moses discerned God's handwriting on the Arabian plains and mountains, and the child Jesus on the hillsides of Nazareth, so the children of today may learn of Him. The unseen is illustrated by the seen. On everything upon the earth, from the loftiest tree of the forest to the lichen that clings to the rock, from the boundless ocean to the tiniest shell on the shore, they may behold the image and superscription of God." (White, 1903, p.100)

In this background, we can understand that Adventist education may have similarities to naturalist educational ideas.

As we know, Naturalistic educational ideas are educational ideas advocated by Rousseau and others that have greatly influenced the development of modern education. In his book *Emile*, he shouts, "Go back to nature, "which is a good expression of his naturalistic educational ideas. This means that we must break away from all artificial and artificial education as an education that follows nature and is consistent with nature, so that we do not lose the human appearance, or naturality, for the implementation of an ideal human, ideal society. Rousseau, a virtuous man, sees himself as the ideal moral human being and the pattern of natural religions he sought to form through moral education, emphasizing that moral education is a way of following the natural order and restoring human nature. (Hyejin, 2008, p.1,2)

This natural educational idea may contribute the effective education. Watson and Thompson argued that religious educator can implement to care about the natural world and that it is not selfishly exploited for students being able to give respect to others as

persons and to be able therefore to contribute towards a tolerant harmonious society. (Thompson, 1994, p.22) Adventist educator, Tucker argued that Adventist education have to be the natural education. (Tucker, 2001, p.173)

Among naturalist educators, we can refer to Pestalozzi. The reason why we look at Pestalozzi's educational method here is because of his unique educational method through senses and contemplation(*Anschauung*). (Townsend, 1984. P.370,371)

In particular, the educational meaning of his perspective about the nature and education is presented in his book, *Nachforschungen*. (Jaijeon, 2017, p.83) In this book, Pestalozzi explored the process of human development, applying a self-reflection perspective on how the 'Nature' functions in its depth flows.

Pestalozzi, a sensory realist, thought that sensory experience was the surest means to realize reality and relate to it. In order for humans to have a clear concept of reality, their five senses must be developed. Rather than emphasizing intellectual things and ignoring moral and physical things, I was interested in developing all three human abilities at the same time and in harmony. So he developed a series of steps, training, experiences, and materials, to educate his senses and develop all three abilities.

Pestalozzi was convinced that a single and unified process was the source of all human perceptions. This process was called contemplation (*Anschauung*), and it was variously defined as intuition, conceptualization, sensation, observation, meditation, recognition, and perception. Through contemplation (*Anschauung*), the mind accepts sensory data from objects, sometimes extracts the forms inherent in distracting senses, and constructs accurate concepts.

Pestalozzi's educational method thus emphasized the derivation of concepts through real learning and sensory processes. Children are exposed to objects with the same essential characteristics, recognize their forms, count them, and name them.

We can recognize that this method that learn through the natural world is similar to E. G. White's educational approach as following describing words.

“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 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.” (White, 1903, p.21,22)

They first studied the natural world by their sense and discovered the rule of God that operated in the natural world by using their intellectual, spiritual power. Through this process, they were able to resemble God and achieve the purpose of God who made man as the image of God. Kathleen O'Gorman, the religious educator also used this process, and presented his writings that is revelation of the universe itself as result of Anschauung. revelation that is the universe itself. (Gorman, 2007. P.75)

We can see that White also discover God's love through using her sense and contemplation throughout her writings. One of the most representative of them is the word that came out at the beginning of the Steps to Christ chapter 1.

“Nature and revelation alike testify of God’s love. Our Father in heaven is the source of life, of wisdom, and of joy. Look at the wonderful and beautiful things of nature. Think of their marvelous adaptation to the needs and happiness, not only of man, but of all living creatures. The sunshine and the rain, that gladden and refresh the earth, the hills and seas and plains, all speak to us of the Creator’s love. It is God who supplies the daily needs of all His creatures.” (White, 1892, p.7)

The findings of White using this Anschauung is that God is love.

“In singing bird and opening blossom, in rain and sunshine, in summer breeze and gentle dew, in ten thousand objects in nature, from the oak of the forest to the violet that blossoms at its root, is seen the love that restores. And nature still speaks to us of God’s goodness.” (White, 1903, p.101)

Then, man can know God’s character of love, follow God’s principle, and finally, declare His glory as like the Jeremiah’s confession, “I know the thoughts that I think toward you, saith the Lord, thoughts of peace, and not of evil.” (Jer 29:11) (White, 1903, 101,102)

Therefore, we can make our students understand the law of God and following it in their lives by implementing natural educational approach in Adventist educational institution and Churches.

The State of Human Being after Sin, The God’s Plan,

Application to Adventist Education

The free will and Sin

Adventist Church believe that human being has the freewill that can choose the good and evil and by their choice, rebelled against God and fell into a state of sin

that has separated them from God, each other, and entire planet. (General Conference Policy Manual, 2003)

According to 'Education', Adam and Eve were made with intelligence and spirituality that resemble God. With their intelligence and spirituality enabled them to choose their actions by their own moral judgment. In the theological term, it is called 'free will.'

Here, we can look at the link between free will and moral development. Because as many scholars say, moral development is related to religious education. (Jongchul, 1991, p.232) And in particular, free will is a key factor in moral development. (Ganhun, 2003, p.52)

Lawrence Kohlberg is an representative figure in moral development research. Kohlberg defined that people develop morality in approximately six stages. In relation to this theory, we can ask the following interesting questions. When God created man, what moral stage was man in? And following White's writing can give us the answer to our question.

"Endowed with high mental and spiritual gifts, Adam and Eve were made but "little lower than the angels" (Hebrews 2:7), that they might not only discern the wonders of the visible universe, but comprehend moral responsibilities and obligations." (White, 1903, p.21)

If God had created Adam and Eve at the first and second levels of Kohlberg's theories, God would never have given them free will. Because at this stage, Adam and Eve will decide whether or not to damage me when making any judgment. Also, if God had created Adam and Hawaii at levels 3 and 4 of Kohlberg's theories, they would not

have needed free will. Because they would just be at the level of obeying authority orders.

God gave man high intelligence and spirituality, allowing him to fathom himself the reasons for his existence, the principles of the universe, and the moral responsibilities and duties that man must have in the universe. And at the same time, by giving free will to humans, they acknowledged that humans are not immature beings who cannot make their own choices, but mature beings who can make decisions through their own value judgments.

More than anything, God knew that human can only develop their abilities. In other words, human being can develop their abilities and character under their freely choice.

“Though created innocent and holy, our first parents were not placed beyond the possibility of wrong-doing. God might have created them without the power to transgress His requirements, but in that case there could have been no development of character; their service would not have been voluntary, but forced. Therefore He gave them the power of choice—the power to yield or to withhold obedience.” (White, 1903, p.24)

However, man chose sin with the free will that God gave them. White explained the reason that man became the sinner as following.

“It was distrust of God’s goodness, disbelief of His word, and rejection of His authority, that made our first parents transgressors, and that brought into the world a knowledge of evil. It was this that opened the door to every species of falsehood and

error. Man lost all because he chose to listen to the deceiver rather than to Him who is Truth, who alone has understanding.” (White, 1903, p.25)

Thus, distrust of God’s character of love, God’s word, and rejection of God’s rule and authority brought a human being a state of sin. As the result of sin, so much has changed. By his own strength he could not discern what was good and evil, and his physical, mental, and spiritual abilities had only been decimated. He was made in the image of God, but it became increasingly difficult for him to discover the image of God.

“Man lost all because he chose to listen to the deceiver rather than to Him who is Truth, who alone has understanding. By the mingling of evil with good, his mind had become confused, his mental and spiritual powers benumbed. No longer could he appreciate the good that God had so freely bestowed. Adam and Eve had chosen the knowledge of evil, and if they ever regained the position they had lost they must regain it under the unfavorable conditions they had brought upon themselves.” (White, 2014, p.26)

Human being was able to choose and act in sixth stage of Kohlberg’s moral development theory, but as the result of sin, they became to choose and act in lower stage of Kohlberg’s theory. Before sin, the whole universe worked in God’s governing principle and Human being could live in a circuit of beneficence system that serves other beings, whether natural or human. However, the new principles which are spirit of selfishness, arrogance and false desire rule the human and creature. And human being became not to able to choose the knowledge of good by themselves because of their weakened intellectual and spiritual power and abilities. (White, 1903, p.16)

God's Plan and Education

“To restore in man the image of his Maker, to bring him back to the perfection in which he was created, to promote the development of body, mind, and soul, that the divine purpose in his creation might be realized—this was to be the work of redemption. This is the object of education, the great object of life.” (White, 1903, p.16)

God has created a plan of salvation for a fallen human. The plan, as we saw in White's article, is to return man to his state of creation. The role of education in it is to develop man's physical, mental, and intellectual abilities in the capacity of the plan of salvation, enabling man to realize God's purposes. This is the same thing that, originally, after God created human, in the school of Eden, God taught them the principles of God's rule through the natural world.

“Under changed conditions, true education is still conformed to the Creator's plan, the plan of the Eden school. Adam and Eve received instruction through direct communion with God; we behold the light of the knowledge of His glory in the face of Christ. The great principles of education are unchanged. “They stand fast for ever and ever” (Psalm 3:8); for they are the principles of the character of God. To aid the student in comprehending these principles, and in entering into that relation with Christ which will make them a controlling power in the life, should be the teacher's first effort and his constant aim. The teacher who accepts this aim is in truth a co-worker with Christ, a laborer together with God.” (White, 1903, p.32,33)

To aid the student in comprehending these principles have to be work of Adventist education. And in the theological term, it is called new birth and sanctification.

John Wesley stressed that new birth means a very large internal change, a change made in the soul as a history of the Holy Spirit, and a change in our way of existence as a whole." Because from the moment of "new birth from God," we live in a completely different way from the way we used to live. For example, we live as if we were in another world.' And Wesley valued both altruistic and happiness motives. If sin and unholy character are misfortunes themselves, love and holy character are happiness themselves. Happiness from sexual intercourse is not self-centered happiness, but happiness that comes from achieving peace with God, neighbors, and oneself. Eternal happiness and expectations for God's superiority by true faith motivate believers to deny themselves and live a holy and altruistic life. In Wesley's ethics, heaven, altruistic love, and happiness are connected together. (Kiyeong, 2018. P.153)

Education is very closely related to new birth in that it plants new principles of life in students' minds. In addition, education is closely related to sanctification. If new birth is the new birth of man's acceptance of God's principles, sanctification is the process of perfection in the full recovery of God's image. Since "work of education" and "work of redemption" are the same, we can naturally see that the nature of "change" pursued in "work of education" is a change of mind through the Holy Spirit's ability and holy principles, that is, "new birth."

In this regard, White explained the purpose and work of Jesus Christ as a savior of mankind in her book, Education.

"There was but one hope for the human race—that into this mass of discordant and corrupting elements might be cast a new leaven; that there might be brought to mankind the power of a new life; that the knowledge of God might be restored to the

world. Christ came to restore this knowledge. He came to set aside the false teaching by which those who claimed to know God had misrepresented Him. He came to manifest the nature of His law, to reveal in His own character the beauty of holiness. Christ came to the world with the accumulated love of eternity. Sweeping away the exactions which had encumbered the law of God, He showed that the law is a law of love, an expression of the Divine Goodness. He showed that in obedience to its principles is involved the happiness of mankind, and with it the stability, the very foundation and framework, of human society.” (White, 1903, p.76)

As we saw, the most important role of education is to show students the love of God and to plant God's principles in their hearts as like Christ came to demonstrate the value of the divine principles and to teach how these principles are to be developed and applied.

Application to Adventist Education

George R. Knight argued that understanding of nature and object of education, can establish the principle in students mind referring E. G. White’s writings as following. (Knight. 2016. P.6)

“By a misconception of the true nature and object of education, many have been led into serious and even fatal errors.” “such a mistake is made when the regulation of the heart or the establishment of principles is neglected in the effort to secure intellectual culture, or when eternal interests are overlooked in the eager desire for temporal advantage.” (White, 1943, p.43)

E. G. White insisted that Adventist education should be the education for exercise our freewill to choose the right choice.

“What you need to understand is the true force of the will. This is the governing power in the nature of man, the power of decision, or of choice. Everything depends on the right action of the will. The power of choice God has given to men; it is theirs to exercise. You cannot change your heart, you cannot of yourself give to God its affections; but you can *choose* to serve Him. You can give Him your will; He will then work in you to will and to do according to His good pleasure. Thus your whole nature will be brought under the control of the Spirit of Christ; your affections will be centered upon Him, your thoughts will be in harmony with Him.” (White, 1892, p.47)

Byungchul Choi also argued that teachers on their responsibility for religious education is that first is teachers have to recognize student’s free will and second is the way of teaching and the content of education have to be helpful in the implementation of learners’ free will. (Byoungchul, 2016, p.78)

The reason why free will is important in education is because of the special relationship between free will and development. As I explained earlier, God gave free will to develop human character. By their intellectual and spiritual abilities, humans were able to discover God's character and the principle of governing the universe in the natural world. They were able to voluntarily obey the principle with their free will. When things like this continued, their character and abilities would continue to develop. Therefore, it must be applied to Adventist education.

“For ages education has had to do chiefly with the memory. This faculty has been taxed to the utmost, while the other mental powers have not been

correspondingly developed. Students have spent their time in laboriously crowding the mind with knowledge, very little of which could be utilized. The mind thus burdened with that which it cannot digest and assimilate is weakened; it becomes incapable of vigorous, self-reliant effort, and is content to depend on the judgment and perception of others. Seeing the evils of this method, some have gone to another extreme. In their view, man needs only to develop that which is within him. Such education leads the student to self-sufficiency, thus cutting him off from the source of true knowledge and power." (White, 1903, p.231)

A curriculum is planned learning activities in which a teacher is presented with the purpose and content to teach a concept and function. And there are many teaching approaches in the field of curriculum and instruction.

The first curriculum introduced in Education is seemed to the Traditional teaching approach. It is similar to the education we have received since we were young. For example, let's say you learn about trees. Perhaps in class, the teacher will explain each part and function of the tree, teach the students about photosynthesis, and then evaluate how well the students understood the content by asking questions or asking for tests. In a Traditional teaching approach, teachers will think it is their role to carefully place learning concepts and functions, introduce academic findings, acquire new knowledge and skills, and ensure that they have mastered the learning well through tests. (Youngju, 2008, p.92)

Such studies can get high scores on tests that require short answer questions or convergent thinking. However, the actual life we live in does not have multiple choice questions or short answer questions. It requires more complex and

comprehensive thinking. Students have to make moral judgments on their own in many cases and take responsibility for their choices. By the way, the teacher's interest in this approach is not interested in students finding a connection between trees and their personal lives or society. Students focus on acquiring other people's knowledge or judgment rather than thinking independently. As a result, students' ability to distinguish between right and wrong on their own is not developed. After all, students can't find ways to solve various problems and problems in the world through class.

The most common recent alternative to traditionalist curriculum approaches is constructivism. (Youngju, 2008, p.92) constructivism is an educational method that values active participation of students. Teachers help students reflect on something and think creatively rather than providing information. In this approach, teachers encourage students to deal with important issues in their lives. As a result, students can create their own knowledge and understanding based on their experiences and life problems.

But there is also a problem with this constructivism. Compositionists believe that humans cannot determine the absolute truth of truth, love, fairness, justice, etc. Rather than absolute truth, it just says that some knowledge may be better at a certain time and situation. Even the pursuit of absoluteness is said to be in the lower stages of cognitive development. Therefore, students who have studied within constitutionalism pursue relativism, which leads to self-centered individualism.

God made Adam and Eve a high intellectual and spiritual being, and they knew how to count their moral responsibilities and duties. God was the one who ruled the universe through clear principles, and that man could realize the principle. So, the

truth cannot be relative. Rather, the goal of Adventist Church education is to introduce the clear principles of God to students and live according to the principles of life. Therefore, if we take a constructive approach as a curriculum, we will not be able to achieve the purpose of God's dream.

Then, what curriculum should we pursue in the Adventist educational institution? Youngju Hur argued that the integration of traditional approach and constructivism is needed to education. We must first acknowledge that both traditionalism and constructivism have advantages. Students often have to learn basic concepts and functions in systematic and sequential steps. On the other hand, it is necessary to explore, interpret and understand carefully using imagination and rational reasoning. So the limitations of both approaches must be acknowledged. Traditionalists do not reflect individual diversity in presenting and interpreting knowledge, and constructivists do not achieve moral objectives and common visions that transcend individual knowledge composition. (Youngju, 2008, p.92)

The Adventist Church approach to the curriculum is to express God's will toward the world revealed in God's Word. While presenting a clear truth to students, it requires them to apply it creatively to their personal and social lives.

In this regard, Harro Van Brummelen's book, *Walking with God in the Classroom* can help us a lot. In this book, the author explains the integration of the two methods through examples. (Brummelen, 2009, p.72)

For example, consider studying about trees at the Adventist Church Education Center. The clear purpose of this study is to explore and understand trees as part of God's plans for creation, degradation, and salvation.

Teachers first let students think about the function of trees in their individual lives and communities. To this end, investigate what kind of fruit trees produce and what role they play in relation to soil, moisture, and oxygen. You can also look at how forests provide homes for wild animals and plants, and study various tree ecosystems, tree classification, tree parts and functions, and tree growth.

Next, teachers can use this background knowledge to study with students how humans have used trees and forests. Students can investigate how humans have destroyed forest ecosystems so far and what problems are occurring because of this. The teacher then presents the students with a phrase about trees in the Bible, Deuteronomy 20:19-20.

“When you lay siege to a city for a long time, fighting against it to capture it, do not destroy its trees by putting an ax to them, because you can eat their fruit. Do not cut them down. Are the trees people, that you should besiege them? However, you may cut down trees that you know are not fruit trees and use them to build siege works until the city at war with you falls.”

Students can find Christian answers to social issues related to trees using biblical norms. Through these classes, students can think about how God wanted humans to use trees, and what human and individual responsibilities would be as managers of trees in God's creative world. And students can see how neglected human beings have been to take such responsibility for their sins. Finally, students can think about what hope we have in the future. In this regard, 'education' says as follows.

“The power to discriminate between right and wrong we can possess only through individual dependence upon God. Each for himself is to learn from Him

through His word. Our reasoning powers were given us for use, and God desires them to be exercised. "Come now, and let us reason together" (Isaiah 1:18), He invites us. In reliance upon Him we may have wisdom to "refuse the evil, and choose the good." Isaiah 7:15; James 1:5." (White, Education, p.231)

As we have seen, Advent Church education have to be an education that develops wisdom to choose good by using and refining the thinking power God has given us based on God's words. Through these classes, students will be able to know what judgments and choices they will make in complex life situations, which will help them develop their moral development. Through such education, the following educational philosophy of Adventist Church can be achieved.

"It seeks to develop a life of faith in God and respect for the dignity of all human beings; to build character akin to that of the Creator; to nurture thinkers rather than mere reflectors of others' thoughts; to promote loving service rather than selfish ambition; to ensure maximum development of each individual's potential; to embrace all that is true, good, and beautiful." (General Conference Policy Manual, 2003)
Students will be able to move toward the direction of life that God dreams of.

Conclusion

So far, based on White's human view, we have looked at God's purpose and plan for humans, and the application to Adventist education.

Humans were created in the image of God. Therefore, humans were able to think like God through the intellectual and spiritual abilities. The moral government of God was to make humans rule the earth like God.

So, God devised an educational system. It is education through the natural world. When creating the universe, God allowed celestial bodies and natural things to operate according to certain laws, establishing relationships, and working with each other. God's law governing the natural world reflected the character of God's love, which was also called the Law of Love or the Law of Service. When each being lives for a being other than oneself through altruistic service, the whole universe gets life. He established a school in Eden in the time of creation so that humans could live by this law. At that school, Adam and Hawaii learned the laws of God with natural world as textbooks and God as teachers. And ruled the earth through the sovereignty received from God.

Therefore, the first purpose of Adventist education is to emulate the educational system established by God at the time of creation and educate humans most entirely in the image of God, helping humans realize God's governing principles and live according to them.

However, God's rule was undermined by human sin. Humans challenged His authority with doubts and distrust about the law that moves the universe, which is the basis of God's rule. Finally, humans decided to follow the rule of the division. Since then, the human and creative world has dominated the spirit, selfishness, jealousy, and greed to rise.

Therefore, the second purpose of Adventist education is to achieve God's plan to restore humans who have been corrupted by sin. In other words, it is to restore the human beings who have been inspired by the image of God to achieve the purpose of God who created humans. To this end, Adventist Church education encourages

students to understand the character of God, who is love, and to accept the principle of God's love. This is to re-implement God's lost rule in the human inner and creative world, and through this, we hope that the circular structure of the huge universe, ranging from God, humans, and the natural world, will be restored. It is the new birth theologically. In addition, Adventist education aim to produce people of strong character who can discern good and evil and abide by principles by making the most of the free will God has given to humans through natural world, Bible, or life experience.

So, Adventist education pursue the students' inner change through education and make them follow the principle of God by their free will. Then, we can say the work of education and the work of redemption can be same.

Finally, following White's comments are the most representative word that I would like to conclude. Therefore, I want to present White's writing and try to conclude this study.

“Every human being, created in the image of God, is endowed with a power akin to that of the Creator—individuality, power to think and to do. The men in whom this power is developed are the men who bear responsibilities, who are leaders in enterprise, and who influence character. It is the work of true education to develop this power, to train the youth to be thinkers, and not mere reflectors of other men's thought. Instead of confining their study to that which men have said or written, let students be directed to the sources of truth, to the vast fields opened for research in nature and revelation. Let them contemplate the great facts of duty and destiny, and the mind will expand and strengthen. Instead of educated weaklings, institutions of

learning may send forth men strong to think and to act, men who are masters and not slaves of circumstances, men who possess breadth of mind, clearness of thought, and the courage of their convictions." (White, 1903, p.17,18)

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